# A History of Indian Medical Literature

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# A History of Indian Medical Literature

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# Part 1

# Carakasaṃhitā

# Chapter 1
# Sūtrasthāna

1 Editions of the *Carakasaṃhitā*:

*a with Āyurvedadīpikā or Carakatātparyaṭīkā, ed. and publ. by N.N. Sengupta and B.C. Sengupta, Calcutta 1849–1855.

*b agniveśamaharṣikṛtā carakapratisaṃskṛtā ca śrīcarakasaṃhitā, sampūrṇā, mūlamātrā, āyurvedamahopādhyāya ity upādhidhāriṇā padekulāvataṃsadājīśāstrisūnunā śaṅkaraśāstriṇā cikitsakena pariśodhitā, Nirṇaya Sāgar Press, Mahāmbī (Mumbaī) 1867; ed. Poona 1926.

c caraka-saṃhitā...śrīmad-gaṅgādhara-kavirāja-kaviratna-viracitayā jalpa-kalpa-taru-samākhyayā vyākhyayā sahitaṃ tenaiva saṃśodhitam..., Saṃvāda-jñāna-ratnākara Press, Calcutta 1868 [IO.6.H.14]. Charaka-sanhita; A system of Hindu medicine with notes Jalpa-kalpa-taru, by Kaviraj Gangadhar Kaviratna, Pramāda-bhañjana Press, Berhampore 1878 [IO.3.D.7], 1883 [IO.977].

d Caraka-saṃhitā...Śrī-Jīvānanda-Vidyāsāgara-Bhaṭṭācāryeṇa...saṃskṛtā..., Sarasvatī Press, Calcutta 1877 [IO.16.F.31]; *2nd ed., Nārāyaṇa Press, Calcutta 1896.

e Charaka samhita. The medical science of the ancient Aryans. Translated [into Bengali] and edited by Kaviraj Dhormodas Sen Gupta, with the original text. Part I. Vālmīki Press, Calcutta [1878?] [IO 982].

f caraka-saṃhitā...asyāḥ prathamo bhāgaḥ sūtra-nidāna-vimāna-śārīra-indriya-sthāna-kalpitaḥ, śrī-avināśacandra-kaviratna-kavirājena [vaṅga-bhāṣāyām] anūditaḥ pariśodhitaś ca, Vidyāratna Press, Calcutta 1883 [IO.607], 1884 [IO.6.F.10].

g Caraka-tātparya-dīpikā [also called Āyur-veda-dīpikā] by Cakrapāṇidatta. Charak-sanhita with the commentary of Cakrapāṇidatta. Edited by Kaviraj Avinash Chandra Kaviratna. Jyotiṣa-prakāśa Press, Calcutta 1889 [incomplete; IO 1390]; part 6, Calcutta 1894 [BL.14043.dd.1].

h caraka-saṃhitā, maharṣiṇāgniveśena praṇītā maharṣi-carakeṇa pratisaṃskṛtā...śrīmac-cakrapāṇidatta-kṛta-ṭīkā-samvalitā kavirāja-śrī-harinātha-viśāradena saṃśodhitā, Sūtrasthāna, Siddheśvara Press, Calcutta 1896 [IO.8.I.31]; Śārīrasthāna (1905), Indriyasthāna (1905–1906), Cikitsāsthāna (1907–1908), Kalpasthāna (1910, 1913), Siddhisthāna (1915, 1917, 1919), Nārāyaṇa, Ghoṣa, Joytiṣa-prakāśa, and Siddheśvara Press, Calcutta [incomplete; IO.San.E.8], [incomplete; BL.14043.dd.15: Calcutta 1892–1919]; Sūtrasthāna, Nidānasthāna, Vimānasthāna, Śārīrasthāna, Indriyasthāna, Purāṇa Press, Calcutta, n.d.

i[1] ed., with Bengali translation, by Yaśodānandan Sarkār, Calcutta 1894 [BL.14044.b.2]; 2nd ed., Vaṅgavāsī Electro Machine Press, Calcutta 1910 [IO.22.E.35].

i[2] ed., with Marāṭhī translation and copious notes in Marāṭhī by Śaṃkara Dājī Śāstrī Pade, Bombay 1897–1898 [BL.14043.cc.8]; Ārya-bhishak Series, Nirṇaya Sāgar Press, Bombay 1902–1913 [BL.14043.cc.20]; Suvarṇa, Govardhana, Yaśavanta and Jagaddhitecchu Press, Bombay and Poona 1901–1914 [IO.16.BB.11; ·1846; San.D.376; San.D.377; San.C.64(d)]; Hanumān Press, Poona 1926 [IO.San.D.586/1–14].

*j ed., with Bengali translation by Devendranāth Sen Gupta and Upendranāth Sen Gupta, Calcutta 1896; 2nd ed., Calcutta 1898.

k caraka-saṃhitā, maharṣi-caraka-pratisaṃskṛtā, paṃ. mihiracandra-kṛta-[hindī-] bhāṣā-vivṛti-sahitā, Veṅkaṭeśvara Press, Bombay 1898 [BL.14043.dd.3; IO.I.G.10].

l śrī-carakācāryyeṇa pratisaṃskṛtā caraka-saṃhitā...śrī-kṛṣṇalāla-kṛta-[hindī-]bhāṣānuvāda-samalaṃkṛtā saṃśodhitā parivarddhitā ca, Parts I and II, Muṃbaī-mitra Press, Bombay 1898 [BL.14043.dd.4; IO.1.G.9].

m ed., with a Hindi version, styled Carakacandrodaya, by Dattarāma Chaube, Muttra 1900 [Bl.14043.dd.6].

*n ed., with a Hindī ṭīkā, by Paṇḍit Kālīcaraṇ Śarmā and Paṇḍit Kṣamāpati Śarmā, Navalkiśor Press, Lucknow 1900.

o caraka-saṃhitā (mūla o vaṅgānuvāda), kavirāja śrī satīśacandra śarmmā kavibhūṣaṇa karttṛka anūdita..., Bhaiṣajya Steam Machine Press, Calcutta 1905 [BL.14043.dd.12; IO.18.H.14].

p agniveśa-muni-praṇītā caraka-saṃhitā...carakācāryaiḥ pratisaṃskṛtā...ravidatta-śāstri-kṛta-[hindī-] bhāṣānuvāda-samalaṃkṛtā..., Nirṇaya-sāgara Press, Bombay 1911 [IO.23.I.18].

q caraka-saṃhitā...caraka-pratisaṃskṛtā...gujarātī bhāṣā ṭīkā sahita, bhāṣāṃtara karī chapāvī prasiddha karanāra, Jeṭhālāla Devaśaṃkara Dave, Part I, Satyanarayan Printing Press, Ahmedabad 1916 [BL.14044.c.15; IO.28.L.1].

r ed., with a Telugu translation and commentary by K.S. Śāstrī, Madras 1920 [BL.14044.c.10].

s The Charaka-samhita, edited with an original commentary in Sanskrit by Vaidyaratna Kaviraj Pandit Jogindra Nath Sen, Vol. I, containing the Sloka-sthana (Sutra-sthana), Vidyodaya Press, Calcutta 1920 [IO.San.D.121(a)]; Vol. II, containing the Nidana, Vimana, Sarira and Indriya Sthanas, Calcutta 1922; this edition is based on fifteen MSS (see their description in the Critical Notice of vol. I).

t The Charakasaṃhita by Agnivesha, with the Āyurveda-Dīpikā commentary of Chakrapāni Dutta, edited by Vaidya Bhūshan Vāman Kesheo Dātār of Nasik, 1st ed., Nirnaya-sagar Press, Bombay 1922; *2nd ed., 1935; *3rd ed., 1941.

u maharṣiṇā agniveśena praṇītā carakadṛḍhabalābhyāṃ pratisaṃskṛtā carakasaṃhitā āyurvedīyagranthamālāsaṃpādakena ācāryopāhvena trivikramātmajena yādavaśarmaṇā saṃśodhitā, 2nd ed., Nirṇaya Sāgar Press, Bombay 1922.

v (pañcatantram śrī-viṣṇuśarmmaṇā praṇītam...śrī-śivadatta-śarmma-dādhimathair... pariṣkṛtam raghunandana-śāstri-kṛtayā navīnayā saralārtha-prakāśinyā ṭīkayā samanvitam,) caraka-sūtra-sthāna-stha-svastha-vṛtta-catuṣkākhya-caturadhyāyyā...sadānanda-śāstri-kṛtauṣadha-vivṛti-yutayā saṃvalitam, Mercantile Press, Lahore 1926 [IO.San.D.554]; this edition contains Sūtrasthāna 5–8 (the svasthavṛttacatuṣka) with a commentary.

w caraka-saṃhitā mahāmuninā bhagavatāgniveśena praṇītā maharṣi carakeṇa pratisaṃskṛtā, caraka caturānanaśrīmaccakrapāṇidattapraṇītayā āyurvedadīpikākhyaṭīkayā mahāmahopādhyāya-śrīgaṅgādharakaviratnakavirājaviracitayā jalpakalpatarusamākhyayā ṭīkayā ca samalaṅkṛtā, kavirāja śrīnarendranātha senaguptena kavirāja śrībalāicandra senaguptena ca sampāditā saṃśodhitā prakāśitā ca, (ādyaḥ khaṇḍaḥ), 1st ed., Dhanvantari Steam Machine Press, Calcutta 1927; dvitīyaḥ khaṇḍaḥ, 1st ed., Dhanvantari Electric Machine Press, Calcutta 1928 [IO.San.D.426/1–2]; tṛtīyaḥ khaṇḍaḥ, 1st ed., Dhanvantari Electric Press, Calcutta 1933; *repr., Caukhambā Orientalia, Varanasi 1984–1985; *2nd ed., Vidyāvilāsa Āyurveda Series 1, Caukhamba Orientalia, Vārāṇasī 1991.



x agniveśamaharṣikṛtā carakapratisaṃskṛtā śrīcarakasaṃhitā, śrīmaccarakacaturānanaśrīcakrapāṇidattapraṇītayā carakatātparyety aparaparyāyayā ayurvedadīpikākhyayā vyākhyayā samalaṅkṛtā, dātārapuravāstavya-śrīmihiracandraratnātmaja-āyurvedacakravarti-kavirāja-narendranāthaśāstriṇā sampāditā saṃśodhitā ca, pūrvārddha, uttarārddha, Bombay Saṃskṛta Press, Lahore 1929 [IO.San.D.690/1–2].

y śrīmanmaharṣipravaracarakapraṇītā carakasaṃhitā, āyurvedoddhārakavaidyapañcānanavaidyaratnarājavaidyapaṇḍitarāmaprasādavaidyopādhyāyaviracitā evaṃ āyurvedācārya paṃ. śivaśarmaṇā saṃśodhitā prasādanī bhāṣāṭīkāsahitā, 2 vols., *Lakṣmī Veṅkaṭeśvar Steam Press, Bombay 1932; (repr.) Khemrāj Śrīkṛṣṇadās Bambaī Prakāśan, Bombay 1989.

z maharṣiṇā punarvasunopadiṣṭa, tacchiṣyeṇāgniveśena praṇītā, carakadṛḍhabalābhyāṃ pratisaṃskṛtā carakasaṃhitā, śrīcakrapāṇidatta viracitayā āyurvedadīpikāvyākhyayā saṃvalitā, ācāryopāhvena trivikramātmajena yādavaśarmaṇā saṃśodhitā, Nirṇaya Sāgar Press, *1st ed., Bombay 1933; *2nd ed., 1935; 3rd ed., 1941; *ed. 1981; see Yādavaśarman's upodghāta (17) for the MSS and editions used.

*aa ed. of Sūtra-, Nidāna- and Vimānasthāna, with a Hindī translation by Kavirāj Atrideva Gupta, Ārya Sāhitya Maṇḍal Ltd., Ajmer 1935/36.

bb carakasaṃhitā, maharṣiṇā bhagavatāgniveśena praṇītā mahāmuninā carakeṇa pratisaṃskṛtā, āyurvedācāryaśrījaya-devavidyālaṅkāreṇa praṇītayā tattvārthadīpikākhyayā hindīvyākhyayā ṭippaṇyā ca samanvitā, pūrvo bhāgaḥ, madhyo bhāgaḥ, uttaro bhāgaḥ, *1st ed., Lahore 1934–1936; *ed. Lahore 1944; *4th ed., 1948; *8th ed., 1970; 9th ed., Motīlāl Banārsīdās, Dillī/Paṭnā/Vārāṇasī 1975; *repr., 2 vols., Dillī 1994.

*cc Carakasaṃhitā, Sūtrasthāna, with the Carakapradīpikā commentary by Jyotiṣacandra Sarasvatī, publ. by S.K. Saraswati, Indian Press, Benares 1937.

*dd ed., with the Bhāgīrathī [Hindī] commentary, by Tārādatta Pant, Vidyāvilās Press, 2 vols., Benares 1937, 1938.

ee maharṣipunarvasuśiṣyeṇa ṛṣivareṇa agniveśena praṇītā mahāmuninā carakeṇa kāpilabalena dṛḍhabalena ca pratisaṃskṛtā carakasaṃhitā, mahāmahopādhyāyacarakacaturānanaśrīcakrapāṇidattaviracitayā āyurvedadīpikāvyākhyayā (tathā cikitsāsthānataḥ siddhisthānaṃ yāvat) śrī vāgbhaṭaśiṣyācāryavarajajjaṭaviracitayā nirantarapadavyākhyayā ca saṃvalitā, āyurvedācāryeṇa paṃ. śrīharidattaśāstriṇā saṃśodhitā, pūritajajjaṭaṭīkātruṭitāṃśabhāgā ca, prathamo bhāgaḥ, dvitīyo bhāgaḥ, Bombay Saṃskṛta Press, Lahore 1940, 1941.

ff The Caraka Saṃhitā, expounded by the worshipful Ātreya Punarvasu, compiled by the great sage Agniveśa and redacted by Caraka and Dṛḍhabala, edited and published in six volumes with translations in Hindi, Gujarati and English by Shree Gulabkunverba Ayurvedic Society, Jamnagar 1949; vol. I (14–20) contains a list of editions and MSS used in the establishment of the text; vol. VI consists of indexes.

gg caraka-saṃhitā, maharṣi agniveś praṇīt (saral bhāṣānuvād sahit), anuvādak: Śrī Vinayacandra Vāsiṣṭha, 3 vols., Ārya Sāhitya Maṇḍal, Ajmer 1954, 1957, 1962.

hh carakasaṃhitā, savimarśa 'vidyotinī' hindīvyākhyopetā, śubhāśaṃsakah: vaidyasamrāṭ śrī satyanārāyaṇa śāstrī 'padmabhūṣaṇa', vyākhyākār: paṇḍit kāśīnāth pāṇḍey, Dr. gorakhnāth caturvedī, sampādak-maṇḍal: paṇḍit rājeśvaradatta śāstrī, paṇḍit yadunandan upādhyāy, paṇḍit gaṅgāsahāy pāṇḍey, Dr. banārsīdās gupta,

paṇḍit brahmaśaṅkar miśra bhiṣagratna, Vidyābhavan Āyurved Granthamālā 32, Vārāṇasī 1962; 11th ed., 1983; *13th ed., 1986.

ii śrīmadagniveśa praṇītā carakadṛḍhabalābhyāṃ pratisaṃskṛtā carakasaṃhitā, śrīcakrapāṇidattaviracitā 'āyurvedadīpikā' vyākhyāsaṃvalita-'vidyotinī' hindīvyākhyāvibhūṣitā; hindīvyākhyākār: śrī paṃ kāśīnāth śāstrī, sampādak: Dr. gaṅgāsahāy pāṇḍey, bhūmikā-lekhak: ācārya priyavrat śarmā, Kāśī Saṃskṛta Granthamāla 194, 2 vols., Vārāṇasī 1969, 1970.

jj Agniveśa's Caraka Saṃhitā (text with English translation and critical exposition based on Cakrapāṇi Datta's Āyurveda Dīpikā) by Dr. Ram Karan Sharma and Vaidya Bhagwan Dash, The Chowkhamba Sanskrit Studies Vol. XCIV, vol. I (Sūtra Sthāna), vol. II (Nidāna-, Vimāna-, Śārīra-, Indriyasthāna), vol. III (Cikitsā Sthāna Chapters I–XIV), vol. IV (Cikitsā Sthāna Chapters XV–XXVI), Varanasi 1976, 1977, 1988, 1997.

kk Caraka-saṃhitā, Agniveśa's treatise refined and annotated by Caraka and redacted by Dṛḍhabala (text with English translation), editor-translator Prof. Priyavrat Sharma, Jaikrishnadas Ayurveda Series 36, Vol. I (Sūtrasthāna to Indriyasthāna), vol. II (Cikitsāsthāna to Siddhisthāna); Critical Notes (incorporating the commentaries of Jejjaṭa, Cakrapāṇi, Gaṅgādhara and Yogīndranātha), vol. III (Sūtrasthāna to Indriyasthāna), vol. IV (Cikitsāsthāna to Siddhisthāna), Chaukhambha Orientalia, Varanasi /Delhi 1981, 1983, 1985, 1994.

ll maharṣipunarvasu-ātreyeṇopadiṣṭā śrīmadagniveśena praṇītā caraka-dṛḍhabalābhyāṃ pratisaṃskṛtā carakasaṃhitā, caraka-candrikāhindīvyākhyayā, viśeṣavaktavyādibhiś ca vibhūṣitā; vyākhyākār: Dr. Brahmānand Tripāṭhī, Caukhambā Āyurvijñāna Granthamālā 11, 2 vols, Caukhambā Surabhāratī Prakāśan, Vārāṇasī 1983, 1988.

mm carakatattvapradīpikā, śrīśivadāsasenakṛtā carakasaṃhitā-vyākhyā (sūtrasthānam), sampādakau: ācāryaḥ priyavrataśarmā evaṃ Dr. satyadeva dube, śrīsvāmilakṣmīrāmanidhigranthamālāyāḥ saptamaṃ puṣpam, Śrīsvāmilakṣmīrāma Trust, Jaypur 1990.

nn Carakasamajñā, viṣayakramabaddhā carakasaṃhitā (Caraka-saṃhitā, arranged subjectwise), priyavrataśarmaṇā pratisaṃskṛtya sampāditā (edited by Priya Vrat Sharma), Ācārya Priyavrataśarmā Āyurveda Granthamālā – 1 (Acharya Priyavrat Sharma Ayurveda Series 1), Caukhambā Publishers, Vārāṇasī 1996.

Translations into English: (a) [by K.M. Ganguli] published by Kaviraj Avinash Chandra Kaviratna [and Kaviraj Pareshnath Sharma Kavibhusan], 68 parts, Calcutta [1890]-1925; this translation is based on Gaṅgādhara's text of the Carakasaṃhitā (see A. Roşu, 1977: 173); second revised edition, with a preface by Dr. Jan Erik Sigdell, 5 vols., Indian Medical Science Series No. 43, Sri Satguru Publications, Delhi 1996. See on this translation and on Kisari Mohan Ganguli: A. Barth, JA 1911, 389–390; H. Jacobi (1908).

b = edition and translation ff.

c = edition and translation jj.

d = edition and translation kk.

References are to ed. z.

2 It is not without significance that the saṃhitā begins with the words athātaḥ. See on these words, in particular on the auspicious atha, and their meaning, the comments of Cakrapāṇidatta, Śivadāsasena and Gaṅgādhara ad Ca.Sū.1.1, those of Ḍalhaṇa ad Su.Sū.1.1, those of Aruṇadatta, Candranandana, Hemādri, Indu and Śrīdāsa ad A.h.Sū.1.2, those of Indu ad A.s.Sū.1.2. See also: P.V. Sharma (1985e): 4–5. Kaviratna was of the opinion that the words athātaḥ indicate that this treatise follows a previous one on a cognate subject; see also his remark on the word bhagavant, which is used to refer to Ātreya. See on other uses of the word atha: J.E.M. Houben (1995): 214, 367, 383.



3 The origin of several Indian sciences is ascribed to the gods, in particular to Brahmā; the *Chāndogyopaniṣad* (8.15) tells that Brahmā passed the supreme knowledge on to Prajāpati, who passed it on to Manu, who, in his turn, transmitted it to mankind (see J. Filliozat, 1975: 2–3). Stories about the way a particular body of knowledge was passed on through a line of authorities to an assembly of sages, distressed about the evils of the present age, are common in the *Purāṇas* (see H.H. Wilson, 1984: I, 92).

4 Prajāpati is taught by Brahmā and is, in his turn, the teacher of Indra in the *Chāndogyopaniṣad* (8.7–12 and 8.15).

5 Indra is rather rarely a teaching god, but a grammar is attributed to him; Vedic literature knows about many connections between Indra and the Aśvins; on several occasions, Indra is indebted to the Aśvins for their medical expertise (see J. Filliozat, 1975: 2–3).

6 See on the individual sages: authorities mentioned in the *Carakasaṃhitā*.

7 Many names are used to designate this god: Balahantar (killer of Bala), Śacīpati (husband of Śacī), Sahasrākṣa, Śakra, Śatakratu (1.18cd–23). See on Śakra: J. Gonda (1959a): 64–66; see on Śatakratu: J. Gonda (1959a): 36–42.

8 Health (ārogya) is said to be the very foundation (mūla) for the attainment of the four human aims, consisting of dharma, artha, kāma and mokṣa (1.15cd). A. Wezler (1984) notes that ārogya literally means the state of "being again free from disease"; see on the implications of this interpretation his discussion of the connections between medicine and Yoga; see also W. Halbfass (1991): 249–250. See on the type of words to which ārogya belongs: J. Gonda (1959): 95–117.

9 Another version of the narrative about the sages' reception of the āyurveda from Indra is found in chapter one of the Cikitsāsthāna. P.V. Sharma (1970a: 15) regards the story about the transmission of āyurveda in Ca.Sū.1 as a contribution of Caraka (on account of later elements it it, e.g., 1.36–40), while he attributes the version of Ca.Ci.1 to Agniveśa.

10 Compare also the version in the *Vāgbhaṭamaṇḍana*.

11 This was already noticed by H.H. Wilson (1832). See on the traditions regarding the transmission of the āyurveda: ABI 457–463; AVI 1–5; J. Filliozat (1975): 2–13; V. Śukla and R. Tripāṭhī (1982): 8–14; Sūramcandra (1978): I, 134–140; Vṛddhatrayī 3–9.

12 See Lobsang Rabgay (1981): 3–5; P. Tsering (1980): 109.

13 Some later texts (*Bhāvaprakāśa*, *Bṛhannighaṇṭuratnākara*), modelling their story upon that of the *Carakasaṃhitā*, present a closely related list of sages.

14 See Pālakāpya's *Hastyāyurveda* and Nīlakaṇṭha's *Mātaṅgalīlā*.

15 See on councils (samiti, pariṣad, etc.) of sages: S.Ch. Vidyabhusana (1971): 22–23.

16 *Nāṭyaśāstra* 1.26–42. Compare Vṛddhatrayī 156.

17 E.g., Udyogaparvan 26 (ed. Poona).

18 See Vettam Mani 651–652.

19 *Bhāgavatapurāṇa* X.84 (J.M. Sanyal's transl. II, 329).

20 See on this term in general: J. Gonda (1963b): 40–42; Hopkins 176–177; S. Lévi (1898): 143–151; A.A. Macdonell and A.B. Keith (1967); J. Panda (1984): 2–3; V.G. Rahurkar (1964): XIII–XX.

21 Yāyāvara is often interpreted as 'having no fixed abode', 'vagrant', and śālīna as 'having a settled home', 'domestic', but H.-P. Schmidt (1968: 635) argues, on the basis of the

*Baudhāyanadharmaśāstra* (3.1.1–4), that both groups are householders (gṛhastha); a śālīna attends only to his own ritual duties, while a yāyāvara moves about frequently (in performing sacrifices for others). See also: H.W. Bodewitz (1973): 333–334; L.P. van den Bosch (1978): 66–67; J.C. Heesterman (1982).

22 Cakra ad Ca.Sū.1.8–15ab. See on ayonija births: M.C. Smith (1991).

23 Cakra ad Ca.Sū.1.6–7. See on the classification of sages: L. Gopal (1988): 121; T.A. Gopinatha Rao (1971): II, 2, 566; Hopkins 176–178; F.E. Pargiter (1922): 185; Vṛddhatrayī 63–64. See for lists of brahmarṣis and devarṣis: S. Sörensen (1963): 165, 238. See also on brahmarṣis, devarṣis and rājarṣis: *Brahmāṇḍapurāṇa*, Anuṣaṅgapāda 35.89–103 (see G.V. Tagare, 1983: 350–351).

24 Vṛddhatrayī 66–69.

25 Āyus consists of a combination of body, sense organs, sattva and ātman; this combination finds, according to P.V. Sharma (1989a: 7–8), a parallel in the five sheaths (pañcakośa) of life in the Vedānta philosophy (ref. to Śaṃkara's commentary on the *Taittirīyopaniṣad*; compare MW s.v. kośa). Compare on āyus: Cakra and Śivadāsa ad Ca.Sū.1.42; Ca.Sū. 30.22–23 and 31, Vi.3.24–38, Śā.6.29 and 8.51; Ḍalhaṇa ad Su.Sū.1.15 and 35.1–15; *Rasavaiśeṣikasūtra* 1.95–98. See also: A. Comba (1984a); W. Schubring (1962): 185–186 (āuya); P.V. Sharma (1985e): 15–19.

26 Compare on āyurveda: Su.Sū.1.15.

27 Vaiśeṣika concepts are also discussed in Ca.Śā.1 and 6. The Vaiśeṣika categories are listed at Ca.Sū.1.28cd–29ab.

28 S. Dasgupta (1975): II, 369–372.

29 See W. Halbfass (1970).

30 A. Comba (1990).

31 A. Comba (1990) follows Cakrapāṇidatta's comments ad Ca.Sū.1.44–45.

32 D. Chattopadhyaya (1979): 140–142.

33 S. Dasgupta (1975): II, 369.

34 S. Dasgupta (1975): I, 281.

35 See also P.V. Sharma's notes on Ca.Sū.1.44–45 in P.V. Sharma (1985e): 19–29. Compare Jyotir Mitra (1982): 156–181. See on the *Bhāṣāpariccheda*, a rather late text, written by Viśvanātha in the first half of the seventeenth century: CC II, 93-94; L. Suali (1913): 84, 92–93, 108–109.

36 See on these verses: A. Roşu (1978): 127, 148, 189, 190; P.V. Sharma (1985): 29–30.

37 Guṇa precedes dravya in Ca.Sū.1.28; see Cakrapāṇi's comments on the change of order.

38 See on the five mahābhūtas, for example: *O. Böhtlingk (1900); A. Comba (1991): 41–44; E. Frauwallner (1953); D.S. Gaur and L.P. Gupta (1970); B.V. Subbarayappa (1966).

39 See Cakrapāṇi's comments. Compare Jyotir Mitra (1982): 222–229; P.V. Sharma (1985e): 30–32.

40 See, for example: E. Frauwallner (1956): 123–126.

41 See on sūkṣma: R.Y. Abhang (1985).

42 See DGV I, 137–150; Jyotir Mitra (1982): 192–206; G.J. Meulenbeld (1987): 8; P.V. Sharma (1976a): 42–44.

43 See Ca.Śā.1.

44 See Ca.Sū.26.

45 See Jyotir Mitra (1982): 302–303; P.V. Sharma (1985e): 33–34. See on samavāya: M. Hiriyanna (1957): 107–115. See on nitya: M. Hara (1959), (1969); M. Biardeau (1964): 40–42.



46 Compare P.V. Sharma (1985e: 34–35) and his quotations from Vaiśeṣika texts. Cf. Su.Sū. 40.3.

47 Ceṣṭā or ceṣṭita is a synonym of karman (see Ca.Sū.1.49).

48 The type of cause is not specified. The Vaiśeṣika texts regard guṇa as an asamavāyikāraṇa (see P.V. Sharma, 1985e: 36).

49 See P.V. Sharma (1985e: 37), who quotes Vaiśeṣika texts defining karman in the same way; Jyotir Mitra (1982): 299–301.

50 See on the meanings of mithyā: L. Sternbach (1965): 305–314.

51 Sattva is a manas full of rajas and tamas (see Ca.Sū.25.11). Cakrapāṇi regards it as the manas in combination with ātman and body. See on the term sattva: J.A.B. van Buitenen (1957b); S.P. Gupta (1977): 236–244; E.H. Johnston (1974): 51; G.J. Larson (1969): 61–62; R.F.G. Müller (1964b); A. Roşu (1978): 185–197 and passim; P.V. Sharma (1985f): 132–133, (1989a): 5–9; E. Windisch (1908): 48–56.

52 See on the term doṣa in general and the doctrine of the three doṣas (tridoṣavāda), for example: G.N. Chaturvedi (1971): 11–52; S. Dasgupta (1975): II, 325–339; J. Filliozat (1975): 139–159; G.J. Meulenbeld (1990), (1991a), (1992a); R.F.G. Müller (1939a), (1958): 72–91, (1967): 101–103; Y.S. Prabhakar and D. Suresh Kumar (1993); A. Weckerling (1929); D.G. White (1996): 361–362. Many general books on āyurveda deal with the tridoṣavāda. See also the numerous monographs on the subject; examples are: Dharmadatta's *Tridoṣavimarśa* and *Tridoṣasaṃgraha* (Lahore 1935), D.N. Ray (1937), Upendranāthadāsa's *Tridoṣavijñāna*. See on doṣa as a term of a broader meaning: G. Obeyesekere (1984): 40–49.

53 P.V. Sharma (1985f: 132–133) observed that the term mānasa is inadequate in this context and should be replaced by sāttvika. See on the mānasadoṣas: G.J. Meulenbeld (1997): 190–191.

54 See on the term auṣadha and the types of auṣadha distinguished: Ca.Sū.11.54–55; A.h.Ci. 22.74; A.s.Sū.12.1–5; Indu ad A.s.Sū.23.5; A.s.Ci.24.53; *Kāśyapasaṃhitā*, p.89; Candraṭa ad *Cikitsākalikā* 16. Compare bheṣaja and its varieties: Ca.Vi.8.87; Cakra ad Ca.Śā.6.6; Ca.Ci.1[1].3–4; *Kāśyapasaṃhitā*, p.89.

55 See on daiva- and yuktivyapāśraya: Ca.Sū.11.54 and Vi.8.87; A.h.Ci.1.171 and 5.84; A.s.Sū.9.76 and 12.3; A.s.Ci.7.118; compare Hārīta III.3.2–3: daiva- and yuktipathāśraya. See on these concepts: S. Bahulkar (1987); D. Chattopadhyaya (1979): 314–320.

56 These terms are explained in contradictory ways by Cakrapāṇi and Gaṅgādhara (see P.V. Sharma, 1985e: 45). See on jñāna and vijñāna: F. Edgerton (1933); O. Lacombe (1968).

57 Vāyu is said to be rūkṣa, śīta, laghu, sūkṣma, cala, viśada, and khara; Ca.Sū.12.4 has a somewhat different list of qualities, in which sūkṣma and cala are absent, while dāruṇa is added; Ca.Sū.12.7 adds dāruṇa and śuṣira, while sūkṣma and cala are absent; the list of Ca.Vi.8.98 is different again: rūkṣa, laghu, cala, bahu, śīghra, śīta, paruṣa (= khara), and viśada. Vāgbhaṭa's list (A.h.Sū.1.11ab; A.s.Sū.1.26) is almost identical with that of Ca. Sū.1.59ab. Cf. Su.Ni.1.7cd–9ab. Āyurvedic theory deviates from Vaiśeṣika theory, which considers vāyu to be anuṣṇaśīta. The cold vāyu of āyurveda may, however, become hot in combination with pitta due to the yogavāhitva of vāyu (see on this term: Cakra ad Ca.Sū. 1.59–61; Ca.Ci.3.38cd–39ab; Aruṇa ad A.h.Sū.1.11ab and 5.51cd–53ab; Indu ad A.s.Sū. 6.86–93).

Pitta is said to be sasneha (slightly unctuous), uṣṇa, tīkṣṇa, drava, amla, sara, and kaṭu; the list of Ca.Vi.8.97 is slightly different again: uṣṇa, tīkṣṇa, drava, visra (compare Suśruta's pūti), amla, and kaṭuka; compare Ca.Ni.4.26. Suśruta's list (Sū.21.11) deviates in omitting

sasneha and sara, and adding pūti, nīla and pīta; the taste of pitta is kaṭu in its normal state, but amla when vidagdha (see Cakra ad Ca.Sū.1.59–61). Vāgbhaṭa (A.h.Sū.1.11cd; A.s.Sū. 1.27ab) enumerates: sasneha, tīkṣṇa, uṣṇa, laghu, visra, sara, and drava. See on pitta in Indian medicine: R.F.G. Müller (1934a).

Kapha is guru, śīta, mṛdu, snigdha, madhura, sthira, and picchila. The list of Ca.Vi.8.96 has: snigdha, ślakṣṇa, mṛdu, madhura, sāra, sāndra, manda, stimita, guru, śīta, vijjala, and accha. Compare Ca.Ni.4.9 (a list of ten properties). Suśruta (Sū.21.15) lists śveta, guru, snigdha, picchila, and śīta; its taste is madhura in a normal state, but lavaṇa when vidagdha. Vāgbhaṭa (A.h.Sū.1.12ab; A.s.Sū.1.27cd) enumerates: snigdha, śīta, guru, manda, ślakṣṇa, mṛtsna (= picchila), and sthira.

58 Doṣa and dhātu comprise both the three doṣas and the seven dhātus according to Cakrapāṇidatta. The praśamana and pradūṣaṇa actions referred to are the result of the prabhāva of drugs according to the same commentator. See on the term svastha: W. Halbfass (1991): 250–252; M. Hara (1995); P.V. Sharma (1985e: 52–53).

59 Cf. Ca.Sū.1.71–72; Su.Sū.1.29.

60 The plants are divided into four groups: vanaspati (bearing fruit without having flowered), vānaspatya (bearing fruit after flowering), oṣadhi (herbs withering after bearing fruit) and vīrudh (climbing plants, etc.) (see Cakra's comments and his quotations from Hārīta). The vanaspati group consists of members of the genus *Ficus*. Cf. Bhela Śā.5.3; Su.Sū.1.29; A.s.Sū.12.2. Compare also *Amarakoṣa* 2.4.6; *Manusmṛti* 1.46–48. See on the term vana and its contrast with araṇya: J.F. Sprockhoff (1981), (1984), (1991).

61 See P.V. Sharma's notes (1985e: 54–56) on these verses and his criticism of the interpretations of Cakrapāṇidatta and Gaṅgādhara. Compare Su.Sū.1.28–32.

62 The mūlinī and phalinī plants are referred to again at Ca.Sū.2.35.

63 Cf. Ca.Vi.8.141.

64 Cf. Su.Sū.45.217–228. See on this subject: C.R.R. Sarma and B. Rama Rao (1980a).

65 Cf. Ca.Sū.27.217–224.

66 See on arka, one of the six plants mentioned: S.C. Mitra (1918).

67 These verses have no parallel in the *Suśrutasaṃhitā* or the works ascribed to Vāgbhaṭa. Evacuation means emesis (pracchardana) and purgation (virecana; evacuation of the head, called śīrṣavirecana, is included). The plants called mūlinī and phalinī are employed in procedures belonging to pañcakarman, a subject continued in Ca.Sū.2. The urine of an ass (khara) is mentioned, not its milk; human urine is absent, but breastmilk is present in the list. Sheep's urine is said to pittāvirodhin, i.e., non-antagonistic to pitta. This neutrality with regard to a doṣa is called udāsīnatva in later treatises (see Keśava's *Siddhamantra*); see also Cakra ad Ca.Ni.4.4 and Hemādri ad A.h.Sū.6.117cd–118. See on the non-medical use of the term udāsīna: M.B. Emeneau (1968). Compare on the triad ari, mitra, udāsīna (or madhyastha): *Mahābhārata*, Śāntiparvan 59.43 and 52 (ed. Poona); the *Kāmandakīyanītisāra* (8.19) employs the terms vijigīṣu, ari, madhyama, and udāsīna.

68 The earliest German translation of Ca.Sū.1.57–131 is found in F. Hessler (1883).

69 The title of the chapter is not in conformity with its first words (apāmārgasya bījāni) in this case. The taṇḍulas of apāmārga are its dehusked (nistuṣa) seeds, not the seeds (bīja) themselves (see Cakrapāṇi's commentary). See on the uses of apāmārga: P.V. Sharma (1996): 11–13.

70 Pañcakarman is mentioned at Ca.Sū.2.14 and 34. Cakrapāṇi remarks ad Ca.Sū.3.1–2 that Sū.2 is concerned with antaḥparimārjana (see on this term Ca.Sū.11.55).



71 See Ca.Sū.25.40, where the synonym pratyakpuṣpā is used (as at Sū.1.82, where it is a phalinī). The apāmārgataṇḍulādi group is referred to at Ca.Vi.7.20. The plant called apāmārga was used from early times in magic and medicine. See on apāmārga: L.P. van den Bosch (1978): 99; W. Caland (1967): 15, 156, 176; J. Gonda (1960): 113, 164; V. Henry (1988): 53, 109, 174, 181; A.A. Macdonell and A.B. Keith (1967); J.J. Meyer (1937): II, 3–4, 23–24; H. Oldenberg (1923): 327, 489, 527–528; H.C. Patyal (1989); N.J. Shende (n.d.): 155–156, (1985): 174–176; R. Syed (1990): 40–45; H. Zimmer (1879): 66–67; K.G. Zysk (1985): 21, 51. Apāmārga is used in Vedic medicine to wipe away the mysterious disease called kṣetriya. See on this disease: J. Filliozat (1975): 93–96; Jyotir Mitra (1968a); V.W. Karambelkar (1961): 227–240; K.G. Zysk (1985; see index).

72 See Ca.Sū.25.40. Chapter one of the Kalpasthāna is devoted to madana.

73 See Ca.Sū.25.40. Preparations with trivṛt are described in chapter seven of the Kalpasthāna.

74 See Cakra's remarks on the preparation of gruels. See Cakra on the meaning of yamaka, i.e., ghee and oil (2.31). One of the gruels is prepared with beef broth (gavyamāṃsarasa). See on beef-eating in India: K. Karttunen (1989): 115. Cf. Su.Śā.3.25. The sanctity of the cow and the duty to venerate it is a frequent theme in the *Carakasaṃhitā*, in spite of the prescriptions employing beef as an ingredient. See on the sanctity of the cow in India: L. Alsdorf (1962); J.W. Bennett (1967); W. Norman Brown (1957); G.M. Carstairs (1957): 162–163; W. Crooke (1912); V.M. Dandekar (1969); R.P. Goldman (1978): 340; A. de Gubernatis (1872): I, 1–90; M. Harris (1965), (1966), (1967); A. Heston (1971); H. Jacobi (1911a); T. Margul (1968); M.A. Muusses (1920); W.D. O'Flaherty (1980): 241–252; K.N. Raj (1969); V.R. Ramachandra Dikshitar (1939); F.J. Simoons (1967): 45–50, 61–63, (1980b); L.L. Sundara Ram (1926–27).

75 Cakra ad Ca.Sū.2.17.

76 The chapter is called thus after the first drug mentioned. Āragvadha is usually identified as *Cassia fistula* Linn. See on its uses: P.V. Sharma (1996): 41–43.

77 See Ca.Sū.3.30.

78 Compare *Siddhayoga* 51.24–28 and the *Kusumāvalī*.

79 See on this term Ca.Sū.11.55.

80 See Cakra's comments ad Ca.Sū.3.1–2. See on fragrant drugs (gandhauṣadha: 3.19), mentioned in the *Carakasaṃhitā*: P.V. Sharma (1985g): 56.

81 Ca.Sū.3.11. Cakrapāṇi did not grasp the meaning of cūrṇapradeha, as shown by his remarks ad Sū.3.3–17. The term is also found at Ca.Sū.23.9 and 29.7, as well as in the *Bhelasaṃhitā* (Ci.1.16).

82 Called thus after the ṣaḍ virecanaśatāni and ṣaḍ virecanāśrayāḥ of Ca.Sū.4.3.

83 Virecana comprises vamana and virecana again, as in the preceding chapters.

84 The title also refers to six hundred evacuative preparations, but, actually, the chapter mentions five hundred of them. The number six hundred indicates that the contents of this chapter are not exhaustive (see Cakrapāṇi's comments and the summarizing verses at the end). See Cakrapāṇi's comments on the term Kalpopaniṣad. See on the meaning of upaniṣad: H. Oldenberg (1896): 457–462.

85 See on these preparations: DGV I, 346–351; Prem Vrat Sharma and A.V. Sharma (1992): 400–404. See on kaṣāya: A.R. Somanathan, K. Sadanandan and N.P. Damodaran (1989); S. Venkataraghavan and P. Ramachandran Nair (1976). See on the preparation of kvāthas (= śṛtas): D. Joshi and V.K. Agrawal (1975).

86 Cakrapāṇi attributes the definition of a śīta to Śaunaka; the same verse is ascribed to Ātreya by Niścala, to Kṛṣṇātreya by Śivadāsa (ad *Cakradatta*, chardi 17–18).

87 See on the classification: P.V. Sharma (1979e), (1985g). See on the actions: P.V. Sharma (1985e): 65–69; N.N. Sircar (1984). See on Caraka's classifications of drugs: V. Dvivedī (1966): 47–72. See for a comparison of the classifications of Caraka and Suśruta: DGV I, 79–81.

88 These groups of ten are referred to as daśemāni in Anantakumāra's *Yogaratnasamuccaya*.

89 See Agniveśa's remark on this issue and Ātreya's answer (Ca.Sū.4.21–22). The five hundred mahākaṣāyas of Sū.4 form a characteristic contribution of the *Carakasaṃhitā*.

90 E.g., the groups called vamanopaga, virecanopaga and śirovirecanopaga (4.13). The groups called snehopaga, svedopaga, āsthāpanopaga and anuvāsanopaga (4.13) are more or less related.

91 Examples are: arśas, kuṣṭha, krimi (4.11), chardi, tṛṣṇā, hikkā (4.14), kāsa, śvāsa, śvayathu, jvara (4.16).

92 Examples are the groups called varṇya, kaṇṭhya, hṛdya (4.10).

93 Examples are the groups called stanyajanana and -śodhana, śukrajanana and -śodhana (4.12), purīṣasaṃgrahaṇīya and -virajanīya, mūtrasaṃgrahaṇīya, -virajanīya and -virecanīya (4.15).

94 Examples are the groups called jīvanīya, bṛṃhaṇīya, lekhanīya, bhedanīya, saṃdhānīya, dīpanīya (4.9), balya (4.10), śoṇitasthāpana, vedanāsthāpana, saṃjñāsthāpana (4.18).

95 Examples of these disorders are tṛpti, kaṇḍū (4.11), śrama (4.16), dāha, udarda, aṅgamarda, śūla (4.17). Varieties of śūla are among the nānātmaja vāta diseases (Ca.Sū. 20.11), varieties of dāha among the pitta diseases (Ca.Sū.20.14); tṛpti and udarda are kapha diseases (Ca.Sū.20.17).

96 Chapters of the same title are: Bhela Sū.8; A.h.Sū.8; A.s.Sū.11. Compare Su.Ci.24.

97 See on this subject: A. Chattopadhyay (1972), (1995a). See on ancient Indian hygiene: E. Hagemann (1906).

98 Cf. Bhela Sū.5.3–13. See Kaviratna's remarks on the meaning of sauhitya (gratification of hunger, not satiety, in agreement with Cakra: tṛptimātra). Dharmaśāstra texts also prescribe that one should not eat more than sauhitya requires (*Manusmṛti* 4.62; compare *Viṣṇusmṛti* 68.48).

99 Cf. Bhela Sū.6.20; Su.Ci.24.18–19. Compare Ca.Sū.5.17–18ab and Su.U.18.57. See on añjana in Indian culture: M. Chandra (1973): 186, 191, 208, 222; N.M. Penzer (1924b).

100 Bāṇa describes in his *Kādambarī* that king Śūdraka used to smoke after dinner (see G. Ray, 1911: 37–38). The habit of smoking (dhūmapāna) tamāla leaves is severely condemned in the Mathurākhaṇḍa (*52) of the *Skandapurāṇa* (see G. Ray, 1911: 39).

101 The śvetādi group of substances (5.26cd–27ab) is referred to at Ca.Ci.9.74. Cf. Bhela Sū.6.22–42. Compare Ca.Sū.5.20cd–27ab and Su.Ci.40.3–4, 5.27–33ab and Su.Ci.40.16, 5.31cd–32ab and Su.Ci.40.15, 5.33cd–36 and Su.Ci.40.13, 5.36cd–37ab and Su.Ci.40.18, 5.37cd–38ab and Su.Ci.40.15, 38cd–39ab and Su.Ci.40.12, 5.41–46ab and Su.Ci.40.11, 46cd–49ab and Su.Ci.40.6–9, 5.49cd–51ab and Su.Ci.40.5, 52cd–56ab and Su.Ci.40.17.

102 Cf. Ca.Ci.26.239–241ab; Su.Ci.4.28. Cakra says that aṇu means channel (srotas) here. See on the differences between aṇu and sūkṣma: R. Desāī (1982): 539. See on aṇutaila: R.B. Saxena (1994).

103 Cf. Bhela Sū.6.10cd–13; Su.Ci.24.4–10ab. See Jyotir Mitra (1985): 111–114. Compare on tooth-sticks (dantakāṣṭha): *Bṛhatsaṃhitā* 84. Suitable and unsuitable trees for the purpose are discussed in dharmaśāstra texts, for instance the *Viṣṇusmṛti* (chapter 61) (see on the subject: S.G. Moghe, 1991: 32–33). See also the rules described in the *Somaśambhupaddhati* (see H. Brunner-Lachaux, 1963: 8–13). Compare on teeth-cleaning in India: G.V. Bobrinskoy (1932); J.A. Dubois (1947): 240–241; J.J. Meyer (1937): III, 67–70. See also the remarks by I-ching (J. Takakusu, 1966: 33–35).



104 Cf. Su.Ci.24.13.

105 Cf. Su.Ci.24.21–23.

106 Cf. Bhela Sū.6.14–16; Su.Ci.24.14.

107 Cf. Su.Ci.24.25–26.

108 Cf. Su.Ci.24.29cd.

109 Cf. Bhela Sū.6.17–19ab. Compare Ca.Sū.5.85–89 and Su.Ci.24.30 and 70cd–71ab.

110 Cf. Su.Ci.24.57–61. See on bathing in āyurveda: B. Rama Rao (1982).

111 Cf. Su.Ci.24.64cd–65ab. See on plants used for adornment: M. Chandra (1973): 209, 223; *K.L. Mehra et al. (1975).

112 Cf. Su.Ci.24.69cd–70ab.

113 Cf. Su.Ci.24.73cd–74. See on Indian hairdressing: M. Chandra (1973): 211–214.

114 See on Indian footwear: D.C. Jain (1980): 56; M. Chandra (1973); U.P. Thapliyal (1979): 63–64.

115 See on umbrellas and parasols: N.M. Penzer (1924e); A.M. Shastri (1996): I, 231–232.

116 Compare Ca.Sū.5.100 and Su.Ci.24.71cd–73ab, 5.101–102 and Su.Ci.24.75cd–78ab.

117 See P.V. Sharma's notes on this chapter and his criticism of Cakrapāṇi's interpretations (1985e: 76–82). Cf. Ca.Vi.8.125–127; Bhela Vi.6; Su.Sū.6 and Ci.24. Compare Su.U.64.6–13ab and Ca.Sū.6.33–40, Su.U.64.13cd–21ab and Ca.Sū.6.41–48, Su. U.64.21cd–31 and Ca.Sū.6.9–18, Su.U.64.32–40ab and Ca.Sū.6.22–26, Su.U.64.40cd–46ab and Ca.Sū.6.27–32, Su.U.64.46cd–55ab and Ca.Sū.6.19–21. Seasonal regimen is also described in non-medical texts, for example, the *Padmapurāṇa* (see H.H. Wilson, 1984: I, 44). See on seasonal festivals and their relevance to medicine: P. Hymavathi (1993a). See on the seasons and seasonal regimen: D. Feller ((1995); J. Gonda (1965): 258; J. Jolly (1901): 38–39 (C.G. Kashikar 46–47); G. Kiem (1982); W. Kirfel (1967): 131; P. Kutumbiah (1969): 132–133; G.J. Meulenbeld (1974): 449–450; V. Raghavan (1972); L. Renou (1948–49), (1950), (1950a); C. Vogel (1971); H. Zimmer (1879): 371–374; F. Zimmermann (1975), (1982a): 47–48. See for examples of the actuality of the topic in contemporary India: M. Nichter (1986): 203–207; A.B. Talāviyā Bhāradvāj (1996a). See on meteorology in ancient India: R. Gangopadhyay (1932): 45–53; A.S. Ramanathan (1993); A.M. Shastri (1959–1960), (1996): II, 495–508; T.M. Srinivasan (1976). See on the half of the year called uttarāyaṇa (= udagayana): K.D. Abhyankar (1988); S.N. Pradhan (1927): 263–264. See on the division of the year: H. Jacobi (1896); H. Oldenberg (1894), (1896): 450–457. See on observations of European travellers on the seasons and their influence on health and disease: Anonymous (1964a): 245.

118 See on the two halves of the year, usually called uttarāyaṇa and dakṣiṇāyana: G. Bühler (1888a); P.V. Kane V.1, 491–492; M.A. Mehendale (1995): 232–234 and 250–252; S. Srinivasan (1979): 138; D.G. White (1996): 23–24.

119 During visarga the rays of the moon replenish the world, thus restoring it after a period of ādāna by the sun. See about similar beliefs in ancient Greece and Rome: J. Gonda (1965a): 38–70, in particular 45 and 58. See on the moon in Indian culture: M.A. Mehendale (1995): 277–281; J.J. Meyer (1937): vide s.v. Mond.

120 Cf. Bhela Sū.6; Su.Ci.24.

121 See on this subject: J.A. Dubois (1947): 329; J.J. Meyer (1952): 231, n.1; Madhu Shukla and S.N. Tripathi (1988); S.N. Tripathi et al. (1981). See on the concept of vega (impetus) in Indian thought: S.N. Sen (1966).

122 In conformity with the distinction of thirteen natural urges, the *Suśrutasaṃhitā* (U.55) describes thirteen types of udāvarta, resulting from their suppression. The *Carakasaṃhitā* (Sū.19.4), however, enumerates six varieties of udāvarta, caused by the suppression of passing flatus, urination, defecation, ejaculation, vomiting and sneezing. The term udāvarta is absent from Ca.Sū.7.3–25. Compare Ca.Sū.7.3–5 and Su.U.55.4–6, 7.6 and Su.U.55.9cd–10, 7.7 and Su.U.55.21cd–27, 7.8 and Su.U.55.8cd–9ab, 7.9 and Su.U.55.21ab, 7.10 and Su.U.55.15, 7.11 and Su.U.55.32cd–33, 7.12 and Su.U.55.7–8ab, 7.13 and Su.U.55.20cd, 7.14 and Su.U.55.14cd, 7.15 and Su.U.55.31cd–32ab, 7.16 and Su.U.55.13, 7.17 and Su.U.55.29–30ab, 7.18 and Su.U.55.14ab and 30cd–31ab, 7.19 and Su.U.55.11 and 28ab, 7.20 and Su.U.55.16ab and 34ab, 7.21 and Su.U.55.16cd and 34cd, 7.22 and Su.U.55.12 and 28cd, 7.23 and Su.U.55.17cd and 35cd, 7.24 and Su.U.55.17ab and 35ab.

123 Cf. Bhela Sū.6.7cd–9ab.

124 Cf. Su.Ci.24.38–50ab.

125 Cf. Su.Ci.24.50cd–51ab.

126 Cf. Su.Ci.24.97. See P.V. Sharma (1985e: 84–86) on the interpretation of these verses.

127 Cf. Ca.Vi.6.13–18 and 8.95–100; Bhela Vi.4.7–27. Compare Ca.Sū.7.39–40 and Su.Śā.4.79.

128 See on some aspects of the *Carakasaṃhitā* concerning the preservation of health and the prevention of disease: G.U. Thite (1985).

129 Cf. Bhela Sū.7; Su.Ci.24. See on Ca.Sū.8: S.Ch. Vidyabhusana (1971): 11–12.

130 Five pentads (pañcaka) are described. See on the importance of groups of five in Indian thought: T.N. Chakravarti (1951); D.M. Knipe (1972), (1975): 1–18; N.M. Penzer (1952): 199–202; D.G. White (1996): 32–36, 206–210. The sensory faculties (indriya) are six at Ca.Sū.26.43.

131 Mind is referred to as manas, sattva and cetas (8.4). See on this subject: E.H. Johnston (1974): 50–51; R.F.G. Müller (1959a); A. Roşu (1978).

132 See on these verses: Kaviratna's notes; R.F.G. Müller (1952), (1956a), (1965a), (1965b). See on Cakra's comments ad Sū.8.12: A. Roşu (1978): 199–200.

133 Cf. Su.Ci. 24.89–101. The worship of fire, mentioned in 8.18 and 20, makes P.V. Sharma (1989a: 17 and 32) remark that this is traditionally linked with the Ātharvāṅgirasa school, while it also reminds one of the fire-worship of the Indo-Iranian people (P.V. Sharma supposes Śaka influence to be present in the *Carakasaṃhitā*).

134 See on this term, which later also denoted someone killing a brāhmaṇa: G. Bühler (1888b); W. Gampert (1939): 63–64; S.W. Jamison (1991): 216; H. Kern (1888): 52–53; A. Wezler (1994).

135 R.F.G. Müller (1951: 92, n.19) remarks that Sū.8.28 refers to *Ṛgveda* 10.9. See on the use of mantras in āyurveda: Gulabkunverba I, 437–440; A. Roşu (1986), (1986a), (1988a); G.U. Thite (1982); K.G. Zysk (1989). The literature on mantras in general is extensive; see, for example: H.P. Alper (1989); J. Gonda (1963a); A. Padoux (1975); F. Staal (1996); G. Thompson (1997); E. Thurston (1912): 180–198; A. Wayman (1975).

136 Cakra discusses in this context the tensions between āyurvedic practice and ahiṃsā (nonviolence); see on this subject: D. Chattopadhyaya (1979): 381–389. See on ahiṃsā and its developments in Indian culture: K.T. Achaya (1994): 55–57; L. Alsdorf (1962); J.S. Alter (1996); C. della Casa (1975–76); C.K. Chapple (1993); L. Dumont (1966): 187–193; R.F. Gombrich (1971): 261–262; J. Gonda (1959): 95–117; W. Halbfass (1991): 87–129; *M. Hara (1984–85); J.C. Heesterman (1984); E. Hofstetter (1980): 10–14; E.W. Hopkins (1907); J.C. Jain (1947): 126–128; P.V. Kane II.2, 944–947; S. Kawasaki (1990); G. Kotturan (1973); C.S. Prasad (1979); T.W. Rhys Davids (1925); H.-P. Schmidt (1968); *F.O. Schrader (1910); P. Schreiner (1979); W. Schubring (1962): 271–274; D. Seyfort Ruegg (1980); G. Spera (1982); O. Strauss (1911); G.H. Sutherland (1997); U. Tähtinen (1983); N.J. Vyas (1983); K. Walli (1974); A. Wezler (1986); R. Williams (1963): 64–71; M. Winternitz (1991a): 697–699. See also the literature on the much discussed last meal of the Buddha (see, for example: Fa Chow, 1942; I.B. Horner, 1963: 247; H. Nakamura, 1996: 20; E. Waldschmidt, 1939). Ahiṃsā is referred to at Ca.Ci.8.188.



137 Cf. Bhela Sū.9; Su.Sū.34.15cd–24. See on Ca.Sū.9.19 and the relationship between its fourfold division of medicine (hetu, liṅga, praśamana, rogāpunarbhava) and the caturvyūha of Yoga: W. Halbfass (1991): 248–249; A. Wezler (1984): 309.

138 Cf. Su.Sū.34.

139 See on the discussion between Maitreya and Ātreya: F. Zimmermann (1984).

140 Compare Ca.Sū.10.3 and Su.U.66.6–9.

141 Cf. Ca.Ni.3.12, 7.18 and 8.34; Su.Sū.10.6 and Sū.23; Gayadāsa ad Su.Ni.1.1–2; A.h.Sū.1.30–35ab; A.s.Sū.2.25cd–33ab; *Hārītasaṃhitā* III.2.14–16; *Cikitsākalikā* 5–8; Ṭoḍara II: 1.104–109.

142 Cf. Bhela Sū.15.

143 See on the three eṣaṇās: S. Dasgupta (1975): II, 405–406, 411–418; S.P. Gupta (1977): 357–388; A.Roşu (1978a).

144 These three eṣaṇās correspond to kāma, artha and dharma as the puruṣārthas of the Hindu trivarga (see Bhela Sū.15.2). Bhela uses the term dharmaiṣaṇā instead of paralokaiṣaṇā. See on paralokasiddhi: G.N. Roerich (1949); E. Steinkellner (1986). See on the trivarga and on the concept of puruṣārtha: M. Biardeau (1972): 57–88, (1981a): 49–76; R.N. Dandekar (1987); J.M. Koller (1968); C. Malamoud (1982), (1996): 109–129; A. Roşu (1978): 110–111, (1978a); *A. Sharma (1982); K.N. Sharma (1986); R. Sundara Rajan (1980); F. Wilhelm (1978). The term trivarga is used at Bhela Sū.15.7 and A.h.Sū.2.30.

145 See on karman and rebirth, for example: W. Halbfass (1991): 291–345; C.F. Keyes and E.V. Daniel (1983); R.W. Neufeldt (1986); W.D. O'Flaherty (1980a). See on karman and rebirth in the *Carakasaṃhitā*: M.G. Weiss (1980).

146 See on the heretical views mentioned: D. Chattopadhyaya (1979); Jyotir Mitra (1982): 397–399; R.R. Pathak (1979). The text refers to those upholding nāstikya, to those adhering to the svabhāvavāda, and to the yādṛcchikas (11.6; see also 11.7 and 15; see the commentaries). See on nāstikya and the related philosophies of the Cārvākas and Lokāyatas: P.J. Abs (1932); S.N. Athavale (1971); A.K. Bhattacharyya (1990); W.B. Bollée (1977); G.M. Bongard Levin (1977); D. Chattopadhyaya (1959), (1970), (1979): 3, 52, 71–72, 184–185, (1989), (1990); *K.C. Chattopadhyaya (1975); J. Dahlmann (1897); S. Dasgupta (1975): III, 512–550; J.N. Farquhar (1967): 44, 61, 80, 290; E. Frauwallner (1956): 295–309; R. Garbe (1915); H. von Glasenapp (1922): 275–277; J. Gonda (1948a): 157–159, 172; Gopīnāth Kavirāj (1990); W. Halbfass (1980): 269–271, (1991): 293–294; J.C. Heesterman (1968/69); A. Hillebrandt *(1899), (1916); E.W. Hopkins (1969): 86–90; H. Jacobi (1911), (1919); R.V. Joshi (1987); S.A. Joshi (1995); *C. Kunhan Raja (1963); B.K. Matilal (1987); K.K. Mittal (1974): 22–60; J. Muir

(1861); M. Müller (n.d.): 94–104; H. Nakamura (1961); W.D. O'Flaherty (1983); N.C. Pathak (1997); A.M. Pizzagalli (1907); T.W. Rhys Davids (1899): 166–172; A. Roşu (1997b): 434; W. Ruben (1935), (1961): 167–184; B.A. Saletore (1942); H.P. Sastri (1925); I.C. Sharma (1965): 103–120; D.R. Shastri (1931); L. Silburn in L. Renou et J. Filliozat (1953): 74–79; Th. Stcherbatsky (1969); M. and J. Stutley (1977, s.v. Cārvāka and Lokāyata); L. Suali (1908); G. Sundara Ramaiah (1994); G. Tucci (1925), (1971): I, 49–155; L. de la Vallée Poussin (1915); V. Vanamamalai (1970); M. Winternitz III, 447–448 (with references). See also Mādhava's *Sarvadarśanasaṃgraha* and Haribhadra's *Ṣaḍdarśanasamuccaya*.

147 Parīkṣā is synonymous with pramāṇa here (see Ca.Sū.11.33, where the four pramāṇas are mentioned); the pramāṇas are the means of acquiring correct knowledge. Cf. Ca.Vi.4; 8.33 and 83. See on pramāṇa: M. Hiriyanna (1957): 65–69; E.A. Solomon (1976): 365–461.

148 The three forms of anumāna of the Nyāya school, pūrvavat, śeṣavat and sāmānyato dṛṣṭaḥ, are not mentioned by name, but they appear in the examples (11.21–22); see Jyotir Mitra (1982): 53; S. Dasgupta (1975): II, 398–400. See on the three forms of anumāna, for example: G. Oberhammer (1991): 43–60; E.A. Solomon (1976): 376–385; A. Wezler (1969a). See on the pūrvavat type: G. Oberhammer, E. Prets and J. Prandstetter (1996): 169–170.

149 One of the proofs advanced, based on pratyakṣa, is the recollection of former existences (jātismaraṇa); see on this subject: P. Demiéville (1927). See on Caraka's defense of paralokaiṣaṇā: S. Dasgupta (1975): II, 406–411.

150 The four upastambhas are also referred to in the *Bhelasaṃhitā* (Sū.15.9). See on upastambhana (Pali upatthambhana) in Buddhist thought: I.B. Horner (1963): 49–50. See on brahmacarya: J.S. Alter (1994a).

151 See on this concept: S. Dasgupta (1975): II, 415–418; Y. Krishan (1982); K. Krishnamoorthy (1950); A. Roşu (1978): 108–111. The term is frequent in the *Carakasaṃhitā*; see, for example: Ca.Sū.7.52–53; 28.39; Ni.1.3; 7.10 and 21; Vi.3.20; 6.6; Śā.1.102 and 109.

152 See on nija and āgantu: R.F.G. Müller (1964a).

153 See on rogamārga: G.N. Chaturvedi (1971): 75–79.

154 Ca.Sū.11.49 enumerates many examples of disorders belonging to each of the three categories. Some of these disorders (arśas, gulma, śvayathu, vidradhi, visarpa) are items occurring in two of the three lists. The classification presented here is confusing in other respects too. Prolapse of the rectum (gudabhraṃśa) belongs to the second category, while haemorrhoids (arśāṃsi) are found among the diseases of the first and third categories. Some disorders mentioned (apacī, gaṇḍa and gudabhraṃśa for example) are not described as distinct entities in the *Carakasaṃhitā* (see on gudabhraṃśa: Ca.Sū.20.11, Ci.14.36 and 19.43, Si.6.29 and 85; Su.Ni.13.61 and Ci.20.61–63; A.h.Ci.9.48cd–54; the disorder is also called gudaniḥsaraṇa: Ca.Ci.14.133 and 19.42). Compare Cakra's remarks.

155 See on sattvāvajaya: A.R.V. Murthy and R.H. Singh (1987); K. Nespor and R.H. Singh (1986); S. Rastogi and R.H. Singh (1995). Compare on ancient psychotherapy in general: C. Gill (1985).

156 Compare the thirty-two internal and thirty-two external remedial measures of Siddha medicine (see F.-H. Richter and G. Thoss, 1986).

157 Cf. Ca.Ci.25.40 and 55.

158 P.V. Sharma: extraction.

159 Cf. Ca.Ci.25.55.

160 See on this chapter: D. Chattopadhyaya (1979): 263–269; J. Filliozat (1975): 161–170 (edition and French translation, with notes and comments); R.F.G. Müller (1951): 49–53 (German translation); R.P. Trivedi (1982). Cf. Bhela Sū.16 and Su.Ni.1. J. Filliozat (1975) has discussed the possible relationships between the Indian doctrines on vāta and the pneumatic school of Greek medicine. See on this pneumatic school: M. Wellmann (1895). See on the evolution of the concept of pneuma: G. Verbeke (1945). See on kalā and akalā: R.F.G. Müller (1962). P.V. Sharma (1970a: 15) is of the opinion that the mature (prauḍha) style of Ca.Sū.12 shows it to be a contribution of Caraka to the *Agniveśatantra*.



161 See on this discussion: A. Wezler (1993a).

162 See on Vāta and Vāyu as deities: J. Filliozat (1975): 51–66; A.B. Keith (1976); M.R. Majumdar (1955); H. Oldenberg (1923): 89–90, 227–228; W. Ruben (1961): 95–104 and 128–156; N.J. Shende (n.d.): 91–94; S. Wikander (1941).

163 Cakra mentions two interpretations of kalā and akalā: these terms are either equivalents of guṇa and doṣa, or kalā means a minute (sūkṣma) part and akalā its opposite. See the critical remarks of J. Filliozat (1975: 164–165).

164 It is remarkable that the lists of qualities of vāta (Ca.Sū.12.4 and 7) omit cala, which has the same meaning as anavasthita (cf. Ca.Sū.1.59).

165 Cf. Ca.Sū.1.59.

166 Cf. Su.Ci.31.

167 See on sneha(na): G.N. Chaturvedi (1971): 100–108; R.H. Singh (1992): 36–45.

168 Sneha(na) and sveda(na) form the preparatory procedures (pūrvakarman) of pañcakarman. See on pūrvakarman, a term also designating pre-operative measures in general: G.N. Chaturvedi (1971): 99–100; P.J. Deshpande et al. (1966).

169 Compare Ca.Sū.13.9 and Su.Ci.31.4, 13.10–11a and Su.Ci.31.5, 13.13 and Su.Ci.31.4, 13.14 and Su.Ci.31.15, 13.15 and Su.Ci.31.16, 13.16 and Su.Ci.31.17, 13.17 and Su.Ci.31.18, 13.18–19 and Su.Ci.31.21–22, 13.20–21 and Su.Ci.31.23, 13.22 and Su.Ci.31.14.

170 I.e., a fatty substance without any admixture and fatty substances with one of the sixty-three single or combined tastes (see Ca.Sū.26). Cf. Su.Ci.31.20.

171 Cf. Su.Ci.31.25cd–31ab.

172 Compare Ca.Sū.13.41–43 and Su.Ci.31.15, 13.44–46 and Su.Ci.31.16, 13.47–49 and Su.Ci.31.17, 13.50 and Su.Ci.31.18.

173 Cf. Su.Ci.31.36.

174 Compare Ca.Sū.13.52 and Su.Ci.31.51cd–52, 13.53–56 and Su.Ci.31.46–51ab.

175 Compare Ca.Sū.13.58 and Su.Ci.31.53, 13.59 and Su.Ci.31.54.

176 Compare Ca.Sū.13.60–64 and Su.Ci.31.14.

177 Cf. Su.Ci.33.21.

178 Cf. Ca.Sū.13.72 and Su.Ci.31.24–25ab, 13.75–78 and Su.Ci.31.31cd–32ab.

179 Cf. Ca.Sū.13.82–90 and Su.Ci.31.37. One of the preparations mentioned is called pāñcaprasṛtikī peyā (13.89–90).

180 Cf. Su.Ci.31.19.

181 See on saṃśodhana: G.N. Chaturvedi (1971): 92–98.

182 Cf. Bhela Sū.22; Su.Ci.32. See on sveda(na): G.N. Chaturvedi (1971): 108–118; R.H. Singh (1992): 45–51. See Kaviratna's remark on the meaning of sveda: the term is used for the application of heat in general, even when perspiration is not the aim of the procedure.

183 Compare Ca.Sū.14.3–5 and Su.Ci.32.20, 14.8, 10–12 and Su.Ci.32.26–28ab.

184 Cf. Su.Ci.32.22–24; Bhela Sū.22.6–8.

185 Compare Ca.Sū.14.16–19 and Su.Ci.32.25, 14.20–24 and Su.Ci.32.17–19. Compare on indications: Bhela Sū.22.32cd, on contra-indications: Bhela Sū.22.12.

186 The same as saṃkarasveda.

187 Cf. Bhela Sū.22.13cd–14 and 17cd. Kaviratna explains that in piṇḍasveda the materials are first converted into a jelly-like substance and then formed into balls; in prastarasveda the materials, which remain partially or totally dry, are put into a piece of cloth and made into a loose ball.

188 Kaviratna says that the bhūgṛha mentioned is a subterranean chamber; a jentāka is an articially heated chamber; an uṣṇagarbhagṛha is a room into which no air is admitted.

189 The same as avagāhanasveda.

190 Cf. Su.Ci.32.12.

191 See Ca.Sū.14.63 (agniguṇasaṃśraya).

192 Cf. Ca.Sū.14.25–27. See Kaviratna's remarks on the technique of saṃkarasveda.

193 Cf. Bhela Sū.22.15–16.

194 Cf. Bhela Sū.22.17–18.

195 Cf. Su.Ci.32.5–9; Bhela Sū.22.20–22ab.

196 Cf. Su.Ci.32.13; Bhela Sū.22.19. A small vessel called varṣaṇikā is mentioned.

197 Cf. Su.Ci.32.13. This method corresponds to Bhela's droṇisveda (Sū.22.22cd–24ab).

198 See Kaviratna's notes. Caraka mentions the measure called kiṣku, the same as a hasta according to Cakra; compare A.s.U.1.46 and Indu's comment: a kiṣku is a hasta, not a vitasti. See on the kiṣku: J.N. Banerjea (1956): 320: a kiṣku measures twenty-four aṅgula; S. Srinivasan (1979): 17–18: a kiṣku measures thirty-two or forty-two aṅgula. Compare *Arthaśāstra* 2.20.14. See on hasta: S. Beal (1884): I, 70; A.M. Shastri (1969): 343; S. Srinivasan (1979): 13–14, on vitasti: A.M. Shastri (1969): 343; S. Srinivasan (1979): 13. See on the measure called aratni, also mentioned by Caraka: A.M. Shastri (1969): 343; S. Srinivasan (1979): 15.

199 Cf. Bhela Sū.22.33 (pāṣāṇasveda). A variant of kaurava (cotton cloth) (14.49), the reading accepted by Cakra, is raurava (skin of the ruru deer). Silk (kauṣeya) is mentioned at 14.48 and 49 (compare the kauśeya of 14.53); these references are important for the date of these passages, because words for silk are first attested in texts of the Christian era (see Th.R. Trautmann, 1971: 177–178). See on silk in India: E. Balfour (1968): III, 628–631; M. Chandra (1973): 30; D.C. Jain (1980): 46–47; R.N. Saletore (1975): 268–272; U.P. Thapliyal (1979): 47–49; L. Varadarajan (1988); G. Watt VI, part III, 1–238; WIRM IX, 327–353. The *Suśrutasaṃhitā* mentions kauśeya at Sū.18.16, Śā.3.23 and Ci.4.25 (see Ḍalhaṇa's comments); related products are called pattrorṇa and cīnapaṭṭa (Su.Sū.18.16; see Ḍalhaṇa's comments; see also U.P. Thapliyal, 1979: 48–49). Compare the references to kauśeya in the *Bṛhatsaṃhitā* (see A.M. Shastri, 1996: I, 223).

200 Cf. Su.Ci.32.10–11; Bhela Sū.22.26cd–31ab.

201 Compare the karīṣasveda of Bhela (Sū.22.33).

202 Compare Ca.Sū.14.64 and Su.Ci.32.15. Cf. Bhela Sū.22.31cd–32ab.

203 Compare Ca.Sū.14.66 and Su.Ci.32.16. Cf. Bhela Sū.22.33.

204 Cf. Su.Ci.32.28cd–29.

205 See on infirmaries, hospitals and dispensaries in ancient India and India Maior: A.S. Altekar and V. Mishra (1959): 11, 41, 52, 53, 107; A.S. Ramanatha Ayyar (1937–38); K.V. Subrahmanya Ayyar (1931–32); A.L. Basham (1976): 34–36; S. Beal (1884); A. Bergaigne (1882); L.P. Briggs (1962): 233; G. Bühler (1883): 101; A. Chakravarti (1979); G. Coedès (1906), (1940), (1941), (1947): 201–206, (1968): 176; P. Cordier (1894): 103–104, (1901a); 86–87; P. Demiéville and J. Filliozat (1937); S. Dutt (1962):



134; L. Finot (1903), (1915); P.K. Gode (1946m); Gulabkunverba I, 298–320; R.A.L.H. Gunawardana (1979): 147; S. Gurumurthy (1970); C.F. Heusinger (1847); P. Hymavathi (1993): 276–278, 286; J.C. Jain (1947): 179; J. Jolly (1901): 16 (C.G. Kashikar 19); Jyotir Mitra (1974): 28, (1985): 274, (1992); J. Legge (1991): 79; G. Liétard (1884): G. Majno (1975): 265–266; Motilal Banarsidass Newsletter XVII, 7, 1995, 8–9; G. Mukhopadhyaya (1913); I, 34–60; R.F.G. Müller (1930d); H.E. Müller-Dietz (1975); K.A. Nilakanta Sastri (1971): 322–323, (1975): 450, 513, 632–633; Th. Puschmann (1966): 17; B. Rama Rao (1975a): 201; D.V.S. Reddy (1940c); *D.R. Regmi (1983): I, 66, II, 40; P.V. Sharma (1992j): 155; D.C. Sircar (1963–64): 17–18; M. Tatz (1985); C.G. Uragoda (1987); H. Zimmer (1948): 86–88; K.G. Zysk (1991): 44–46. See on later developments in India: O.P. Jaggi (1977): 32–35; M.Z. Siddiqi (1971): 271. The controversial issue whether or not a kind of hospital is mentioned in Aśoka's rock edict II is discussed by J. Bloch (1950), E. Hultzsch (1925), G. Majno (1975): 265–266, V.A. Smith (1901): 23, K.G. Zysk (1991): 44. The existence of these hospitals in Aśoka's time is often assumed to be a fact; see: J. Jolly (1901): 16 (C.G. Kashikar 19), G. Mukhopadhyaya (1913): I, 8, Th. Puschmann (1966): 17. See on the Indian hospitals for animals: E. Balfour (1968): III, 219–220; M. Harris (1966): 58–59; Hobson-Jobson 713 (s.v. pinjrapole); R. Watermann (1963): 485–486; these hospitals are described by early European travellers in India, for example: A. Anquetil du Perron, John Fryer (1967: I, 138), Jan Huyghen van Linschoten, Joannes de Laet, Pietro della Valle (ca. 1967: I, 67–68, 70–71) (see R. Watermann for more references).

Compare the development of hospitals in the Graeco-Roman and Byzantine worlds; see on these subjects: P.S. Codellas (1942); M. Dols (1985): 135, n.3; G.E. Gask and J. Todd (1953); P. Gautier (1974); G. Harig (1971); A. Krug (1993): 222; T. Meyer-Steineg (1912); T.S. Miller (1985); P. van Minnen (1995). G. Majno (1975: 294) is of the opinion that Caraka's infirmary resembles a Roman valetudinarium. See on valetudinaria: I. Bloch (1902a): 587; A. Krug (1993): 204–208; T. Meyer-Steineg (1912): 31–45; J. Scarborough (1969): 76–77; K. Schneider (1955). See on the Sasanian hospital at Jundīshāpūr and the academy established there: E.G. Browne (1962): 23–24; EI II (1965): 1119–1120 (Gondēshāpūr); C. Elgood (1979): 173; Sh. Inayatullah (1944): 2; H.H. Schöffler (1979); *A.O. Whipple (1938). Compare also the development of hospitals in the Islamic world; see on this subject: S.H. Askari (1957); M. Azeez Pasha (1973); M.A. Aziz (1977); E.G. Browne (1962; see index); M. Dols (1985): 135–136; M.W. Dols (1987); EI I (1960): 1222–1226 (Bīmāristān); C. Elgood (1979; see index); S.K. Hamarneh (1962); Sh. Inayatullah (1944): 2; *A. ʿĪsā (1928); O.P. Jaggi VIII (1977): 32–35, 85–86, 167–168; S.H. Nasr (1976; see index); Th. Puschmann (1966): 172–178; A. Sayili (1980).

206 Servants with all kinds of special tasks are mentioned: sūpapācaka, odanapācaka, snāpaka, saṃvāhaka, utthāpaka, saṃveśaka, auṣadhapeṣaka. Other attendants should be skilled in singing, making music, and telling or reciting various kinds of stories in prose and verse (ullāpaka, śloka, gāthā, ākhyāyikā, itihāsa, purāṇa). See on the terms ākhyāna, itihāsa, purāṇa: M. Banerjea (1997); J. Gonda (1960): 170; A.S. Gupta (1964); M. Müller (1859): 40–42, 110; H. Oldenberg (1883), (1885); E. Sieg (1914), (1969): Einleitung; M. Winternitz (1909); Winternitz I, 89–93, 181, 189, 259, 261, 400, 433, 440–443. Itihāsapurāṇa is a subject already mentioned in the *Chāndogyopaniṣad* (7.1.2); see also I.B. Horner (1963): I, 5, 252.

207 P.V. Sharma (1992d: 186) regards this description as a contribution of Caraka to the *Agniveśatantra*. Numerous items that should be available are mentioned. See on kārpāsa (cot-

ton; 15.7), one of these items: V.R. Ayyar and K.P. Aithal (1964); E. Balfour (1967): I, 822–828; V. Santhanam and J.B. Hutchinson (1974); G. Watt IV, 1–174; WIRM IV, 170–251. See on the weighing balance (tulā; 15.7): A.M. Shastri (1969): 339; S. Srinivasan (1979): 108–113.

208 Kings (īśvara) and rich persons (vasumant) are mentioned (Ca.Sū.15.23).

209 A varcaḥsthāna (privy) is mentioned. See Jyotir Mitra (1985): 109–110.

210 These subjects are dealt with again in the Siddhisthāna. See on vamana and virecana: R.H. Singh (1992): 51–64 and 64–75; R.H. Singh and R.S. Singh (1978); R.S. Singh (1973). See on vamaṇa: R.M. Anand, K.N. Mehta and G.K. Gurjar (1976); G.N. Chaturvedi (1971): 118–124. See on virecana: R.M. Anand and G.K. Gurjar (1976a), (1976b); G.N. Chaturvedi (1971): 124–129. Cf. Su.Ci.33.

211 Cf. Bhela Sū.14.

212 Cf. Su.Ci.33.24–25.

213 Cf. Su.Ci.33.27–28.

214 Cf. Su.Ci.34.

215 See Cakrapāṇi's comments and P.V. Sharma's notes (1985e: 153) on these verses. Cf. Su. Ci.33.3.

216 This list of śirorogas is unusual in grouping together diseases of the oral cavity, nose, eyes, ears and head; more specific diseases are added: ardhāvabhedaka, sarvaśiroruj, pratiśyā, bhrama, ardita, śiraḥkampa, galagraha, manyāgraha, and hanugraha. Ardhāvabhedaka and its treatment are dealt with in the Siddhisthāna (9.74–78), along with other śirorogas: śaṅkhaka (9.71–73), sūryāvarta (9.79–83), anantavāta (9.84–85) and śiraḥkampa (9.86–87). Pratiśyā(ya) is described at Ca.Ci.26.104–107.

217 The same five diseases of the head are mentioned at Ca.Sū.19.3 and 4. They are described at Ca.Ci.26.118. Their treatment is not systematically discussed in the *Carakasaṃhitā*; see, however, Ca.Si.9.6 and 8. Compare Ca.Sū.17.16–26 and Su.U.25.5–8ab, 17.27–29 and U.10cd–11ab. See about the term śīrṣakti (headache) in Vedic literature: F.B.J. Kuiper (1939): 22–24. See about head diseases (sīsābādha, sīsābhitāpa) and their treatment in Pali literature: Jyotir Mitra (1985); 329–330, 347–349; K.G. Zysk (1991): 91–92, 120–121. See on the meaning of headache in Indian culture: A. Chakraborty and A. Mallick (1966).

218 Cf. Ca.Sū.19.3 and 4, Ci.26.77–80; Su.U.43.3–4. Compare Ca.Sū.17.31 and Su.U.43.6, 17.33 and Su.U.43.7, 17.35 and Su.U.43.8, 17.36ab and Su.U.43.5ab, 17.39–40ab and Su. U.43.9. See on hṛdroga: *R.F.G. Müller (1960).

219 The sixty-two disturbances are one by one enumerated in Yogīndranāthasena's commentary. See also the tables in eds. bb, hh, ll.

220 See on the importance of the number seven in Indian culture: T. Bhattacharya (1969): 42–49; G. Eichinger Ferro-Luzzi (1974): 144–145.

221 See on the malas: G.J. Meulenbeld (1974): 488–490.

222 Compare on ojas: Ca.Sū.17.117; 27.217–218; 30.7–11; Śā.2.10; 4.24; 7.15; Ci.8.24–27; Cakra ad Ci.15.17; Ci.16.5; 24.31; Su.Sū.15.19–28ab; Śā.3.30; A.h.Sū.11.37–39ab; Śā. 3.13, 19ab, 50–51, 54; U.5.49; A.s.Śā.5.63; 6.2 and 29; 8.5; Candraṭa's comments ad *Cikitsākalikā* 16; *Bhāvaprakāśa* I.3.181–186; Ṭoḍara II: 3.359–390. See on ojas: L.P. Gupta, S.P. Sen and D.S. Gaur (1967); G.J. Meulenbeld (1974): 488–490; *Rasayogasāgara* I, upodghāta 114–121.

223 Cf. Su.Sū.15.7–12.

224 Durmanas (17.73), used to designate one of the symptoms of decrease of ojas, is regarded



as a mental disorder, equivalent to neurasthenia, by some Indian authors (P. Rāy and H.N. Gupta, 1965: 100; H.G. Singh, 1977: 101).

225 The total number of deficient states (kṣaya) of bodily constituents is, when deficiency of the doṣas is added, eighteen (see Cakra ad Ca.Sū.17.63–72). Compare G.J. Meulenbeld (1974): 458–459.

226 R.F.G. Müller (1940: 169–170) regarded the description of the piḍakā's as an addition by Dṛḍhabala, borrowed from Suśruta. Piṭakās occurring in patients with prameha are mentioned in the *Bhelasaṃhitā* (I.9.19; Ci.7.4).

227 Kaviratna: enlarged scrofulous glands. See on scrofula in India: N. Chevers (1886): 518–520.

228 Kaviratna: a carbuncular eruption.

229 Kaviratna: all painful and quickly ripening abscesses are called alajī. Another disorder, also called alajī, is described at Ca.Ci.12.88. The *Atharvaveda* is already acquainted with a disorder called alaji (see K.G. Zysk, 1985: 166–167).

230 Cf. Su.Ni.6.14–19.

231 The *Bhelasaṃhitā* (Sū.26.6cd and 28cd) distinguishes three types of vidradhi, due to vāta, pitta and kapha.

232 Cf. Su.Ni.9.

233 Cf. Su.Ni.6.20–21.

234 See about boils (piḷakā) in Pali literature: Jyotir Mitra (1985): 316, 318–319.

235 The third group of movements is described in chapter eleven.

236 Cf. Ca.Sū.6.

237 Cf. Ca.Ci.12.

238 Six complications are enumerated, but their number is said to be seven. Compare Ca.Ci. 12.15, which describes six fatal complications; Cakra quotes (ad Ca.Ci.12.15) a variant of Ca.Sū.18.18, which has a list of nine complications.

239 Kaviratna: ranula. Compare Ca.Ci.12.77, where upajihvikā and adhijihvikā are described. Upajihvikā is mentioned at Ca.Sū.28.14, Śā.7.11 and Si.2.22. Cf. Su.Ni.16.39. Upajihvā is mentioned at Bhela Si.2.5.

240 Kaviratna: enlarged tonsil. Not mentioned in Ca.Ci.12; mentioned at Ca.Sū.28.14, Śā.7.11, Si.2.22. Cf. Su.Ni.16.40–41. Galaśuṇḍikā is mentioned at Bhela Śā.7.5 (a minor part of the body), Ci.21.49–50 (origin and treatment), Si.2.5. Compare on the term kākala (Gulabkunverba: base of the palate; P.V. Sharma: uvula), employed in Caraka's description: Su. Śā.5.26 and Ḍalhaṇa's remarks: the kākalaka is the galamaṇi, commonly called ghaṇṭikā. Ghaṇṭikā is the name of a disease in the *Hārītasaṃhitā* (III.20.7; 46.26 and 31).

241 Kaviratna: bronchocele. Cf. Ca.Ci.12.79. Mentioned as a disease of the Prācyas (people living in the eastern parts of the country) in the *Bhelasaṃhitā* (Sū.13.2).

242 Not mentioned in Ca.Ci.12. The term is not infrequent as a symptom, but also found in lists of disorders (Ca.Sū.14.20; 17.14; 23.23; 26.102). Cf. Bhela Sū.12.11, I.4.7, Si.2.2.

243 Cf. Ca.Ci.21.

244 Cf. Ca.Sū.17.

245 Kaviratna: a tilaka is a mole. Probably the same as tilakālaka. Cf. Ca.Sū.28.12; I.11 and 20; Su.Ni.13.43. See on tilaka also: Samudra's *Sāmudrikaśāstra* 5.3 and 6–15. A skin disease called tilaka is already known in Vedic literature, where Apālā, Atri's daughter, is afflicted by it (see A.B. Keith, 1976: 384–385; H. Oertel, 1897: 26–31; H.-P. Schmidt, 1987: 6).

246 Kaviratna: a small pimple. Called jaṭulā in the vernacular according to Cakra. Mentioned at Ca.Sū.28.12 as a disease caused by raktadoṣa; also mentioned at Ca.I.1.11 and 20. Cf.

*Kaiyadevanighaṇṭu* 8.265: piplu = maṣaka = tilakālaka. See also Bhela Si.1.32 (piplu as an emended reading).

247 Kaviratna: brown spots on the face. See Cakra ad Ca.Sū.7.14. Mentioned at Ca.Sū.28.12 as a disease caused by corrupted blood (raktadoṣa); also mentioned at Ca.I.1.11 and 20. Cf. Su.Ni.13.45cd–46. See also Bhela Sū.7.6 (one should not marry a vyaṅginī), 11.9ab (vyaṅga is caused by corrupted blood), I.12.5, Si.1.32 and 2.21.

248 Kaviratna: dark spots on the face. Mentioned as a pittavikāra at Ca.Sū.20.14, as a disease caused by raktadoṣa at Ca.Sū.28.12. Cf. Su.Ni.13.47ab. The presence of tilaka, piplu, vyaṅga and nīlikā among the local swellings is remarkable, because oedema is not one of their characteristics.

249 Śaṅkhaka is a śiroroga described at Ca.Si.9.70cd–73. See also Ca.I.9.20.

250 Described at Ca.Ci.3.287cd–288ab.

251 Described at Ca.Ci.13.35–38.

252 See Ca.Ni.3 and Ci.5. Cf. Ca.Sū.11.49.

253 Compare Ca.Ci.12.94–95 (bradhna); Su.Ni.12.4.

254 See Ca.Ci.13.

255 Cf. Ca.Ci.28.29.

256 Not described as a separate disorder in the *Carakasaṃhitā*. Mentioned at Ca.Sū.11.49 and 28.14; Ci.14.5 and 6, 26.157. Adhimāṃsaka occurs at Ca.Ci.25.101.

257 Cf. Ca.Ci.12.87.

258 Described as a disease of the throat in other treatises. Cf. Su.Ni.16.46–50.

259 Cf. Ca.Vi.6.3.

260 Cf. Bhela Sū.26.

261 In agreement with Ca.Ci.13.22. Bhela Sū.26.1 agrees too.

262 The eight varieties of mūtrāghāta are caused by vāta, pitta, kapha, saṃnipāta, aśmarī, śarkarā, śukra and blood. These disorders are not described in the *Carakasaṃhitā* as mūtrāghāta, but as mūtrakṛcchra (Ca.Ci.26.32–44; see Cakra's comments), which is rather confusing. The group of disorders called mūtrāghāta in other treatises is dealt with as the group of mūtradoṣas in the Siddhisthāna (9.25–49ab); this group is omitted in Ca.Sū.19.

263 The eight kṣīradoṣas are: vaivarṇya, vaigandhya, vairasya, paicchilya, phenasaṃghāta, raukṣya, gaurava, and atisneha. They are referred to at Ca.Ci.30.230, but nowhere described. Compare on disorders of breastmilk (kṣīradoṣa): Ca.Śā.8.55 (three kṣīradoṣas are mentioned at Ca.Śā.8.56); *Mādhavanidāna* 67 (stanyaduṣṭinidāna).

264 The eight defects are: tanu, śuṣka, phenila, aśveta, pūti, atipicchila, anyadhātūpahita, avasādin. Compare Ca.Ci.30.139b–145ab, where also eight defects (śukradoṣa) are described, which partially agree with Ca.Sū.19.4.

265 The seven varieties of mahākuṣṭha are listed. Compare Ca.Ci.7.13, which gives the full list of the eighteen types.

266 The same seven as in Ca.Sū.17.

267 The same seven as in Ca.Ci.21.12–14.

268 In agreement with Ca.Ci.19.

269 The six varieties are caused by the suppression of the urge to pass flatus, to urinate, defecate, ejaculate, vomit and sneeze. Thirteen natural urges are described in Ca.Sū.7, together with the symptoms caused by their suppression. The six types of udāvarta are not mentioned in the section devoted to this disease and its treatment (Ca.Ci.26.5–25).



270 In agreement with Ca.Ni.3.

271 Varieties caused by vāta, pitta, kapha, saṃnipāta and blood are distinguished, as in udara. These five types are not described in the *Carakasaṃhitā*, but Cakrapāṇi refers to them ad Ca.Ci.13.35–38. See on this subject: G.J. Meulenbeld (1991): 94–95.

272 In agreement with Ca.Ci.18.4. The same number is found in the *Bhelasaṃhitā* (Sū.22.2–3).

273 In agreement with Ca.Ci.17.10 and 45–67.

274 In agreement with Ca.Ci.17.10 and 21–44. The same number is mentioned in the *Bhelasaṃhitā* (Sū.22.2–3).

275 In agreement with Ca.Ci.12.12–17.

276 In agreement with Ca.Ci.20.4–18.

277 I.e., arocaka; in agreement with Ca.Ci.26.117–119. See, however, Cakra ad Ca.Ci.8.60–61.

278 Cf. Ca.Sū.17.13–29. In agreement with Ca.Ci.26.118.

279 In agreement with Ca.Sū.17.30–40.

280 In agreement with Ca.Ci.16.3.

281 In agreement with Ca.Ni.7.3.

282 In agreement with Ca.Ni.8.3.

283 In agreement with Ca.Ci.26.129–131.

284 In agreement with Ca.Ci.26.127–128.

285 Compare Ca.Ci.26.104–117, where many diseases affecting the nose are added to the four doṣic types of pratiśyāya.

286 Compare Ca.Ci.26.119–123, where four doṣic types are described, subdivided into sixty-four varieties.

287 In agreement with Ca.Ci.15.58–72.

288 Compare Ca.Sū.24.25–34, where four doṣic types are described, which include the varieties caused by alcoholic drinks (madya), poisons (viṣa) and blood (rudhira). See also Ca.Sū.24.15: mada is a disorder caused by blood.

289 In agreement with Ca.Sū.24.35–41.

290 In agreement with Ca.Ni.6.3.

291 In agreement with Ca.Ci.30.154cd–191ab.

292 In agreement with Ca.Sū.18.3.

293 In agreement with Ca.Ci.7.173–174.

294 In agreement with Ca.Ni.2.8–9.

295 The two varieties are those arising in the cold and in the hot season (śīta- and uṣṇasamuttha); see Cakra's comments. Compare the twofold classifications of fever at Ca.Ni.1.32 and Ci.3.32–33.

296 In agreement with Ca.Ci.25.3–8, where the classification of Ca.Sū.19 is referred to as rogasaṃgraha. Ca.Ci.25 also mentions classifications into twelve (25.24–25ab), respectively twenty (25.20–21) varieties.

297 The varieties are bāhyāyāma and ābhyantarāyāma. See the descriptions of Ca.Ci.28.43–48 (antarāyāma and bahirāyāma).

298 In agreement with Ca.Ci.28.56–57.

299 In agreement with Ca.Ci.16.34–36.

300 In agreement with Ca.Vi.2.10.

301 In agreement with Ca.Ci.29.19.

302 The varieties distinguished here, śuṣka and ārdra, are not mentioned in Ca.Ci.14.

303 Compare Ca.Ci.27.3–15, where ūrustambha is described as arising from āma, the three doṣas and medas.

304 In agreement with Ca.Sū.24.25–29.

305 In agreement with Ca.Ci.10.54–60. Mahāgada is also used as a synonym of mahāroga (Ca. Ci.4.5; 26.4); it is used to designate alcoholism at Ca.Ci.24.54.

306 The classification and the names are in agreement with Ca.Vi.7.9–13.

307 The twenty varieties are in agreement with Ca.Ni.4.

308 Compare Ca.Ci.30, where the same twenty varieties are described (30.9–41) and the list of Ca.Sū.19.4 is referred to (30.7).

309 See Cakra's comments on the peculiarities of Ca.Sū.19.4.

310 See R.F.G. Müller (1964a).

311 These disorders are caused by one of the three doṣas specifically (na-anātmaja). See Cakra's comments; P.V. Sharma (1985e): 170.

312 Sāmānyaja disorders are caused by the doṣas, singly or jointly.

313 Actually, the list comprises eighty-one items; kubjatva is absent from it in some of the MSS. The *Bhelasaṃhitā* (Sū.16.6–7) agrees in mentioning a number of eighty, but lists only a few. Compare the list of A.s.Sū.20.9.

314 Dystrophy of the nails (Gulabkunverba); the same as kunakha, psoriasis of the nails (Kaviratna). (Nakha)bheda is caused by vāta (Ca.Sū.20.12); compare Cakra ad Ca.Ni.1.21: nakhabheda = klptībhāva.

315 Fissures of palms and soles (pāṇipādasphuṭana) according to Cakra. Vipādikā is a kṣudrakuṣṭha at Ca.Ci.7.22 and 29. The *Suśrutasaṃhitā* (Ni.5.13) is acquainted with vipādikā as a form of vicarcikā occurring on the feet. Vipādikā is interpreted as dermatophytosis (Gulabkunverba) or as sores or blisters on hands and feet (Kaviratna).

316 Śūla is brought about by vāta (Ca.Sū.20.12).

317 Explained by Cakra as a motor disorder in which the feet are placed elsewhere than intended. Flat feet (Gulabkunverba); foot drop (P.V. Sharma; R.K. Sharma and Bhagwan Dash); distorsion of the feet from their natural shape (Kaviratna). Bhraṃśa in general is caused by vāta (Ca.Sū.20.12).

318 Also mentioned as a vāta disorder at Ca.Ni.1.21 and Ci.27.16. Supti (= suptatā) is one of the actions of vāta (Ca.Sū.20.12); it is also ascribed to kapha (Ca.Sū.20.18). See Cakra's comments.

319 Cakra says that this disorder is known as cāluka. Club foot according to the Gulabkunverba translation and the translation by R.K. Sharma and Bhagwan Dash. The term khuḍavātatā is found at Ca.Ci.28.73 (Cakra: a vāta disease affecting the ankles or joints in general); khuḍa is a synonym of vātarakta at Ca.Ci.29.11. The *Bhelasaṃhitā* (Ci.14.19) mentions khuḍavāta. The equivalent of vātakhuḍḍatā as one of the eighty vāta disorders is vātakhuḍa in the *Kāśyapasaṃhitā* (Sū.27.20). Khuḍa(ka) and khuḍu(kā)vāta are regarded as names of vātarakta, vātakaṇṭaka or granthivāta (A.h.Ni.16.4; A.s.Ni.16.5; Āḍhamalla ad *Śārṅgadharasaṃhitā* I.7.108; Ca.Ci.29.11; *Kaiyadevanighaṇṭu* 8.285; Niścalakara ad *Cakradatta*, vātavyādhi 184; Śivadāsasena ad *Cakradatta*, vātavyādhi 199; Vijayarakṣita ad *Mādhavanidāna* 22.61cd–62ab). Khaḍuka, khuḍa(ka) and khuḍu(ka) are terms designating the ankle joint(s) or heel(s) (see Cakra ad Ca.Ci.29.11; Ḍalhaṇa and Gayadāsa ad Su.Ni.1.79; Ḍalhaṇa ad Su.Ci.18.26). Compare M. Mayrhofer (s.v. ghuṭa).

320 Pain in the ankles (P.V. Sharma); stiffness of the ankles (Gulabkunverba; R.K. Sharma and Bhagwan Dash).



321 Kaviratna: twitching of the calves. A symptom in a number of disorders (see, e.g., Su. U.39.85; A.h.Sū.4.3); caused by vāta (Ca.Ni.1.21). A piṇḍikā is not only found in the lower legs, but also in the thighs and upper arms (see Ca.Śā.7.11; *Kāśyapasaṃhitā*, p.76); if not specified, the calf is meant. Compare J.J. Meyer (1937): I, 172. Udveṣṭa is an action of vāta in the *Kāśyapasaṃhitā* (Sū.27.33).

322 Cakra specifies that not the disease, but the type of pain (śūla) occurring in it is meant; otherwise, there would be disagreement with Ca.Sū.19.4 and Ci.28.56–57, where two varieties are distinguished, caused by vāta and vāta in combination with kapha. See P.V. Sharma (1985e): 171. Gṛdhrasī is also present in the short list of the *Bhelasaṃhitā* (Sū. 16.6–7).

323 The translation bandy legs (genu varum), found in the Gulabkunverba translation and that by R.K. Sharma and Bhagwan Dash, is not justified, being too specific. Kaviratna: fracture of the knee.

324 The translation knock-knees (genu valgum), found in the Gulabkunverba translation and that by R.K. Sharma and Bhagwan Dash, is not justified. Kaviratna renders it as dislocation of the knee. The symptom is caused by vāta (Ca.Ni.1.21).

325 Kaviratna: rheumatism or paralysis of the thigh. Cakra rightly stresses that stiffness of the thighs (ūrustambhanamātra) is meant, not the disease called ūrustambha, which is caused by āma and the three doṣas (Ca.Sū.19.4). Stambhana is an action of vāta (Ca.Sū.20.12).

326 Atrophy of the thighs (Gulabkunverba); pain in the thighs (R.K. Sharma and Bhagwan Dash); loss of movement in the thighs (P.V. Sharma). Sāda is one of the actions of vāta (Ca. Sū.20.12). Ūrusāda is a symptom caused by vāta (Ca.Ni.1.21). Sakthisāda (= ūrusāda) is a symptom of vidradhi located in the groins (Ca.Sū.17.101). Cf. ūrusadana (Ca.Sū.16.8).

327 Paraplegia (Gulabkunverba; R.K. Sharma and Bhagwan Dash). Interpreted by Kaviratna, more correctly, as total lameness occasioned by malformation of the legs or owing to the legs being undeveloped. Described as a vāta disease affecting the thighs and hips (Su.Ni. 1.77); mentioned as a vāta disease at Ca.Ci.28.21.

328 Also mentioned at Ca.Sū.11.49; Ci.14.36; 19.43; Si.6.85; one of its synonyms, gudaniḥsaraṇa, occurs at Ca.Ci.14.133 and 19.42; bhraṣṭaguda is a synonym found at Ca.Ci.19.46.

329 Ārti (pain) is caused by vāta (Ca.Ci.28.23).

330 The meaning of this term is uncertain. Interpreted as cryptorchidism (Gulabkunverba), pain in the scrotum (R.K. Sharma and Bhagwan Dash), twitching of the scrotum (P.V. Sharma). Compare the vṛṣaṇavāta of the *Śārṅgadharasaṃhitā* (II.1.13; see the commentaries). Ākṣepa is caused by vāta (Ca.Ci.28.23). Kaviratna reads vṛṣaṇotkṣepa, interpreted as bursting out of the testes from their fleshy case.

331 Absent from Kaviratna's list. Stambha usually means impaired mobility through rigidity. The translation stiffness of the penis (R.K. Sharma and Bhagwan Dash; P.V. Sharma) is ambiguous; priapism (Gulabkunverba) is too specific.

332 Also mentioned at Ca.Sū.7.6, where it denotes a painful tension felt in the groins due to suppression of the urge to pass water. Kaviratna: griping pain in the groins, pubic or iliac regions. The Gulabkunverba team rendered the term by bubonocele.

333 Coxa vara according to the Gulabkunverba team. Kaviratna reads śoṇitabheda, interpreted as haemorrhages of every kind.

334 Loose stools are meant (see Ḍalhaṇa ad Su.U.54.10; *Madhukośa* ad *Mādhavanidāna* 2.74). Interpreted as sheep-dung stools (Gulabkunverba), diarrhoea (R.K. Sharma and Bhagwan Dash), pain during defecation (P.V. Sharma).

335 Cf. Ca.Sū.19.4; Ci.26.5–10. Interpreted as misperistalsis (Gulabkunverba; R.K. Sharma and Bhagwan Dash) and as an upward movement of vāyu (P.V. Sharma).

336 Khañjatā is an action of vāta (Ca.Sū.20.12); khāñjya is a vāta disease (Ca.Ci.28.21). The *Bhelasaṃhitā* (Sū.16.6–7) also mentions khañja. Cf. Su.Ni.1.78.

337 Mentioned as a vāta disease at Ca.Ci.28.21 and 72.

338 Not mentioned as a vāta disease in Ca.Ci.28.

339 Trika usually denotes the sacral region, but two trikas are known in Indian anatomy; the upper trika is the region between the shoulders. See on the meaning(s) of trika: Cakra ad Ca.Vi.8.117; Ḍalhaṇa ad Su.Śā.5.16; Aruṇadatta and Hemādri ad A.h.Sū.12.15; *Kusumāvalī* ad *Siddhayoga* 22.20. The translation of trikagraha by arthritis of the sacro-iliac joint (R.K. Sharma and Bhagwan Dash) is much too specific. Trikaroga is a symptom of vāta located in the rectum (Ca.Ci.28.27). Several types of graha are caused by vāta (Ca.Ci. 14.11).

340 Mentioned as a symptom (Ca.Sū.17.101; Ci.28.21). Pṛṣṭharoga occurs when vāta affects the rectum (Ca.Ci.28.27).

341 Pleurodynia (Gulabkunverba); pain in the chest (R.K. Sharma and Bhagwan Dash). A feeling of compression in the sides of the chest (P.V. Sharma) is an adequate translation of this term. Compare aṃsāvamarda (Ca.Ni.5.6, 8, 14) and grīvāvamarda (Ca.I.11.15; Ci.28.47). The *Kāśyapasaṃhitā* (Sū.27.23) has pārśvaśūla instead of pārśvāvamarda.

342 Not occurring elsewhere in the *Carakasaṃhitā*. Girdle pain (Gulabkunverba); griping pain (R.K. Sharma and Bhagwan Dash); twisting pain (P.V. Sharma); a pain in the abdomen causing the sensation that it is pressed by a heavy substance wrapped all around on the outside (Kaviratna). Compare veṣṭaṇa (Ca.Sū.17.31;18.4) and udveṣṭana (Su.Ka.2.7; U.39.116 and 56.6). See Cakra's comments.

343 Not found elsewhere in the *Carakasaṃhitā*. Cardiac irregularity (Gulabkunverba); brachycardia (R.K. Sharma and Bhagwan Dash). Kaviratna reads unmāda.

344 This may be tachycardia (Gulabkunverba; R.K. Sharma and Bhagwan Dash; P.V. Sharma). Kaviratna renders the term as palpitation. See on this term: Aruṇadatta and Hemādri ad A.h.Sū.11.16cd; Śivadāsa ad A.h.U.36.52. Its synonym, hṛdayadrava, is found at Ca.Ci. 14.11.

345 The meaning of this term is uncertain: emphysema (Gulabkunverba); rubbing pain in the chest (R.K. Sharma and Bhagwan Dash); shivering in the chest (P.V. Sharma). Kaviratna reads vakṣogharṣa, interpreted as a sensation of the chest being pressed from within.

346 The precise meaning is not clear: impairment of thoracic movement (Gulabkunverba; R.K. Sharma and Bhagwan Dash); constriction in the chest (P.V. Sharma); pain in the chest, including a sensation of heavy pressure on it from outside (Kaviratna). It is the same as jatruhuṇḍana, caused by vāta (Cakra ad Ca.Ci.28.22).

347 Toda is one of the actions of vāta (Ca.Sū.20.12). See on toda(na): Ḍalhaṇa ad Su.Sū.22.11; Hemādri ad A.h.Ni.2.13.

348 Śoṣa is caused by vāta (Ca.Sū.20.12; Ci.28.21).

349 Compare grīvāhuṇḍana (identical with grīvāstambha according to Cakra ad Ca.Ci.28.22).

350 Torticollis (Gulabkunverba; R.K. Sharma and Bhagwan Dash); wry neck (Kaviratna). Described as a vāta disease (Ca.Ci.28.43). See on manyā: Cakra ad Ca.I.3.6 and Si.9.84.

351 See Ca.Ni.6.4 on kaṇṭhoddhvaṃsa.

352 Dislocation of the jaw (Gulabkunverba); dislocation of the cheekbones (Kaviratna).

353 Hare-lip (Gulabkunverba); rupture of the lips (Kaviratna).



354 Pain in the eyes (R.K. Sharma and Bhagwan Dash; P.V. Sharma); squint (Gulabkunverba). A trauma of the eyes cannot be meant here, although an akṣibhinnaka (*Kalyāṇakāraka* 15.187) is an eye surgeon. The *Aṣṭāṅgasaṃgraha* has tālubheda (a cleft palate) instead of akṣibheda. Kaviratna omits akṣibheda.

355 Pain in the teeth (R.K. Sharma and Bhagwan Dash; P.V. Sharma); odontoschism (Gulabkunverba); falling off of the teeth (Kaviratna). See on a disease called dantabheda = bhañjanaka: Su.Ni.16.31; A.h.U.21.13cd = A.s.U.25.17; *Śārṅgadharasaṃhitā* I.7.131 (and Āḍhamalla's comments).

356 Mūkatā is a symptom of samāna when covered by prāṇa (Ca.Ci.28.204). Compare Cakra ad Ca.Ci.3.108, where mūkatva is a symptom of saṃnipātajvara. See also Ca.Sū.5.38 and 26.84. Mūkatva is a vātavyādhi in the *Suśrutasaṃhitā* (Ni.1.85).

357 Lalling speech (Gulabkunverba; R.K. Sharma and Bhagwan Dash); stammering (P.V. Sharma); temporary dumbness or difficulty of speech (such as stammering) or unintelligibility of speech (Kaviratna). Vākyasaṅga may be loss of voice, since the astringent taste, associated with vāta, suppresses the voice (Ca.Sū.26.43: vācaṃ nigṛhṇāti). The *Kāśyapasaṃhitā* (Sū.27.25) has vāggraha instead of vākyasaṅga.

358 The astringent taste belongs to vāta (see Ca.Sū.26.43). Kaṣāyāsyatā is a symptom of vātajvara (Ca.Ni.1.21).

359 A symptom caused by vāta (Ca.Ni.1.21).

360 Āsyavairasya (= arasajñatā) is a symptom of vātajvara (Cakra ad Ca.Ni.1.21). Arasajñatā (different from āsyavairasya) appears when the rasa (nutrient fluid) is corrupted by the doṣas (Ca.Sū.28.9–10).

361 Cf. Ca.Sū.2.6; Śā.1.125 (ghrānendriyavināśana).

362 See Su.Ni.1.84.

363 Literally, hearing sounds where there are none; either tinnitus or auditory hallucinations. Kaviratna: that form of deafness in which words uttered very softly or whispered can be heard only.

364 The condition of someone who is hard of hearing. Hyperacousis according to the Gulabkunverba team. See on uccaiḥśruti: R. Desāī (1982): 536–537.

365 Kaviratna: complete deafness. See Ca.Ci.26.127; Su.Ni.1.83. Deafness is a disease of the ears, caused by vāta and kapha, in the *Suśrutasaṃhitā* (U.20.8) and *Mādhavanidāna* (57.3).

366 Ptosis of the eyelids according to R.K. Sharma and Bhagwan Dash; paralysis of the eyelids according to Kaviratna. Vartmastambha may be the disorder called vātahatavartmaroga in the *Suśrutasaṃhitā* (U.3.23).

367 Retraction of the eyelids (Gulabkunverba); entropion (R.K. Sharma and Bhagwan Dash); contraction of the eyelids (Kaviratna; P.V. Sharma). Saṃkoca is one of the actions of vāta (Ca.Sū.20.12).

368 Cakra remarks that timira is chiefly caused by vāta; the other two doṣas are subordinate. Compare Su.U.7 on the doṣas in timira; see also Bhela Sū.26.1 and 9. Kaviratna: cataract.

369 Ptosis of the eye (Gulabkunverba; R.K. Sharma and Bhagwan Dash); squint (P.V. Sharma); inversion of the eyeball(s) (Kaviratna). The term akṣivyudāsa is found only here.

370 Ptosis of the eyebrows (Gulabkunverba; R.K. Sharma and Bhagwan Dash); twisting of the eyebrows (P.V. Sharma); falling down of the eyebrows (Kaviratna). The term is also found at Ca.Ni.8.6; A.h.U.7.6.

371 Śiroruj is caused by corruption of the blood according to Ca.Sū.24.13.

372 Fissures in the scalp (Gulabkunverba); dandruff (R.K. Sharma and Bhagwan Dash); cracking of the scalp (P.V. Sharma); sores of the scalp (Kaviratna).

373 A śiroroga (Ca.Sū.17.14). Repeatedly mentioned (Ca.Sū.11.49; 14.21; 26.43). Ardita is described as a vāta disease (Ca.Ci.28.72cd–74).

374 Cakra stresses that vāta is the main doṣa in this disorder, the other two being subsidiary (anubandha). Described as a vāta disease (Ca.Ci.28.35 and 53cd–55). Also called ekāṅgāghāta (Ca.Sū.14.21).

375 Described as a vāta disease (Ca.Ci.28.35 and 53cd–55). Also called sarvāṅgāghāta (Ca. Sū.14.21).

376 Also mentioned at Ca.Sū.11.49 and 26.43. Described at Ca.Ci.28.53cd–54. The synonym pakṣāghāta is found at Ca.Sū.14.21 and Ci.28.73.

377 Described as a vāta disease (Ca.Ci.28.50cd–51ab).

378 Described as a vāta disease (Ca.Ci.28.51cd–52ab). Also mentioned at Ca.Vi.8.42. Tonic convulsions (Gulabkunverba; R.K. Sharma and Bhagwan Dash); tetanic convulsions (P.V. Sharma).

379 Absent from Kaviratna's list, which has śrama instead. The term tamas is used for the impression that everything goes black before one's eyes, i.e., the onset of fainting. Tamas is described as caused by corruption of the rasa at Ca.Sū.28.9–11a; tamodarśana is a symptom of corruption of the bone-marrow (Ca.Sū.28.17). Tamaḥpraveśa is caused by pitta (Ca. Sū.20.14).

380 Interpreted as giddiness by the Gulabkunverba team, R.K. Sharma and Bhagwan Dash, and P.V. Sharma. Cakra regards it as loss of memory (smṛtimoha); he specifies that bhrama caused by vāta is meant, which is not superfluous, because bhrama is also brought about by pitta (Ca.Sū.17.23 and 57–58; Ca.Ni.1.24; Ḍalhaṇa ad Su.U.42.11; Hārīta III.7.22). Bhrama appears when the bone marrow is affected by the doṣas (Ca.Sū.28.17).

381 Also mentioned at Ca.Sū.14.23; 17.31. Its synonym is vepana (Ca.Sū.17.58: brought about by vāta and pitta; Ca.Ci.24.102: a local tremor according to Cakra; 27.19).

382 Jṛmbha, jṛmbhā, jṛmbhana are often mentioned as a symptom caused by vāta; see, for example, Ca.Ni.1.21. It is also ascribed to kapha (Ca.Sū.17.97ab). The characteristics of jṛmbhā are described in the *Suśrutasaṃhitā* (Śā.4.50) and *Bhāvaprakāśa* (cikitsā 24.20).

383 The chapters on hikkā and śvāsa (see Ca.Ci.17.8 and 17) mention vāta and kapha as the two doṣas causing hikkā. The list of the A.s. (Sū.20.9) has glāni instead of hikkā.

384 Asthenia (Gulabkunverba; R.K. Sharma and Bhagwan Dash); malaise (P.V. Sharma); cheerlessness of mind (Kaviratna). Viṣāda is a symptom caused by vāta (Ca.Ni.1.21).

385 Hyperphasia (Gulabkunverba); delirium (R.K. Sharma and Bhagwan Dash); excessive delirium (P.V. Sharma); violent delirium (Kaviratna). Pralāpa is defined in the *Bhāvaprakāśa* (cikitsā 24.51). It is a symptom of excited vāta (Ca.Ni.1.21).

386 See Ca.Sū.20.12. Kaviratna inserts glāni before raukṣya.

387 See Ca.Sū.20.12.

388 The colour aruṇa belongs to vāta (Sū.20.12); śyāva is also associated with vāta (*Madhukośa* ad *Mādhavanidāna* 57.17–18ab).

389 Cf. Ca.Sū.21.55–57. Mentioned as a symptom (Ci.28.21: anidratā).

390 Instability (anavasthitatva) belongs to vāta (Ca.Sū.20.12).

391 Cakra includes the whole list in the vāta diseases (see his remarks ad Ca.Ci.28.58ab, where Ca.Sū.20 is probably referred to).

392 See Cakra ad Sū.20.11.

393 Examples are the *Bhāvaprakāśa* (cikitsā 24.4–16; this list differs considerably), *Kāśyapasaṃhitā* (Sū.27.20–30), *Śārṅgadharasaṃhitā* (I.7.105–115ab; this list differs from Ca.Sū.20.11).



394 Compare the list of A.s.Sū.20.10.

395 See on this term: Cakra ad Ca.Sū.20.14; Ḍalhaṇa ad Su.Sū.17.5 and 22.11; Ni.1.47 and 5.8; Gayadāsa ad Su.Ni.1.47 and 5.8; A.s.Sū.20.12. Kaviratna: the sensation of a fire being always placed very near to one's body.

396 See Cakra ad Ca.Sū.20.14; A.s.Sū.20.12. Kaviratna: the sensation of one's body being slightly scorched by fire.

397 See Cakra ad Ca.Sū.20.14; A.s.Sū.20.12. Kaviratna: a sensation of burning being experienced in every part of the body. Oṣa, ploṣa and dāha are three, increasing, grades of a burning sensation. Dāha is one of the actions of pitta (Sū.20.15).

398 A feeling of burning in the eyes and other sense organs (A.s.Sū.20.12; Cakra ad Ca.Ci. 21.30). A feeling of broiling (Gulabkunverba), or boiling (R.K. Sharma and Bhagwan Dash); intense burning (P.V. Sharma); a sensation of every part of the body having been subject to a painful inflammation (Kaviratna).

399 A sensation of fuming in mouth and throat. See A.s.Sū.20.12 and Cakra ad Ca.Sū.20.14.

400 Acid eructations (Kaviratna; Gulabkunverba; R.K. Sharma and Bhagwan Dash); hyperacidity (P.V. Sharma). See A.s.Sū.20.12.

401 Imperfect digestion (Kaviratna); misdigestion (Gulabkunverba); pyrosis (R.K. Sharma and Bhagwan Dash); burning in stomach and oesophagus (P.V. Sharma). See A.s.Sū.20.12.

402 Kaviratna: a burning sensation within the body, generally within the thorax. See A.s.Sū. 20.12.

403 Sveda is one of the actions of pitta (Ca.Sū.20.15).

404 Local bursting (Gulabkunverba); cracking pain in the body (R.K. Sharma and Bhagwan Dash); tearing of body parts (P.V. Sharma). Variants found in other treatises are avayavasadana (A.s.Sū.20.10) and aṅgadaraṇa (*Śārṅgadharasaṃhitā* I.7.118).

405 Liquescence of the blood (Gulabkunverba); sloughing of the blood ((R.K. Sharma and Bhagwan Dash); excessive moisture of blood (P.V. Sharma); the existence of impurities in the blood (Kaviratna). Kleda is one of the actions of pitta (Sū.20.15). It is also attributed to kapha (Ca.Sū.20.18). See on śoṇitakleda: A.s.Sū.20.12.

406 Softening of the flesh (Gulabkunverba); sloughing of the muscles (R.K. Sharma and Bhagwan Dash); moistening of muscles (P.V. Sharma); the generation of impurities in the flesh (Kaviratna). See A.s.Sū.20.12.

407 Cakra remarks that only the outer layer of the skin is affected; tearing of all the layers would be called carmāvadaraṇa. Kaviratna inserts māṃsadāha and reads tvagmāṃsadaraṇa.

408 Thickening of the skin (P.V. Sharma). Different from the form of kuṣṭha called carmadala. The *Aṣṭāṅgasaṃgraha* (Sū.20.10) has carmadaraṇa. Kaviratna also reads carmadaraṇa, interpreted as bursting of the seven layers of the skin.

409 Urticaria (R.K. Sharma and Bhagwan Dash; P.V. Sharma); an eruption resembling the swelling caused by the sting of a hornet (Kaviratna). Raktakoṭha is a symptom caused by pitta (Ca.Ni.1.24). Koṭha is an urticarial weal, arising from blood, pitta and kapha (see Cakra ad Ca.Ci.3.108). The term koṭha occurs several times in the *Carakasaṃhitā*: Sū.7.14; 21.47; 23.5; 24.16 (a disorder caused by blood); 28.13. Redness (rāga) is an action of pitta (Ca.Sū.20.15).

410 Visphoṭa is a form of kuṣṭha (Ca.Ci.7.25), visphoṭaka a variety of śvayathu (Ca.Ci. 12.90cd).

411 Cakra remarks that raktapitta without the involvement of any other doṣa than pitta is meant.

412 Asramaṇḍala (= raktamaṇḍala) is a disorder arising when the blood is corrupted by the doṣas (Ca.Sū.28.11–12).
413 See Ca.Sū.20.15: all the colours, as well as white (śukla) and reddish (aruṇa), belong to pitta.
414 Nīla is a bluish colour according to P.V. Sharma. Pitta is nīla and pīta (yellow) according to Su.Sū.21.11. See on nīlikā: Ca.Sū.18.25 (caused by pitta) and 28.12 (caused by blood).
415 Kaviratna: a painful abscess in the axilla. Described as a form of śvayathu (Ca.Ci.12.91ab). See Cakra's remarks. Cf. Su.Ni.13.16.
416 Described at Ca.Ci.16.34–36. Kāmalā arises when the blood is affected by the doṣas (Ca. Sū.28.11–12).
417 The tastes belonging to pitta are usually said to be kaṭu and amla (Ca.Sū.20.15).
418 A metallic taste in the mouth (Gulabkunverba); a bloody smell emanating from the mouth (R.K. Sharma and Bhagwan Dash; P.V. Sharma). Absent from Kaviratna's list. The *Kāśyapasaṃhitā* (Sū.27.36) has raktagandhāsyatā, the *Śārṅgadharasaṃhitā* (I.7.118) lohagandhāsyatā.
419 Not the disease called tṛṣṇā (see Cakra's comments).
420 See on tṛpti: Cakra ad Ca.Sū.4.8; A.s.Sū.20.12.
421 Pāka (inflammation) is an action of pitta (Ca.Sū.20.15). Mukhapāka is described as brought about by corruption of the blood (Sū.24.11).
422 Gudapāka is also described as caused by corruption of the blood (Ca.Sū.28.11–12). Cf. Su.Śā.10.44c-f on the treatment of the disorder.
423 The discharge of pure blood from mouth or anus (see Ca.Si.6.78–84 and 10.38cd–42). Kaviratna: bloody motions.
424 Tamaḥpraveśa is characteristic of epilepsy (Ca.Ni.8.5; Ci.10.3).
425 Compare the list of A.s.Sū.20.11.
426 Interpreted as anorexia nervosa by R.K. Sharma and Bhagwan Dash. A sense of fullness in the stomach without having eaten anything (Kaviratna). See A.s.Sū.20.12.
427 A symptom caused by kapha (Ca.Ni.1.27). See on the meaning of this term: Ca.Si.9.21–23; Su.Śā.4.49; A.s.Sū.20.12. Tandrā is caused by corruption of the blood at Ca.Sū.24.15.
428 Rigidity (Kaviratna); stiffness (Gulabkunverba); timidity (R.K. Sharma and Bhagwan Dash); a sensation of coldness (P.V. Sharma). A symptom caused by kapha (Ca.Ni.1.27). See on the meaning of this term: Cakra ad Ca.Ci.3.86; Ḍalhaṇa ad Su.Sū.41.4, U.39.33–34 and 48; A.s.Sū.20.12; Vācaspati ad *Mādhavanidāna* 2.15.
429 Gaurava is an action of kapha (Ca.Sū.20.18). Gurugātratā is caused by corruption of the blood at Ca.Sū.24.13.
430 Distaste for all kinds of exertion (Kaviratna); indolence (Gulabkunverba); laziness (R.K. Sharma and Bhagwan Dash); lassitude (P.V. Sharma). See on the meaning of ālasya: Su. Śā.4.52.
431 The sweet taste belongs to kapha (Ca.Sū.20.18).
432 Absent from Kaviratna's list.
433 Loss of strength (Gulabkunverba; R.K. Sharma and Bhagwan Dash); excess of mucus (P.V. Sharma). Cakra gives three different interpretations: loss of strength (balakṣaya), a low fever with an excess of kapha, or a large bodily frame (sthūlāṅgatā). Kaviratna reads balanāśa.
434 Phlegm that adheres to the cardiac region (Gulabkunverba); plastering of the heart (P.V. Sharma); a sensation of the heart or the entire cardiac region being covered over with a coating of phlegm. A symptom caused by kapha (Ca.Ni.1.27). Upadeha is an action of kapha (Ca.Sū.20.18). See on the term upalepa: A.s.Sū.20.12.



435 Kaviratna: a sensation of the throat being covered over with a coating of phlegm.
436 Heaviness of the veins and nerves (Kaviratna); dilatation of vessels (Gulabkunverba); hardening of vessels (R.K. Sharma and Bhagwan Dash); accumulation in vessels (P.V. Sharma). The term denotes overfilling (atipūraṇa) of the vessels at A.s.Sū.20.12.
437 Cf. Ca.Sū.18.21.
438 See Cakra's comment.
439 Udarda and related terms are also found at Ca.Sū.4.8 and 17; Ni.7.6; I.5.19. See on this term: A.s.Sū.20.12 and 13.
440 Pallor (Gulabkunverba; R.K. Sharma and Bhagwan Dash). The white colour belongs to kapha (Ca.Sū.20.18).
441 See Ca.Sū.20.15 and 18.
442 See, e.g., *Aṣṭāṅgasaṃgraha* (Sū.20.10–11), *Bhāvaprakāśa* (cikitsā 24.4–16), *Kāśyapasaṃhitā* (Sū.27.34–37 and 41–43), *Śārṅgadharasaṃhitā* (I.7.115cd–121 and 122–125ab).
443 Cf. Su.Sū.15.32–36. See A. Chattopadhyay (1995d): 157–164.
444 See: A. Chattopadhyay (1969), (1995d): 150–157; S.P. Gupta (1977): 488–492; G.J. Meulenbeld (1997): 210.
445 Compare Ca.Sū.21.39–43 and Sū.Śā.4.48, 21.39–51 and Su.Śā.4.38–41, 21.52–54 and Su. Śā.4.43–46, 21.55–57 and Su.Śā.4.42 and 47. See on rules regarding sleep: J.A. Dubois (1947): 249–250.
446 Cf. Su.Śā.4.33–35.
447 See on stambhana: Ś. Dhyānī (1977).
448 See on this subject: P.V. Sharma (1976a) and (1985e): 184; R.H. Singh (1992): 19–28.
449 Snehana and svedana are not discussed, having been dealt with already (Ca.Sū.13 and 14).
450 See on śuddha in general and the importance of purity in Indian culture: A. Hiltebeitel (1985); T.N. Madan (1985).
451 Some of these disorders (mukhapāka, gurugātratā, śiroruj, tandrā) are also found in the lists of Ca.Sū.20. Compare the enumeration of raktaja disorders at Ca.Sū.28.11b–13c. Cf. Su.Sū.24.9.
452 Cakra points out that blood cannot cause diseases independently of the doṣas.
453 Pure blood has the hue of tapanīya (red gold according to Cakra), the indragopa, a padma (lotus flower), ālaktaka (lac), and a guñjā seed.
454 Mada, caused by soma, is an appreciated state of mind in the *Ṛgveda* (see R. Geib, 1981). See on mada: G.J. Meulenbeld (1997): 202–203. A demon called Mada is mentioned in the *Mahābhārata*, Vanaparvan 124.18–25 (ed. Poona). See on this demon: R. Geib (1981).
455 See on mūrchā; S.P. Gupta (1977): 513–515; G.J. Meulenbeld (1997): 203–204.
456 Cf. Su.U.46.3–13.
457 See on saṃnyāsa: S.P. Gupta (1977): 515–519; G.J. Meulenbeld (1997): 204–205.
458 Cf. Su.U.46.14–20ab.
459 See on this discussion: A. Wezler (1993a).
460 Cf. Ca.Śā.1.
461 See on this kālavāda: D. Chattopadhyaya (1979): 408–409; I. Scheftelowitz (1929); F.O. Schrader (1983): 1–78; O.G. von Wesendonk (1931).
462 See on this discussion: D. Chattopadhyaya (1979); P.V. Sharma (1989a): 26–28.
463 Cf. Ca.Sū.28.3.

464 The twenty guṇas are enumerated. Cf. Ca.Śā.6.10; Cakra ad Ca.Sū.1.49.

465 A bird called pākahaṃsa is mentioned. K.N. Dave (1985: 427, 430–431) identifies this bird as the mute swan, *Cygnus olor* (Gmelin). See Cakra's remarks on jīvantī, the godhā (varan) and the fish called rohita as the most wholesome items of the groups they belong to. See on the rohita: Ca.Sū.27.82cd–83ab.

466 Beef (gomāṃsa) is the most unwholesome among the flesh of the mṛga group of animals (see Ca.Sū.27.35–37ab); the most unwholesome fish is the cilicima (also mentioned at Ca.Sū.26.83 and 84); the kāṇakapota is the most unwholesome bird; the fat (vasā) of the kākamadgu (called pānīyakākikā by Cakra; compare: plava and madgu) is the most unwholesome fat among that of the aquatic birds. Cf. Su.Sū.46.332–339. K.N. Dave (1985: 372) identifies the kākamadgu as the small cormorant.

467 See P.V. Sharma (1991c). Cf. Su.Sū.46.332–339.

468 See on āsavas: V.S. Bajpeyi et al. (1985); M.J. Indira Ammal et al. (1976); D. Joshi and C.B. Jha (1990); J. Lal, S.K. Dutta and P.V. Sharma (1973); Muzafeer Alam et al. (1983); Muzaffar Alam et al. (1975); Muzaffer Alam et al. (1977), (1984), (1986); V. Narayanaswami, V.N. Sundararajan and S. Saradambal (1967); G.B. Pande, P.J. Mehta and M.V. Dholakia (1978); N.N. Pandey and M. Shukla (1997); R.C. Saxena (1977); C. Seshadri and P.N. Krishnan Nambisan (1976a), (1976b), (1977); B.N. Sharma, S.K. Dutta and P.V. Sharma (1975), (1977); V.N. Sundararajan et al. (1969).

469 See on drākṣāsava: Muzaffer Alam et al. (1983); P.V. Sharma, S. Prasad and J. Lal (1972).

470 Interpreted as sugar by Cakra. P.V. Sharma (1983) has argued that here and in some other passages (Ca.Sū.5.21; Ci.14.165; 26.160, 161, 179; 28.120; 30.51) a plant must be meant, probably *Themeda arundinacea* (Roxb.) Ridley. See on this grass: WIRM X, 208.

471 Cf. Bhela Sū.12.

472 See on this discussion: A. Wezler (1993a).

473 Compare on the tastes in Islamic medicine: T. Siddiqi (1981a): 253–255.

474 Cakra says that this is the view of Kapila (the founder of the Sāṃkhya system).

475 Reducing (apatarpaṇakāraka) according to Cakra; eliminative of the doṣas according to Gaṅgādhara and Yogīndranāthasena. Interpreted as depletive (Gulabkunverba), emaciating (R.K. Sharma and Bhagwan Dash), eliminating (P.V. Sharma).

476 Roborant (bṛṃhaṇa) according to Cakra; pacifying the doṣas according to Gaṅgādhara and Yogīndranāthasena. Interpreted as impletive (Gulabkunverba), nourishing (R.K. Sharma and Bhagwan Dash), pacifying (P.V. Sharma).

477 Compare Bhela Sū.9.13–19 and Su.Sū.41.3–4.

478 Cf. Su.Sū.41.5.

479 See Jyotir Mitra (1982): 459–463. See also the translation by R.K. Sharma and Bhagwan Dash. Cf. Su.Sū.42.3 and 10; U.63.

480 See P.V. Sharma (1985e): 216.

481 Cf. Ca.Sū.1.49. The list differs from those found in Vaiśeṣika texts. See: Jyotir Mitra (1982): 209–218; S. Dasgupta (1975): II, 369–370; DGV I, 151–158.

482 Superiority and inferiority with regard to place, time, age (vayas), measure (māna), (vi)pāka, vīrya, taste, etc., are meant (26.31). See Cakra's comments: paratva = pradhānatva, aparatva = apradhānatva; examples are given; an alternative interpretation is that on Vaiśeṣika lines: paratva = vidūrasaṃbandha (relative distantness), aparatva = saṃnikṛṣṭasaṃbandha (relative proximity).

483 Absent from the Vaiśeṣika lists. Defined by Cakra as the proper preparation of medicines, having regard to the doṣa(s) involved (in the disease), etc. (doṣādyapekṣayā bheṣajasya samīcīnakalpanā).



484 Four types are distinguished: dvandvaja, sarvaja, ekakarmaja, and anitya (26.32). Cakra's examples are taken from the *Praśastapādabhāṣya* on the *Vaiśeṣikasūtras*. See P.V. Sharma's criticisms (1985e: 218) of Cakra's comments. Cf. Ca.Vi.1.22 and Śā.7.17.

485 Three kinds of vibhāga are mentioned: vibhakti, viyoga and bhāgaśo grahaḥ. See P.V. Sharma (1985e): 218–219; Jyotir Mitra (1982); 214–215. Cf. Ca.Śā.7.17.

486 Three types are mentioned: asaṃyoga, vailakṣaṇya and anekatā. Cakra's examples are from Praśastapāda's commentary again. See P.V. Sharma's critical notes (1985e: 219).

487 Cf. Ca.Vi.1.22; Su.Sū.42.3.

488 See G.J. Meulenbeld (1987): 6–7; P.V. Sharma (1985d): 46–47.

489 Cf. Ca.Sū.26.74–79; Vi.8.139–144; Su.Sū.42.10.

490 See Cakra's comments and P.V. Sharma's (1985e: 224–225) critical notes.

491 See on vipāka: C. Chaturvedi (1973); DGV I, 199–221; G.J. Meulenbeld (1987): 9–11; P.V. Sharma (1985e): 225–229.

492 See on vīrya: DGV I, 221–232; G.J. Meulenbeld (1987): 11–14; P. Śarmā, C. Caturvedī and K. Raghunāthan (1968); P.V. Sharma (1980a). Cf. Su.Sū.40.5. See on the importance of the opposition hot–cold: L.A. Babb (1975): 230–236; B.E.F. Beck (1969); E.V. Daniel (1983); D. Knipe (1975); M. Nichter (1987); R. Pool (1987); N. Rizvi (1986): 228–231; D. Shulman (1980): 94–95; J. Storer (1977); F. Zimmermann (1995): 18–26.

493 See on prabhāva: DGV I, 232–237; G.J. Meulenbeld (1987): 14–17; P.V. Sharma (1980a).

494 Cf. Su.Sū.40.5.

495 Cf. Ca.Sū.26.43; Vi.8.139–144.

496 Compare on this subject: Bhela Sū.12.7–14ab. See on the differences between the classifications of Caraka and Suśruta: DGV I, 36–37.

497 The cilicima is described at Ca.Sū.26.83.

498 A bird called hāridraka is mentioned only in this exposition. Cf. Su.Sū.20.13–16.

499 Cf. Su.Sū.20.13–16.

500 Cf. Bhela Sū.27 and 28; Su.Sū.45 and 46; A.h.Sū.5 and 6; A.s.Sū.6 and 7.

501 See on Caraka's classifications of drugs: V. Dvivedī (1966): 47–72. See for a comparison of the classifications of Caraka, Suśruta and Vāgbhaṭa: V. Dvivedī (1966): 118–155.

502 Compare Ca.Sū.27.8–15 and Su.Sū.46.4–14. This group begins with varieties of rice. Rice is not mentioned in the *Ṛgveda*, where only yava occurs, which may be a generic term for any kind of grain there. The *Atharvaveda* refers to vrīhi rice. The *Yajurveda* is also acquainted with rice. See on rice in India: E. Balfour (1968): III, 53–54, 412–419; A.A. Macdonell and A.B. Keith (1967): I, 209 and 496, II, 166 and 345; S.V.S. Shastry and S.D. Sharma (1974); B.G.L. Swamy (1973): 66–68, (1976b): 44–45; Watt V, 498–654; WIRM VII, 115–116. Some of the names for varieties of rice are very old; hāyana (27.12), for example, figures in the offerings to the devasū gods, which form part of the rājasūya (see J.C. Heesterman, 1957: 70; compare A.A. Macdonell and A.B. Keith, 1967: II, 502). See on the varieties called mahāśāli (Ca.Sū.27.8 and 11; Ci.14.95 and 21.113) and kalama (Ca.Sū.27.8 and 11; Ci.14.95): P.K. Gode (1944h). The other kinds of śūkadhānya mentioned are śyāmāka and related grains, yava (barley) and godhūma (wheat).

503 This group begins with mudga and māṣa. Mudga occurs in the *Vājasaneyisaṃhitā*, māṣa is mentioned in the *Atharvaveda*. See on caṇaka (the chickpea) in ancient India: P.K. Gode (1946g); Om Prakash (1961): 263, (1987): II, 397–398; B.G.L. Swamy (1973): 71–72; U.P. Thapliyal (1979): 94–95.

504 Cf. Su.Sū.46.53–138. See R. Śarmā (1975). See on the animals permitted as articles of food to brāhmaṇas: K. Walli (1974): 152–155. See on the consuption of meat in India: K.T. Achaya (1994): 53–57; U.P. Thapliyal (1979): 81–83.

505 Cf. Su.Sū.46.211–280.

506 The fruits are arranged according to their taste (see P.V. Sharma, 1979a: XI). Cf. Su.Sū. 46.139–210. See on moca (27.183), the banana: A. Bhattacharyya (1950); Ph.K. Reynolds (1951).

507 This is not a separate group in the *Suśrutasaṃhitā*; see P.V. Sharma (1979): XV-XVI.

508 Cf. Su.Sū.45.170–216.

509 Cf. Su.Sū.45.3–46.

510 Cf. Su.Sū.45.47–111. See on dairying and milk use in South Asia: J. Dupuis (1970); F.J. Simoons (1970), (1971), (1980a).

511 Ikṣu without any qualification means a purple variety, also designated as kṛṣnekṣu and vaṃśaka, while puṇḍraka is a white variety according to N. Deerr (1949: 15). J.C. Jain (1947: 91) remarks that puṇḍra is of a pale-yellow colour. Puṇḍraka is mentioned at Ca.Sū. 25.49, pauṇḍraka and vaṃśaka are found at Ca.Sū.27.238. Nowadays pauṇḍra has come to mean a thick or noble cane in distinction to hybrids of less diameter (N. Deerr, 1949: 15). Cf. Su.Sū.45.148–169. See on the Indian sugarcanes: E. Balfour (1968): III, 755–756; N. Deerr (1949): 15–16; E. Balfour (1968): III, 755–756; J.B. Hutchinson (1974): 155; S. Pruthi (1995): 95–115; R.B.J.C. Ray (1918); *Y.C. Roy (1916); G. Watt VI, Part II, 3–11, 41–88; WIRM IX, 96–165 (*Saccharum*). See on the history of sugar and the sugar industry in India: E. Balfour (1967): II, 397–398, (1968): III, 755; J. Baxa and G. Bruhns (1967): 5–7; N. Deerr (1949): 40–62, (1950): 449, 510–523, 525–526; L. Gopal (1964); O. von Hinüber (1971); A.M. Shastri (1980); S. Pruthi (1995); R.B.J.C. Ray (1918); G. Watt VI, Part II, 12–41, 114–380. See on sugar in non-medical Indian literature: N. Deerr (1949): 40–52. See on the history of sugar in other countries and in general: N. Deerr (1949), (1950); Hobson-Jobson; B. Laufer (1967): 376–377; E.O. von Lipmann *(1929), *(1934), *(1938); J. Needham (1974): 66; P. Schwarz (1920); E. Wiedemann (1970): II, 137–146.

512 See on honeybees and honey in India: K.T. Achaya (1994): 114; W. Ainslie (1826): I, 172–174; E. Balfour (1967): I, 308–309; L. Gopal (1969); R.E. Hawkins (1986): 48–49; G.J. Meulenbeld (1974): 486–487; Om Prakash (1961), (1987): II; T.V. Ramakrishna Ayyar (1963): 425–428; D.M. Tripathi and K.M. Parikh (1983); G. Watt IV, 263–271; WIRM I, 166–172 (Bees); WIRM, rev. ed., 2:B, 75–101 (Bees). See on honey in Indian culture: N. Deerr (1949): 6–7; J.J. Meyer (1937: vide s.v.).

513 Cf. Su.Sū.45.132–147. Ca.Sū.27.249ab = Su.Sū.45.142cd.

514 Cf. Su.Sū.46.340cd–391. Compare Ca.Sū.27.257ab and Su.Sū.46.414 (lājasaktu), 27.260cd and Su.Sū.46.409cd (kulmāṣa), 27.262 and Su.Sū.46.379, 27.263–264 and Su. Sū.46.411–412 (saktu), 27.265 and Su.Sū.46.410ab (vāṭya), 27.266 and Su.Sū.46.410cd (dhānā), 27.267 and Su.Sū.46.400cd (śaṣkulī), 27.268 and Su.Sū.46.407 (bhakṣya), 27.269ab and Su.Sū.46.364cd–366ab (veśavāra), 27.270 and Su.Sū.46.392cd–393ab and 394cd–395ab (bhakṣya).

515 Cf. Su.Sū.45.112–113.

516 Honey is included.

517 See on the animals and animal products mentioned in the *Carakasaṃhitā*: R. Bedī (1995), (1996a), (1997); P. Rāy and H.N. Gupta (1965); vol. VI of ed. ff; Appendix III and Appendix IV of ed. kk. See on pre-scientific classifications of animals and plants in general: B. Berlin (1992); B. Berlin, D.E. Breedlove and P.H. Raven (1966); R. Bulmer (1970); C. Friedberg (1970).



518 Cf. Su.Sū.46.74–75.

519 A synonym of bhūmiśaya is bileśaya (Ca.Sū.6.12). Cf. Su.Sū.46.78–84.

520 Cf. Su.Sū.46.94–104.

521 Cf. Su.Sū.46.105–107.

522 Cf. Su.Sū.46.59–66.

523 Cf. Su.Sū.46.67–71.

524 The flesh and other products of the prasahas are often prescribed collectively; see, for example, Ca.Sū.6.12; Ci.8.160.

525 Cf. Su.Sū.46.85. The properties of beef are described at Ca.Sū.27.79cd–80ab and Su.Sū. 46.89.

526 Cf. Su.Sū.46.85. The domesticated ass is meant, but a wild ass is also found in India: *Equus hemionus* Pallas (see: F. Finn, 1929: 181–183; R.E. Hawkins, 1986: 25–26; S.H. Prater, 1971: 227–228). See on the ass in Indian culture: J. Deppert (1977): 103; A.A. Macdonell and A.B. Keith (1967): I, 214, 221, II, 223; J.J. Meyer (1937; see index s.v. Esel); W. Rau (1980–81); L. von Schroeder (1908): 310–312; G. Zeller (1990): 111–112; H. Zimmer (1879): 232–233. The wild ass may be known as parasvant to the *Atharvaveda* (6.72.2–3) and other Vedic texts, if, actually, this animal is meant, as L. von Schroeder (1908: 310–312) advanced, but his interpretation has been disputed by H. Lüders (1942: 50–56), who regarded the rhinoceros as the most suitable candidate. Parasvant is explained as the wild buffalo (āraṇyamahiṣa) by Mahādeva Vājapeyayājin in his commentary on the pāpmano vinidhayaḥ of the *Baudhāyanaśrautasūtra* (see C.G. Kashikar, 1970: 52).

527 Cf. Su.Sū.46.85. See on the mule: H. Oertel (1909): 175–180; W. Rau (1980–81); H. Zimmer (1879): 233.

528 Cf. Su.Sū.46.85. The camel found predominantly in India is the single-humped dromedary, *Camelus dromedarius* Linnaeus. The two-humped Bactrian camel, *Camelus ferus bactrianus* Przewalski, is rare, but it is referred to as dvikakuda at Ca.Ci.14.207; Hemacandra mentions the dvikakud in his *Abhidhānacintāmaṇi* (4.320). See on the camel in India: E. Balfour (1967): I, 556–557; P.K. Gode (1958a); V.S. Srivastava (1981); G. Watt II, 50–64; WIRM III (rev. ed.), 87–96.

529 Often translated as panther. Cf. Su.Sū.46.72. Cakra calls the animal dvīpi, not dvīpin. Cakra and Ḍalhaṇa give citravyāghra as a synonym. See on *Panthera pardus* (Linnaeus), the leopard or panther, and its Indian subspecies: S.H. Prater (1971): 68–69 and WIRM VI, 68–69; on *Panthera uncia* (Schreber), the snow leopard or ounce: S.H. Prater (1971): 69–70, R.E. Hawkins (1986): 515–516, and WIRM VI, 69–70; on *Neofelis nebulosa macrosceloides* (Hodgson), the clouded leopard: S.H. Prater (1971): 70–71 and WIRM VI, 70. See also F. Finn (1929): 82–88. The cheetah, *Acinonyx jubatus venaticus* (Griffith) is extinct now in India (see S.H. Prater, 1971: 80–81; WIRM VI, 70). See on panther, leopard and cheetah: E. Balfour (1967): I, 669, 1082–1084, II, 700–701; F. Finn (1929): 96–98; R.E. Hawkins (1986): 98, 103–104, 354–355; G.P. Sanderson (1983): 327–332; G. Watt VI, part IV: 49, 51, 52.

530 Cf. Su.Sū.46.72. See on *Panthera leo persica* (Meyer), the Indian lion: E. Balfour (1967): II, 719–720; S.H. Prater (1971): 66–67; WIRM VI, 140–141.

531 Cf. Su.Sū.46.72. Cakra and Ḍalhaṇa give bhallūka as a synonym. See on *Melursus ursinus* (Shaw), the sloth bear, and its Indian subspecies: S.H. Prater (1971): 139–140; G.P.

Sanderson (1983): 365–377 (called *Ursus labiatus*); WIRM IX, 364. See on *Ursus arctos isabellinus* Horsfield, the Indian subspecies of the brown bear: S.H. Prater (1971): 140–141; WIRM IX, 364–365. See on the Indian subspecies of *Selenarctos thibetanus* (G. Cuvier), the Himalayan black bear: S.H. Prater (1971): 141–142; WIRM IX, 364. See also on the Indian bears: E. Balfour (1967): I, 304; F. Finn (1929): 55–62; R.E. Hawkins (1986): 45–46. See on the bear in Indian culture: D. Bhagvat (1968–69).

532 Cf. Su.Sū.46.76. Caraka does not distinguish between particular kinds of monkeys, but Suśruta does. See on the Indian apes, monkeys and lemurs: S.H. Prater (1971): 23–45; WIRM VI, 418–421.

533 Cf. Su.Sū.46.72. See on *Canis lupus pallipes* Sykes, the Indian subspecies of the wolf: E. Balfour (1968): III, 1081; F. Finn (1929): 115–117; R.E. Hawkins (1986): 603–604; S.H. Prater (1971): 125–126; WIRM III, 98–99. See on the wolf in Indian culture: A.A. Macdonell and A.B. Keith (1967): II, 318; G. Zeller (1990): 112–117; H. Zimmer (1879): 81.

534 Cf. Su.Sū.46.72. The tiger, absent from the *Ṛgveda*, is frequently mentioned from the *Atharvaveda* onwards (see H. Zimmer, 1879: 79). See on *Panthera tigris tigris* (Linnaeus), the Indian tiger: E. Balfour (1968): III, 876–878; S.H. Prater (1971): 65–67; WIRM X, 243–246.

535 Cf. Su.Sū.46.72. P. Rāy and H.N. Gupta (1965): *Hyaena striata*, the hyena. See on *Hyaena hyaena hyaena* (Linnaeus), the Indian striped hyena: F. Finn (1929): 99–100; R.E. Hawkins (1986): 300–301; S.H. Prater (1971): 106–110; WIRM V, 138–139 (references on medicinal uses: 139).

536 Cakra describes it as a very hairy kind of dog, living in the proximity of the mountains; he adds that it is the large nakula according to others. Mentioned as belonging to the guhāśayas by Ḍalhaṇa (ad Su.Sū.46.72). Cf. A.h.Sū.6.48cd and A.s.Sū.7.75; Aruṇa says that it is the jāhaka, though others regard it as a nakula; Hemādri gives acchabhalla ( a bear according to MW and PW) as a synonym. P. Rāy and H.N. Gupta (1965): *Herpestes mungo*, the large brown mungoose. P.V. Sharma: large brown mungoose. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on the Indian mongooses: E. Balfour (1967): II, 977; F. Finn (1929): 109–115; G.J. Meulenbeld (1974): 480–481; R.I. Pocock (1937b); S.H. Prater (1971): 96–105; J.E. Tennent (1861): 37–40; WIRM VI, 417–418. Cf. nakula.

537 Cf. Su.Sū.46.78.

538 Cf. Su.Sū.46.78. See on the Indian foxes: E. Balfour (1967): I, 1149, (1968): III, 1035–1036; R.I. Pocock (1937a). See on *Vulpes bengalensis* Shaw, the common Indian fox, and *Vulpes vulpes* (Linnaeus), the red fox: F. Finn (1929): 121–123; R.E. Hawkins (1986): 251–252; S.H. Prater (1971): 127–130; WIRM III, 99–100.

539 Cf. Su.Sū.46.72 (śṛgāla). P. Rāy and H.N. Gupta (1965): *Canis aureus*, the jackal. P.V. Sharma: jackal. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Canis aureus* Linnaeus, the jackal, and its Indian subspecies: E. Balfour (1967): II, 394–395; F. Finn (1929): 117–119; S.H. Prater (1971): 126–127; J.E. Tennent (1861): 34–37; WIRM III, 99.

540 Cf. Su.Sū.46.74. The śyena is a well known bird in Vedic literature; see, for example: M. Bloomfield (1892); Dowson; A. Kuhn (1886); A.A. Macdonell and A.B. Keith (1967); H. Zimmer (1879). P. Rāy and H.N. Gupta (1965): *Accipiter gentilis*, the hawk. P.V. Sharma: hawk. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 216): a general name for all birds of prey other than kites and vultures; śyena in a restricted sense denotes falcons. See on *Accipiter gentilis schvedowi* (Menzbier), the eastern goshawk: S. Ali and S.D. Ripley 1, 233–234.



541 Mentioned by Ḍalhaṇa (ad Su.Sū.46.72) as a guhāśaya, which indicates that the wild dog is meant. See on the dog in Indian culture: E. Arbman (1922): 257–264; J. Cain (1875); J. Deppert (1977): 102–103; A. de Gubernatis (1872): II, 19–30; E.W. Hopkins (1894); A.A. Macdonell and A.B. Keith (1967): II, 405–406; J.J. Meyer (1937; see index s.v. Hund). See on the famous Indian hunting dogs: R.N. Saletore (1975): 212–214. K.N. Dave (1985: 13) thinks that the vāntāda as a prasaha is not a dog, but the bird better known as bhaṣa; the tree-pies, which belong to the genus *Dendrocitta*, are called bhaṣa.

542 Cf. Su.Sū.46.74. P. Rāy and H.N. Gupta: *Cyanocitta cristata*, the blue jay. P.V. Sharma: the blue jay. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Coracias benghalensis benghalensis* (Linnaeus), the Northern roller or blue jay, and *C. benghalensis indica* Linnaeus, the Southern roller: S. Ali and S.D. Ripley 4, 116–119. Cakra says that the cāṣa is known as kanakavāyasa (golden crow), which is difficult to explain, if the current identification is accepted. Ḍalhaṇa's description is much better in agreement. Aruṇa (ad A.h.Sū.6.49ab) gives kikīdivi as a synonym. K.N. Dave (1985: 15–20) mentions two more rollers which may be the Sanskrit cāṣa: *Coracias garrulus semenowi* Loudon et Tschudi, the Kashmir roller, and *Eurystomus orientalis cyanocollis* Viellot, the Himalayan broad-billed roller. See on these birds: S.Ali and S.D. Ripley 4, 114–116 and 120–122. See on the cāṣa and kikīdivi of Vedic literature: K.N. Dave (1985): XIII–XIV; A.A. Macdonell and A.B. Keith (1967).

543 Cf. Su.Sū.46.74 (kāka). See on Indian species of the genus *Corvus*: S. Ali and S.D. Ripley 5, 385–390; E.C. Stuart Baker (1922): 20–37. Very common is the Indian house crow, *Corvus splendens splendens* Vieillot.

544 Cf. Su.Sū.46.74 (śaśaghātin). P. Rāy and H.N. Gupta (1965): *Aquila chrysaetos*, the golden eagle. P.V. Sharma: golden eagle. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Aquila chrysaetos daphanea* Severtzov, the Himalayan golden eagle: S. Ali and S.D. Ripley 1, 273–274. K.N. Dave (1985: 199, 210–211) regards śaśaghnī as a term denoting the hawk-eagles, which belong to the genera *Spizaetus* and *Hieraaetus* (see S. Ali and S.D. Ripley 1, 258–272).

545 Absent from the *Suśrutasaṃhitā*. Cf. A.h.Sū.6.50ab and A.s.Sū.7.77ab. P. Rāy and H.N. Gupta (1965): *Pernis apivorus*, the honey buzzard. P.V. Sharma: honey buzzard. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 199, 248): the crested honey buzzard. See on *Pernis ptilorhynchus ruficollis* Lesson, the crested honey buzzard, to be observed in all India: S. Ali and S.D. Ripley 1, 222–224; the other subspecies, *P. ptilorhynchus orientalis* Taczanowski (= *P. apivorus orientalis* Taczanowski) is an uncommon winter visitor to North India (S. Ali and S.D. Ripley 1, 221–222).

546 Cf. Su.Sū.46.74. P. Rāy and H.N. Gupta (1965): *Gypatus barbatus*, the bearded vulture. P.V. Sharma: bearded vulture. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Gypaetus barbatus aureus* (Hablizl), the Himalayan bearded vulture: S. Ali and S.D. Ripley 1, 314–316; this is one of the largest birds of India (N. Majumdar, 1986: 297). K.N. Dave (1985: 191–192, 199) mentions that a second bird called bhāsa is *Neophron percnopterus*, the white scavenger vulture. See on *Neophron percnopterus percnopterus* (Linnaeus), the Egyptian vulture, and *N. percnopterus ginginianus* (Latham), the Indian scavenger vulture: S. Ali and S.D. Ripley 1, 310–314.

547 Cf. Su.Sū.46.74. P. Rāy and H.N. Gupta (1965): *Vultur monachus*, a vulture. See on Indian vultures: S. Ali and S.D. Ripley 1, 296–316. The valid name of *Vultur monachus* Linnaeus

is now: *Aegypius monachus* (Linnaeus) (S. Ali and S.D. Ripley 1, 298–300). K.N. Dave (1985: 188–197) argues that the term gṛdhra seems especially to denote birds of prey of a dark or brown colour, but has been applied generally, both in Vedic and classical Sanskrit literature, to all birds of prey, including eagles. The same author mentions five vultures which may be called gṛdhra.

548 Cf. Su.Sū.46.74. P. Rāy and H.N. Gupta (1965): *Bubo bengalensis*, the Indian horned owl. K.N. Dave (1985: 176): the term ulūka is as a rule confined to the larger hooting owls. See on *Bubo bubo bengalensis* (Franklin), the Indian great horned or eagle-owl: S. Ali and S.D. Ripley 3, 273–275. The ulūka is a bird of ill omen in the *Ṛgveda*.

549 Cakra says that the kuliṅga is the kālacaṭaka; Ḍalhaṇa (ad Su.Sū.46.59) regards the kalaviṅka as identical with the kālacaṭaka. Cf. Su.Sū.46.67 and 71; A.h.Sū.6.49cd; A.s.Sū. 7.71. P. Rāy and H.N. Gupta (1965): *Ploceus bengalensis*, the sparrow hawk. Gulabkunverba: sparrow hawk. R.K. Sharma and Bhagwan Dash: idem. P.V. Sharma: sparrow. K.N. Dave (1985: 49–50, 63, 92–93, 95): kuliṅga is a common name for tree-sparrows, buntings and other finches, blackbirds, the drongo, and several other birds; he identifies the kālacaṭaka as the greywinged blackbird and adds that the same name is applied to the common black drongo and the Himalayan whistling thrush. *Ploceus benghalensis* (Linnaeus) is a weaver bird (see S. Ali and S.D. Ripley 10, 96–98). The sparrow-hawks belong to the species *Accipiter nisus* (Linnaeus) and *A. virgatus* (Temminck) (see S. Ali and S.D. Ripley 1, 243–251). See on *Turdus boulboul* (Latham), the greywinged blackbird: S. Ali and S.D. Ripley 9, 112–114, on *Myiophonus caeruleus temminckii* (Vigors), the Himalayan whistling thrush: the same, 9, 79–82.

550 Absent from the *Suśrutasaṃhitā*. Cf. A.h.Sū.6.50ab and A.s.Sū.7.77ab; Hemādri gives dhūmyāṭa as another name of the bird. Ḍalhaṇa says (ad Su.Sū.46.67) that the bhṛṅgarāja resembles a dhūmyāṭa. P. Rāy and H.N. Gupta (1965): *Athena brama*, the owlet. P.V. Sharma: owlet. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Athene brama* (Temminck) and its three subspecies: S. Ali and S.D. Ripley 3, 299–303. K.N. Dave (1985: 199) regards the Shaheen falcon as the dhūmikā. See on *Falco peregrinus peregrinator* Sundevall, the Shaheen falcon: S. Ali and S.D. Ripley 1, 350–352.

551 Cf. Su.Sū.46.74; see also Ḍalhaṇa ad Su.Sū.46.105. P. Rāy and H.N. Gupta (1965): *Pandion heliactus*, the osprey. P.V. Sharma: the fish eagle. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 185–187): the osprey. See on *Pandion haliaetus haliaetus* (Linnaeus), the osprey: S. Ali and S.D. Ripley 1, 336–338. The osprey and the fishing eagles are confused by many lexicographers (see K.N. Dave, 1985: 185). K.N. Dave (1985: 342) is of the opinion that the name kurara denotes either the gulls and terns or the demoiselle crane in the lists of Caraka and Suśruta.

552 The flesh of these animals is often prescribed collectively; see, e.g., Ca.Sū.6.12.

553 Not mentioned in the *Suśrutasaṃhitā*. Cf. A.s.Sū.7.73cd ( = Ca.Sū.27.37cd). Compare Ḍalhaṇa ad Su.Sū.46.76: madgumūṣika = māluyāsarpa, and Cakra ad Ca.Sū.27.37: kākulīmṛga = māluyāsarpa. P. Rāy and H.N. Gupta (1965): *Python reticulatus* and three varieties of *Python molurus*. P.V. Sharma: python. Gulabkunverba: white, dark-brown, reticulated and black python. R.K. Sharma and Bhagwan Dash: white, greenish black, spotted and black python. See on *Python molurus* (Linnaeus): E. Balfour (1968): III, 323, 395; J.C. Daniel (1983): 71–73, P.J. Deoras (1965): 99–101; K.G. Gharpurey (1954): 69–70; R.E. Hawkins (1986): 461; on *Python reticulatus* (Schneider), found only in east Assam, Bangladesh and the Nicobar islands: E. Balfour (1968): III, 395; J.C. Daniel (1983): 73–74; K.G. Gharpurey (1954): 70–71. See also F. Finn (1929): 310–311; WIRM IX, 370.



554 Not mentioned in the *Suśrutasaṃhitā*. Compare the kūcīkā of A.s.Sū.7.74. P. Rāy and H.N. Gupta (1965): *Erinaceus europaeus*, the hedgehog. P.V. Sharma: hedgehog. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Hemiechinus auritus* (Gmelin), the longeared hedgehog, and *Paraechinus micropus* (Blyth), the pale hedgehog, and the subspecies found in India: S.H. Prater (1971): 166–167; WIRM V, 10. A third species, *Paraechinus hypomelas blanfordi* (Anderson) is found in the Panjab. See also on the Indian hedgehogs: F. Finn (1929): 48–50; R.E. Hawkins (1986): 287.

555 Cakra gives ciyāra as the vernacular name. Absent from the *Suśrutasaṃhitā*. Cf. A.s.Sū. 7.74. P. Rāy and H.N. Gupta (1965): *Neomys fodiens*, the water shrew. P.V. Sharma: water shrew. Gulabkunverba: musk shrew. R.K. Sharma and Bhagwan Dash: idem. Eighty species of shrews (*Soricinae*) are known to occur in India (WIRM V, 11). See on *Suncus murinus* (Linnaeus), the grey musk shrew: F. Finn (1929): 44–45; S.H. Prater (1971): 168–169. See on the water shrew: F. Finn (1929): 47–48.

556 Not mentioned in Su.Sū.46. Cf. A.h.Sū.6.47cd; A.s.Sū.7.74. The flesh of the bheka is the most unwholesome among that of bileśaya (= bhūmiśaya) animals (A.s.Sū.7.106). See on Indian amphibia: F. Finn (1929): 335–340; R.S. Pillai and T.S.N. Murthy (1986); on Indian frogs and toads: F. Finn (1929): 338–340; R.E. Hawkins (1986): 253–255; WIRM IV, 63–64.

557 Cf. Su.Sū.46.78. P.V. Sharma: iguana. Properties of the flesh are mentioned at Ca.Sū. 27.70cd–71ab and Su.Sū.46.81; it is the most wholesome among the flesh of bileśaya (= bhūmiśaya) animals. The flesh of the godhā is permitted to brāhmaṇas (*Manusmṛti* 5.18; see for more references: H. Lüders, 1942: 25). See also the *Godhajātakas* (Nrs. 138 and 325). See on godhā: H. Lüders (1942): 23–50; G.J. Meulenbeld (1974): 461–462. See on the Indian *Varanidae*, the varans or monitor lizards: E. Balfour (1967): II, 144–145, (1968): III, 391, 992; J.C. Daniel (1983): 58–60; F. Finn (1929): 299–302; R.E. Hawkins (1986): 378–379; M.A. Smith (1932), (1935); G. Watt VI.1, 434–435; WIRM VI, 158–159. See on the Indian lizards in general: E. Balfour (1968): III, 391–393; F. Finn (1929): 283–304; R.E. Hawkins (1986): 265, 264–265, 357–360, 505–506; T.S.N. Murthy and R.S. Pillai (1986a); M.A. Smith (1935). See on the uses of the skin and the enormous numbers of varans killed for commercial purposes in India: H. Lüders (1942): 39–43.

558 Cf. Su.Sū.46.78; A.s.Sū.7.74 (śalyaka). P. Rāy and H.N. Gupta (1965): *Acanthion leucura*, the porcupine. P.V. Sharma: porcupine. Gulabkunverba: pangolin. R.K. Sharma and Bhagwan Dash: idem. Properties of the flesh are mentioned at Ca.Sū.27.71cd–72ab and Su.Sū. 46.82ab. The flesh of the śalyaka is permitted to brāhmaṇas (*Manusmṛti* 5.18); the animal is known to Vedic texts (see H. Lüders, 1942: 38; A.A. Macdonell and A.B. Keith, 1967). The śallaka is probably a pangolin (see G.J. Meulenbeld, 1974: 508). Two members of the family *Manidae* occur within Indian territory: *Manis crassicaudata* Gray, the Indian pangolin, distributed throughout the country, and *M. pentadactyla aurita* Hodgson, the Chinese pangolin, restricted to the northeastern region; the populations of both species are greatly reduced due to killing for the alleged medicinal value of the scales and flesh. See on these species of *Manis*: E. Balfour (1967): II, 851–852, (1968): III, 106; S. Chakraborty, 1986: 324; F. Finn (1929): 261–263; R.E. Hawkins (1986): 434; S.H. Prater (1971): 301–303; J.E. Tennent (1861): 46–49; WIRM VII, 221–222.

559 P. Rāy and H.N. Gupta (1965): gecko. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on the Indian *Gekkonidae*: J.C. Daniel (1983): 32–41; F.Finn (1929): 285–289; T.S.N. Murthy and R.S. Pillai (1986a); M.A. Smith (1935); WIRM VI, 157. Gaṇḍaka is also a name for the rhinoceros.

560 Cakra gives kadalīhaṭṭa as the vernacular name. Compare the kadalī of Su.Sū.46.78; Ḍalhaṇa records a series of opinions on the identity of this animal. See also A.s.Sū.7.74. P. Rāy and H.N. Gupta (1965): *Marmota*. P.V. Sharma: marmot. Gulabkunverba: marmet. R.K. Sharma and Bhagwan Dash: idem. See on *Marmota caudata* (Jacquemont), the longtailed marmot, and *M. bobak* (Müller), the Himalayan marmot, and their Indian subspecies: J.R. Ellerman (1961): 277–288; F. Finn (1929): 148–149; R.E. Hawkins (1986): 367; S.H. Prater (1971): 202; WIRM IX, 63.

561 Cf. Su.Sū.46.78; a mongoose (bhujaṅgaśatru) according to Ḍalhaṇa. See also A.s.Sū.7.74. P. Rāy and H.N. Gupta (1965): *Herpestes mungo*, the small mungoose. P.V. Sharma: mongoose. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on the nakula in Vedic literature: A.A. Macdonell and A.B. Keith (1967); C. Nenninger (1993). Cf. babhru.

562 Cf. Su.Sū.46.78. P. Rāy and H.N. Gupta (1965): *Manis pentadactylus*, the pangolin. P.V. Sharma: porcupine or pangolin. Gulabkunverba: porcupine. R.K. Sharma and Bhagwan Dash: idem. Identified as a porcupine by Ḍalhaṇa (ad Su.Sū.46.78: sūcisadṛśaromayukta) and Hemādri (ad A.h.Sū.6.74cd: śalākāsadṛśaroman). The flesh of the śvāvidh is permitted to brāhmaṇas (*Manusmṛti* 5.18). See on *Hystrix indica indica* Kerr, the most common Indian porcupine, *H. hodgsoni* (Gray), Hodgson's porcupine, and *Atherurus macrourus* (Linnaeus), the brushtailed porcupine: E. Balfour (1968): III, 264; J.R. Ellerman (1961): 291–313; F. Finn (1929): 164–167; R.E. Hawkins (1986): 454–455; S.H. Prater (1971): 215–217; WIRM IX, 63.

563 The flesh of these animals is often prescribed collectively; see, e.g., Ca.Sū.6.11.

564 Cf. Su.Sū.46.94. A mahāśūkara according to Cakra and Ḍalhaṇa; Hemādri has a different interpretation (ad A.h.Sū.6.51cd: vanaturaga). P. Rāy and H.N. Gupta (1965): *Sus cristatus*, the Indian wild boar. P.V. Sharma: wild boar or bear. Gulabkunverba: wild boar. R.K. Sharma and Bhagwan Dash: idem. See on *Sus scrofa cristatus* Wagner, the Indian wild boar: R.E. Hawkins (1986): 71–72; S.H. Prater (1971): 299–300.

565 Cf. Su.Sū.46.94 and 100. P. Rāy and H.N. Gupta (1965): *Poephagus grumnicus*, the yak. P.V. Sharma: yak. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Bos grunniens grunniens* Linnaeus, the Indian subspecies of the yak: E. Balfour (1968): III, 1104–1105; F. Finn (1929): 239; S.H. Prater (1971): 246–247; G. Watt V, 664–665; WIRM, Suppl. to VI, 153–155 and X, 576. See on products of the yak used in Tibetan medicine: F. Meyer (1976); Rechung Rinpoche (1973; see index).

566 Cf. Su.Sū.46.94 (khadgin). P. Rāy and H.N. Gupta (1965): *Rhinoceros unicornis*. P.V. Sharma: rhinoceros. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. The flesh of the khaḍga is permitted to brāhmaṇas (*Manusmṛti* 5.18); it is particularly effective when used at the mortuary rite called śrāddha (*Manusmṛti* 3.272), where a rhinoceros-hide ring is also worn (see W.S. Sax, 1997: 281). Properties of the flesh: Ca.Sū.27.84cd–85ab; Su.Sū.46.103. Until about a hundred years ago three species of rhinoceros were found in India: *Rhinoceros unicornis* Linnaeus, *R. sondaicus* Desmarest and *Dicerorhinus sumatrensis* = *Didermocerus sumatrensis* (Fischer); *Rhinoceros unicornis* is the only one still existing at present. See: E. Balfour (1968): III, 406; S. Chakraborty (1986): 331; F. Finn (1929): 186–190; R.E. Hawkins (1986): 469–471; S.H. Prater (1971): 228–233; G. Watt VI.1, 489–490; WIRM IX, 7–8. See on the rhinoceros in ancient India: K. Karttunen (1989): 168–171.



567 Cf. Su.Sū.46.94. P. Rāy and H.N. Gupta: *Bos bubalus*, the buffalo. Properties of buffalo meat: Ca.Sū.27.80cd–81ab; Su.Sū.46.98. See on *Bubalus bubalis* (Linnaeus), the wild buffalo, and its Indian subspecies: E. Balfour (1967): I, 502; F. Finn (192): 240–242; S.H. Prater (1971): 247–248; WIRM, Suppl. to VI, 19–21.

568 Cf. Su.Sū.46.94 and 97. Suśruta also mentions a wild form (araṇyagavaya). P. Rāy and H.N. Gupta (1965): *Bos frontalis*, the goyal. P.V. Sharma: gayal. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Bos gaurus gaurus* H. Smith, the gavaya or Indian bison: H.T. Colebrooke (1979); F. Finn (1929): 235–237; R.E. Hawkins (1986): 69–70; M. Krishnan (1972); S.H. Prater (1971): 243–244; G.P. Sanderson (1983): 243–265 (called *Gavaeus gaurus*); WIRM X, 575–576. See also on the gavaya: F.J. and E.S. Simoons (1968); F. Zimmermann (1982a): 107.

569 Cf. Su.Sū.46.94 and 96. See on the elephant in Vedic literature: H. Zimmer (1879): 80.

570 Cf. Bhela Sū.27.16; Su.Sū.46.94. P. Rāy and H.N. Gupta (1965): *Cervus porcinus*, the hog deer. P.V. Sharma: antelope or hog deer. Gulabkunverba: antelope. R.K. Sharma and Bhagwan Dash: idem. See on *Axis porcinus porcinus* (Zimmermann), the hog-deer: F. Finn (1929): 254–255; R.E. Hawkins (1986): 173; S.H. Prater (1971): 291–292; G. Watt III, 57; WIRM III, 27.

571 Cf. Su.Sū.46.94. P. Rāy and H.N. Gupta (1965): *Sus scrofa*, the pig. Properties of its flesh: Ca.Sū.27.78cd–79ab and Su.Sū.46.102; the excellence of varāha fat: Ca.Sū.25.38.

572 Cf. Su.Sū.46.99. P. Rāy and H.N. Gupta (1965): *Rucervus durancelli*, the swamp deer. P.V. Sharma: swamp deer. Gulabkunverba: deer. See on *Cervus duvauceli* Cuvier, the swamp deer or barasingha, and its Indian subspecies: F. Finn (1929): 256–257; R.E. Hawkins (1986): 173, 545–546; S.H. Prater (1971): 289–290; G. Watt III, 62–63; WIRM III,27–28.

573 Cf. Su.Sū.46.109. P. Rāy and H.N. Gupta (1965): tortoise or turtle. P.V. Sharma: tortoise. The flesh of the kūrma is permitted to brāhmaṇas (*Manusmṛti* 5.18). See on its properties: Ca.Sū.27.83cd–84ab. See on the Indian turtles and tortoises: E. Balfour (1968): III, 388–390, 914, 960–961; J.C. Daniel (1983): 17–34; F. Finn (1929): 269–283; R.E. Hawkins (1986): 575; T.S.N. Murthy and R.S. Pillai (1986c); M.A. Smith (1931); G. Watt VI, part I, 432–433; WIRM X, 261–263. See on the turtle and tortoise in Indian culture: J. Charpentier (1920): 315–323; J. Gonda (1954): 126–129, (1960): 102; A. de Gubernatis (1872): II, 360–366; A.B. Keith (1976): 192–193; J.J. Meyer (1937; see index s.v. Schildkröte); S.T. Moses (1948); H. Oldenberg (1923): 68 and 82; H. von Stietencron (1972): 73–77.

574 Cf. Su.Sū.46.109 and 111 (kṛṣṇa- and śuklakarkaṭaka). Karkaṭaka is also a synonym of śvadaṃṣṭra according to Ḍalhaṇa (ad Su.Sū.46.54). P. Rāy and H.N. Gupta (1965): *Brachyura*, a crab. See on Indian crabs (*Brachyura*): R.E. Hawkins (1986): 146–150; WIRM II, 363–364 and IV, Suppl. 123–124.

575 The general properties are described at Ca.Sū.27.81cd–82ab, those of the rohita fish at 27.82cd–83ab. Suśruta (Sū.46.112–125) distinguishes fresh water fishes and marine fishes and gives many names.

576 Cf. Su.Sū.46.109. See on śiśumāra: H. Lüders (1942): 61–81; P. Thieme (1942). P. Rāy and H.N. Gupta (1965): *Dolphinus gangetica*, a dolphin. P.V. Sharma: estuarine crocodile. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Platanista gangetica* (Lebeck, 1801), the Gangetic dolphin: F. Finn (1929): 125–127; P.D. Gupta (1986); R.E. Hawkins (1986): 183–184; S.H. Prater (1971): 313–314; WIRM VIII, 219. See on other

dolphins and porpoises represented in Indian waters: F. Finn (1929): 127–129; WIRM VIII, 216–219.

577 Cf. Su.Sū.46.118. P. Rāy and H.N. Gupta (1965): a whale. P.V. Sharma: whale. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on whales stranded on Indian shores or observed in Indian waters: E. Balfour (1967): I, 241–242 (*Balaenidae*), (1968): III, 1066–1068 (whales); F. Finn (1929): 123–125, 129–132; S.H. Prater (1971): 309–312; WIRM X, 569–573. Greek sources already mention the occurrence of whales in Indian waters (see R.C. Majumdar, 1960: 323–324; J.W. McCrindle's translation of the voyage of Nearkhos, 1973: 196–197, 215).

578 Cf. Su.Sū.46.108. P. Rāy and H.N. Gupta (1965): pearl oyster. P.V. Sharma: pearl oyster. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. The Indian edible oysters belong to the genus *Crassostrea* Sacco. Pearl-oysters belong to the genus *Pinctada* Röding; five distinct species are known to occur in Indian waters. See on the Indian oysters: R.E. Hawkins (1986): 426–427; WIRM IV, Suppl., 125–126 and VII, 202–207.

579 Cf. Su.Sū.46.108. See on Indian mollusca: WIRM IV, Suppl., 124–127 and VI, 397–406. The medicinally used śaṅkha may be *Turbinella pyrum* Lam. (see WIRM VI, 403). See on śaṅkha also: J.E. Tennent (1861): 370–371. The shell of the śaṅkhanābhi is mentioned at Ca.Ci.26.242, that of another mollusc, called varāṭaka, occurs in a prescription at Ca.Ci. 26.224. Varāṭaka is a name applied to cowries, such as the money cowrie, *Cypraea moneta* Linn.

580 Cf. Su.Sū.46.94. P.V. Sharma: cat-fish. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. Cakra says that an ūdra is a jalabiḍāla, while Ḍalhaṇa uses the synonym pānīyabiḍāla for the odra; this implies that an otter is meant. See on *Lutra lutra* (Linnaeus), the common otter, *L. perspicillata* I. Geoffroy, the smooth Indian otter, and *Aonyx cinerea* (Illiger), the clawless otter, and their Indian subspecies: F. Finn (1929): 73–75; R.E. Hawkins (1986): 424–425; S.H. Prater (1971): 151–154; WIRM X, 567.

581 Cf. Su.Sū.46.109 (Ḍalhaṇa regards kumbhīra as a name for a group of aquatic animals). P. Rāy and H.N. Gupta (1965): *Crocodylus porosus*, the gharial crocodile. P.V. Sharma: crocodile. Gulabkunverba: the gangetic garial. P.V. Sharma: crocodile. R.K. Sharma and Bhagwan Dash: idem. See on *Crocodylus palustris* Lesson, the mugger, or marsh crocodile, *Crocodylus porosus* Schneider, the estuarine or salt-water crocodile, and *Gavialis gangeticus* (Gmelin), the gharial or long-snouted crocodile: E. Balfour (1967): I, 838–839, (1968): III, 390–391; J.C. Daniel (1983): 10–16; F. Finn (1929): 266–267; R.E. Hawkins (1986): 151–154; T.S.N. Murthy and R.S. Pillai (1986d); M.A. Smith (1931); G. Watt II, 591–592; WIRM II, 368–369. The fat (vasā) of the kumbhīra is very unwholesome (Ca.Sū.25.39).

582 Absent from Su.Sū.46. Cf. A.h.Sū.6.53cd (culūkī). Called bulūkī in the *Aṣṭāṅgasaṃgraha* (Sū.7.82) and *Siddhasāra* (3.20.17). P. Rāy and H.N. Gupta (1965): *Neomeris phocaenoides*, the porpoise. P.V. Sharma: Gangetic dolphin. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Neomeris phocaenoides* (Cuvier), the little Indian porpoise: S.H. Prater (1971): 313; WIRM VIII, 217–218. See on the excellence of the fat (vasā) of culukī: Ca.Sū.25.38. Cf. śiśumāra.

583 Cf. Su.Sū.46.118; Ka.3.5. P.V. Sharma: great Indian crocodile. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. Compare: kumbhīra. The makara is in many instances a mythic animal. See on makara: F.D.K. Bosch (1948); G.J. Meulenbeld (1974): 484–485; J. von Negelein (1912): 223; G.H. Sutherland (1991): 35–36; J.Ph. Vogel (1957).



584 Cf. Su.Sū.46.105. Cakra distinguishes four kinds of haṃsa (see Ca.Si.12.18). P. Rāy and H.N. Gupta (1965): *Cygnus olor*, the swan. Gulabkunverba: idem. P.V. Sharma: swan. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 422–460) remarks that the haṃsas and kāraṇḍavas together are about the same as the family of birds now called *Anatidae*. See on *Cygnus olor* (Gmelin), the mute swan: S. Ali and S.D. Ripley 1, 137; this bird is only observed as a very rare straggler in severe winters. See on properties of the flesh: Ca.Sū.27.65cd–66ab; Su.Sū.46.107; see on properties of the eggs (dhārtarāṣṭra is a synonym of haṃsa here): Ca.Sū.27.85. The haṃsa is an article of food forbidden to brāhmaṇas (*Manusmṛti* 5.12). See on the haṃsa in non-medical texts: A. de Gubernatis (1872): II, 306–309; Hopkins; C.R. Lanman (1908); J.Ph. Vogel (1962). The identification of the haṃsa as a swan, current in many translations of Sanskrit literary texts, is definitely wrong, as has been expounded by J.Ph. Vogel (1962), who proved that it cannot be but the barheaded goose, *Anser indicus* (Latham).

585 Cf. Su.Sū.46.105. P. Rāy and H.N. Gupta (1965): *Anthropoides virgo*, the demoiselle crane. P.V. Sharma: demoiselle crane. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Anthropoides virgo* (Linnaeus), the demoiselle crane: S. Ali and S.D. Ripley 2, 146–148. K.N. Dave (1985: X, 314–315, 418) regards the Eastern common crane and the demoiselle crane as the krauñca. See on *Grus grus lilfordi* Sharpe, the Eastern common crane: S. Ali and S.D. Ripley 2, 136–138. The open V-formation of the flight of these cranes was the model for the krauñcavyūha of Indian military science (K.N. Dave, 1985: X).

586 Cf. Su.Sū.46.105. P. Rāy and H.N. Gupta (1965): *Ardea nivea*, a crane. P.V. Sharma: crane. Gulabkunverba: snow wreath crane. R.K. Sharma and Bhagwan Dash: idem. S. Ali and S.D. Ripley do not describe a species called *Ardea nivea*. MW identifies the baka as *Ardea nivea*. K.N. Dave (1985: 402–403 and 411–412) says that balākā is a name for the female flamingo and the smaller white egret. See on *Egretta intermedia intermedia* (Wagler), the smaller egret: S. Ali and S.D. Ripley 1, 71–72. The balākā is forbidden food to brāhmaṇas (*Manusmṛti* 5.14).

587 Cf. Su.Sū.46.105. P. Rāy and H.N. Gupta (1965): *Ardea goliath*, a heron. P.V. Sharma: the common crane. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 326, 386–388, 407) regards the name baka as designating the white ibis, herons, storks, bitterns, and even the flamingo. See on *Ardea goliath* Cretzschmar, the giant heron, a sporadic and rare vagrant in India: S. Ali and S.D. Ripley 1, 53–54. G. Bühler says (in a note to his translation of *Manusmṛti* 4.196) that baka does not only denote a heron, but also the white ibis and the bittern. See on *Threskiornis melanocephala* (Latham), the white ibis: S. Ali and S.D. Ripley 1, 110–11112, on the Indian bitterns: S. Ali and S.D. Ripley 1, 80–91. The baka may not be eaten by brāhmaṇas (*Manusmṛti* 5.14).

588 Cf. Su.Sū.46.105. F.E. Pargiter (1969: I, 30): the common teal. P. Rāy and H.N. Gupta (1965): *Anser albifrons*, the white-fronted goose. P.V. Sharma: white-fronted goose. Gulabkunverba: goose. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 299–301): the coot. See on *Anser albifrons albifrons* (Scopoli), the whitefronted goose, a sparse and rare winter visitor in northwest and northern India: S. Ali and S.D. Ripley 1, 126–128.

589 Cf. Su.Sū.46.105. P. Rāy and H.N. Gupta (1965): *Pelicanus onocrotalus*, the pelican. P.V. Sharma: pelican. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Pelecanus onocrotalus* Linnaeus, the white or rosy pelican: S. Ali and S.D. Ripley 1, 27–29. K.N. Dave (1985: 299, 371–372) is of the opinion that plava designates the cormorants, a duck in general, the pelican, and the coot. See on *Phalacrocorax carbo sinensis* (Shaw),

the large cormorant, *Ph. fusicollis* Stephens, the Indian shag, and *Ph. niger* (Vieillot), the little cormorant: S. Ali and S.D. Ripley 1, 37–42. The plava is an article of food forbidden to brāhmaṇas (*Manusmṛti* 5.12).

590 Cf. Su.Sū.46.105 (śarārīmukha); A.s.Sū.7.79 (śarārī). P. Rāy and H.N. Gupta (1965): *Rhynchops*, a skimmer bird. P.V. Sharma: skimmer bird. Gulabkunverba: skimmer or scissor-bill. R.K. Sharma and Bhagwan Dash: skimmer. See on *Rynchops albicollis* Swainson, the Indian skimmer or scissorbill: S. Ali and S.D. Ripley 3, 75–76. The śarāri, being web-footed (jālapāda), should not be eaten by brāhmaṇas (see Kullūka ad *Manusmṛti* 5.13).

591 Cf. Su.Sū.46.105 (puṣkaraśāyikā). MW: *Ardea sibirica*. P. Rāy and H.N. Gupta (1965): *Ardea sibirica*, the lily trotter. P.V. Sharma: lily trotter. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. S. Ali and S.D. Ripley do not describe a species called *Ardea sibirica*.

592 Absent from Su.Sū.46, Ah. and A.s. P. Rāy and H.N. Gupta (1965): *Oedienemus crepitans*, the curlew. P.V. Sharma: curlew. Gulabkunverba: comb duck. R.K. Sharma and Bhagwan Dash: idem. S. Ali and S.D. Ripley do not describe a species known as *Oedicnemus crepitans*. See on the two subspecies of *Burhinus oedicnemus* (Linnaeus), the Indian stone curlew: S. Ali and S.D. Ripley 3, 1–4. See on *Sarkidiornis melanotos melanotos* (Pennant), the nakta or comb duck: S. Ali and S.D. Ripley 1, 192–193. K.N. Dave (1985: 370) regards the keśarin as a pelican; he adds that, as the different species of pelican are difficult to distinguish in the field, they are not differentiated in Sanskrit.

593 Cf. A.s.Sū.7.79. Ḍalhaṇa (ad Su.Sū.46.105) mentions a maṇituṇḍikā. P. Rāy and H.N. Gupta (1965): *Haematopus ostrolegus*, the oyster-catcher. P.V. Sharma: oyster-catcher. Gulabkunverba: red-wattled lap-wing. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 31, 49–50): the greywinged blackbird, unless it is the coralbilled scimitar babbler. See on *Haematopus ostralegus ostralegus* Linnaeus, the oystercatcher or sea-pie: S. Ali and S.D. Ripley 2, 203–204, on *Vanellus indicus indicus* (Boddaert), the redwattled lapwing: 2, 212–214. See on the greywinged blackbird: kuliṅga. See on the subspecies of *Pomatorhinus ferruginosus* Blyth, the coralbilled scimitar babbler: S. Ali and S.D. Ripley 6, 145–147.

594 Cf. A.s.Sū.7.79. Mentioned by Ḍalhaṇa (ad Su.Sū.46.105). P. Rāy and H.N. Gupta (1965): *Plotus anginga*, the snake bird. P.V. Sharma: snake-bird. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Anhinga rufa melanogaster* Pennant, the darter or snake-bird: S. Ali and S.D. Ripley 1, 43–46. K.N. Dave (1985: 408) identifies the mṛṇālakaṇṭha as the flamingo.

595 Cf. Su.Sū.46.76 and 105. P. Rāy and H.N. Gupta (1965): *Phalacrocorus pygmaeus*, the small cormorant. P.V. Sharma: small cormorant. Gulabkunverba: little cormorant. R.K. Sharma and Bhagwan Dash: idem. See on *Phalacrocorax pygmaeus* (Pallas), the pygmy cormorant: S. Ali and S.D. Ripley 1, 42–43, on *Ph. niger* (Vieillot), the little cormorant: 1, 41–42. K.N. Dave (1985: 372–375) identifies the madgu as the darter. F.E. Pargiter (1969: I, 31): probably the little grebe, but it may also be the coot. Cf. vāṭī. See on *Anhinga rufa melanogaster* Pennant, the darter or snake-bird: S. Ali and S.D. Ripley 1, 43–46.

596 Cf. Su.Sū.46.105. P. Rāy and H.N. Gupta (1965): *Anser anser*, the grey-leg goose. P.V. Sharma: grey-leg goose. Gulabkunverba: whistling teal. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 440): the barheaded goose. See on *Anser anser rubrirostris* Swinhoe, the Greylag goose: S. Ali and S.D. Ripley 1, 129–131, on *Dendrocygna javanica* (Horsfield), the lesser whistling teal, and *D. bicolor* (Vieillot), the large whistling teal: the same, 1, 138–141. Cakra says that the kādamba is the same as the kalahaṃsa. K.N. Dave (1985: X–XI, 426, 440) says that, originally, the kādamba was the barheaded, the kalahaṃsa the Greylag goose; later, both terms came to denote the Greylag goose. See also F.E. Pargiter (1969): I, 30; J.Ph. Vogel (1962): 2–3 and 10.



597 Cf. A.s.Sū.7.80 (kākatuṇḍa). Absent from Su.Sū.46. P. Rāy and H.N. Gupta (1965): *Sterna hirundo*, the river tern. P.V. Sharma: river tern. Gulabkunverba: common river tern. R.K. Sharma and Bhagwan Dash: idem. See on the two subspecies of *Sterna hirundo*, the common tern: S. Ali and S.D. Ripley 3, 50–52.

598 Cf. Su.Sū.46.105. MW: sea eagle. P. Rāy and H.N. Gupta (1965): *Anas platyrhynchos*, the mallard. P.V. Sharma: mallard. Gulabkunverba: trumpeter. R.K. Sharma and Bhagwan Dash: idem. See on *Anas platyrhynchos* Linnaeus, the mallard: S. Ali and S.D. Ripley 1, 160–163. A bird called trumpeter is not described by S. Ali and S.D. Ripley. Cf. megharāva. K.N. Dave (1985: 212–215) is of the opinion that the term utkrośa is applicable to the sea eagles and fishing eagles, with the exception of the whitetailed sea eagle (see also K.N. Dave, 1985: 341). See on the Indian sea eagles: S.Ali and S.D. Ripley 1, 286–289, on the fishing eagles: the same, 1, 289–296.

599 Cf. Ca.Ka.1.8 (puṇḍarīka); Su.Sū.46.105 (puṇḍarīka); A.s.Sū.7.79 (puṇḍarīkākṣa). P. Rāy and H.N. Gupta (1965): *Nyroca ferina*, the white-eyed pochard. P.V. Sharma: white-eyed pochard. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 394) identifies the puṇḍarīkākṣa as the adjutant. See on *Aythya ferina* (Linnaeus), the common pochard, and *A. nyroca* (Güldenstädt), the white-eyed pochard or ferruginous duck: S. Ali and S.D. Ripley 1, 180–184, on *Leptoptilos dubius* (Gmelin) and *L. javanicus* (Horsfield), the adjutant stork and lesser adjutant: the same, 1, 105–109.

600 Cf. Su.Sū.46.105; A.s.Sū.7.80 (ghanārāva). P. Rāy and H.N. Gupta (1965): *Cygnus buccinator*, the trumpeteer swan. P.V. Sharma: trumpeter swan. Gulabkunverba: screamer. R.K. Sharma and Bhagwan Dash: idem. S. Ali and S.D. Ripley do not describe a *Cygnus buccinator*. K.N. Dave (1985: 293) regards the whitebreasted waterhen as the megharāva. See on *Amaurornis phoenicurus phoenicurus* (Pennant), the Indian whitebreasted waterhen: S. Ali and S.D. Ripley 2, 169–171.

601 Cf. Su.Sū.46.105 (ambukukkuṭikā); A.s.Sū.7.80 (ambukukkuṭa). P. Rāy and H.N. Gupta (1965): *Gallinula chloropus*, the moor hen. P.V. Sharma: moor hen. Gulabkunverba: water hen. R.K. Sharma and Bhagwan Dash: idem. See on *Gallinula chloropus indica* Blyth, the Indian moorhen: S. Ali and S.D. Ripley 2, 175–177. K.N. Dave (1985: 292) thinks that rails and crakes are called ambukukkuṭī.

602 Mentioned by Ḍalhaṇa ad Su.Sū.46.105. Absent from A.h. and A.s. P. Rāy and H.N. Gupta (1965): *Recurvirostra avosetta*, the avocet. P.V. Sharma: avocet. Gulabkunverba: cobbler's owl bird or avocet. R.K. Sharma and Bhagwan Dash: cobbler's owl bird. K.N. Dave (1985: 366): the blacktailed godwit. See on *Recurvirostra avosetta* Linnaeus, the avocet: S. Ali and S.D. Ripley 2, 332–334, on *Limosa limosa limosa* (Linnaeus), the blacktailed godwit: the same, 2, 249–251.

603 Cf. Ca.Ka.1.8 (nandīmukha); Su.Sū.46.105 (nandīmukha). Absent from A.h. and A.s. P. Rāy and H.N. Gupta (1965): *Phoenicopterus roseus*, the flamingo. P.V. Sharma: flamingo. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 448–449): the nukhta or comb duck. See on *Phoenicopterus roseus* Pallas, the flamingo: S. Ali and S.D. Ripley 1, 118–121, on *Sarkidiornis melanotos melanotos* (Pennant), the nakta or comb duck: the same, 1, 192–194.

604 Absent from Su.Sū.46, A.h. and A.s. P. Rāy and H.N. Gupta (1965): *Podiceps ruficellis*, the little grebe. P.V. Sharma: little grebe. Gulabkunverba: grebe or moor hen. R.K. Sharma and Bhagwan Dash: grebe. See on *Podiceps ruficollis capensis* Salvadori, the little grebe: S. Ali and S.D. Ripley 1, 6–8. K.N. Dave (1985: 381–386), who regards vāṭī as an incorrect reading for āṭī, and the identification of this bird as *Acridotheres ginginianus* (Latham), the bank myna (see: MW; F.E. Pargiter, 1969: I, 58), as quite wrong, sees in it the black ibis. See on the bank myna: S. Ali and S.D. Ripley 5, 181–183, on *Pseudibis papillosa papillosa*, the Indian black ibis: the same, 1, 112–113.

605 Absent from Su.Sū.46, A.h. and A.s. P. Rāy and H.N. Gupta (1965): *Anas galericulata*, the mandarin duck. Gulabkunverba: laughing gull. R.K. Sharma and Bhagwan Dash: idem. See on *Aix galericulata* (Linnaeus) (= *Anas galericulata* Linnaeus), the mandarin duck, an exceptional vagrant in India: S. Ali and S.D. Ripley 1, 189–190. K.N. Dave (1985: 430–431) says that sumukha designates *Cygnus olor* (Gmelin), the mute swan, *Fulica atra atra* Linnaeus, the coot, and the black vulture. See on *Sarcogyps calvus* (Scopoli), the black or king vulture: S. Ali and S.D. Ripley 1, 296–298.

606 Absent from Su.Sū.46, A.h. and A.s. P. Rāy and H.N. Gupta (1965): members of the *Oceanitidae*, petrels. P.V. Sharma: petrel. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on the *Procellariidae* (petrels and shearwaters): S. Ali and S.D. Ripley 1, 9–21. K.N. Dave (1985: 379) says that no Sanskrit name for the petrels is known to him; he identifies the sahacārin as the coot (298–299). See on *Fulica atra atra* Linnaeus, the coot: S. Ali and S.D. Ripley 2, 180–183.

607 Absent from Su.Sū.46, A.h. and A.s. P. Rāy and H.N. Gupta (1965): *Anas crecia*, the common teal. P.V. Sharma: common teal. See on *Anas crecca crecca* Linnaeus, the common teal: S. Ali and S.D. Ripley 1, 151–154.

608 Absent from Su.Sū.46, A.h. and A.s. P. Rāy and H.N. Gupta (1965): *Phaethon rubricauda*, the tropic bird. P.V. Sharma: tropic bird. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: frigate bird. See on *Phaethon rubricauda rubricauda* Boddaert, the redtailed tropic-bird, and other species of tropic-bird: S. Ali and S.D. Ripley 1, 22–25. See on species of *Fregata*, the frigate birds, occasionally found as vagrants in India: S. Ali and S.D. Ripley 1, 46–49. K.N. Dave (1985: 377) claims that tropic-birds are rare along the Indian coasts and have no specific Sanskrit name; the same author (1985: 378) says that the frigatebird has no specific name in Sanskrit and would go by the general name of samudrakāka.

609 Cf. Ca.Si.12.17; Su.Sū.46.105. P. Rāy et al. (1980) identify the sārasa as *Antigone antigone*, the sarus crane. MW and PW: *Ardea sibirica* (cf. puṣkarāhva). P. Rāy and H.N. Gupta (1965): *Megalornis grus*, the Indian crane. P.V. Sharma: Indian crane. R.K. Sharma and Bhagwan Dash: sarasa crane. Sārasa designates a swan in some texts according to K.N. Dave (1985: 430). S. Ali and S.D. Ripley do not describe *Megalornis grus*, nor *Antigone antigone*. See S. Ali and S.D. Ripley 2, 141–143: *Grus antigone antigone* (Linnaeus), the Indian sarus crane, resident throughout the northern parts of India. The sārasa is an article of food forbidden to brāhmaṇas (*Manusmṛti* 5.12).

610 Cf. A.s.Sū.7.79. Absent from Su.Sū.46 and A.h. P. Rāy and H.N. Gupta (1965): *Ardea pupurea*, the purple heron. P.V. Sharma: purple heron. Gulabkunverba: raktaśīrṣaka. R.K. Sharma and Bhagwan Dash: sarasa crane with a red head. See on *Ardea purpurea manilensis* Meyen, the Eastern purple heron: S. Ali and S.D. Ripley 1, 57–59.

611 Cf. Su.Sū.46.105. MW and PW: *Anas casarca*. P. Rāy and H.N. Gupta (1965): *Anas cascara*, the ruddy sheldrake. P.V. Sharma: ruddy sheldrake. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 433): idem. See on *Tadorna ferruginea* (Pallas), the ruddy shelduck or Brahminy duck: S. Ali and S.D. Ripley 1, 141–144. The cakravāka is an article of food forbidden to brāhmaṇas (*Manusmṛti* 5.12). The bird is already known to the *Atharvaveda* and plays a prominent part in Sanskrit poetry (see J.Ph. Vogel, 1962: 8–9).



612 See on the concept of mṛga: E. Hofstetter (1980): 46–83. The flesh of jāṅgala animals is often prescribed collectively; see, e.g., Ca.Sū.6.28.

613 Cf. Su.Sū.46.54 (kṛtamāla and pṛṣata). P. Rāy and H.N. Gupta (1965): *Cervus axis*, the spotted deer. P.V. Sharma: spotted deer. Gulabkunverba: chital or spotted deer. R.K. Sharma and Bhagwan Dash: idem. See on *Axis axis axis* (Erxleben), the chital or spotted deer: F. Finn (1929): 252–254; R.E. Hawkins (1986): 172; S.H. Prater (1971): 292–293; G. Watt III, 56 (*Axis maculatus*); WIRM III, 26–27.

614 Cf. Bhela Sū.27.25; Su.Sū.46.54. P. Rāy and H.N. Gupta (1965): *Cervus canadensis*, the wapiti? P.V. Sharma: wapiti. Gulabkunverba: elk or wapiti. R.K. Sharma and Bhagwan Dash: wapiti. The wapiti does not occur in India, being a native of Canada, but the related *Cervus elaphus hanglu* Wagner, the Kashmir stag or hangul, may be meant (see: rāma). See on the śarabha: J. Deppert (1977): 101; M. Eliade (1970): 148–153; Hopkins 18–19; J. Przyluski (1929); J. Reinaud (1974): 109; E.C. Sachau (1964): I, 203; H. Zimmer (1879): 87; F. Zimmermann (1982a): 98–99 and 228–229. The śarabha is usually a mythic animal. Nevertheless, its flesh is prescribed; see, for example, Ca.Sū.6.43.

615 Cf. A.s.Sū.7.66. Absent from Su.Sū.46. Cakra describes it as a large deer living in the Himālayas. P. Rāy and H.N. Gupta (1965): *Cervus elaphus*, the Kashmir red deer. P.V. Sharma: Kashmir red deer. Gulabkunverba: hangal or Kashmir deer. R.K. Sharma and Bhagwan Dash: Kashmir deer. See on *Cervus elaphus hanglu* Wagner, the Kashmir stag or hangul: F. Finn (1929): 259; R.E. Hawkins (1986): 174; S.H. Prater (1971): 286–287; G. Watt III, 58 (*Cervus wallichii*, the Kashmir stag); WIRM III, 28.

616 Cf. Bhela Sū.27.25; Su.Sū.46.54; A.s.Sū.7.66; *Kāśyapasaṃhitā*, Khila 24.26. P. Rāy and H.N. Gupta (1965): *Tregulus meminna*, the mouse deer. P.V. Sharma: mouse deer. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Tragulus meminna* (Erxleben), the mouse-deer or chevrotain: F. Finn (1929): 198–199; R.E. Hawkins (1986): 104; S.H. Prater (1971): 296–297; WIRM III, 28–29. Cakra describes it as a caturdaṃṣṭra animal, well known in Kārttikapura (= Kārttikeyapura according to N. Dey, 1979: 95).

617 Cf. Bhela Sū.27.25; Su.Sū.46.54 and 58. P. Rāy and H.N. Gupta (1965): *Cervus elaphus*, the red deer? Gulabkunverba: hog deer. R.K. Sharma and Bhagwan Dash: idem. P.V. Sharma: red deer (see Ca.Sū.15.7). MW and PW do not identify the mṛgamātṛkā.

618 Cf. Su.Sū.46.78. P. Rāy and H.N. Gupta (1965): a hare or rabbit. P.V. Sharma: rabbit. Gulabkunverba: hare. R.K. Sharma and Bhagwan Dash: idem. The flesh of the śaśa is permitted to brāhmaṇas (*Manusmṛti* 5.18). See on its properties: Ca.Sū.27.77; Su.Sū.46.80. True rabbits do not occur in India. See on *Lepus nigricollis* F. Cuvier, the Indian hare, and its subspecies, on *Caprologus hispidus* (Pearson), the hispid hare, which is very rare, and other hares, including the mouse-hare: E. Balfour (1967): II, 704–706; S. Chakraborty (1986): 335; F. Finn (1929): 168–171; R.E. Hawkins (1986): 284; S.H. Prater (1971): 218–221; G. Watt IV, 202–205; WIRM IX, 63–64.

619 Cf. A.s.Sū.7.65. Absent from Su.Sū.46 and A.h. P. Rāy and H.N. Gupta (1965): *Ovis vignei*, the oorial or wild sheep. P.V. Sharma: wild sheep. Gulabkunverba: oorial or wild sheep. R.K. Sharma and Bhagwan Dash: wild sheep. See on *Ovis orientalis* Gmelin, the shapu or urial, and its Indian subspecies: F. Finn (1929): 204–207; R.E. Hawkins (1986): 579–580; S.H. Prater (1971): 249–250; G. Watt VI, part II: 557–558; WIRM X, 576.

620 Cf. Su.Sū.46.54 and 57. P. Rāy and H.N. Gupta (1965): *Antilope cervicapra*, the Indian antelope. P.V. Sharma: Indian antelope. Gulabkunverba: roe deer. R.K. Sharma and Bhagwan Dash: idem. The identification as *Antilope cervicapra* would make the kuraṅga identical with the hariṇa and varapota, which is implausible. P. Rāy et al. (1980) regard the kuraṅga as *Capreolus capreolus*, the roe deer.

621 Cf. Su.Sū.46.94 and 104. P. Rāy and H.N. Gupta (1965): *Antilope picta*, the cow-eared deer. P.V. Sharma: cow-eared deer. Gulabkunverba: mule deer. R.K. Sharma and Bhagwan Dash: idem. The gokarṇa is identified as *Antilope picta* in MW and PW. A cow-eared deer (a literal translation of gokarṇa) is not described in the books I consulted.

622 Absent from Su.Sū.46 and A.h. The *Aṣṭāṅgasaṃgraha* (Sū.7.66) mentions a mṛga called kohakāraka. P. Rāy and H.N. Gupta (1965): *Cervus muntjac*, the barking deer. P.V. Sharma: barking deer. Gulabkunverba: Indian muntjak or barking deer. R.K. Sharma and Bhagwan Dash: barking deer. See on *Muntiacus muntjak* (Zimmermann), the muntjac or barking deer: F. Finn (1929): 246–248; R.E. Hawkins (1986): 172; S.H. Prater (1971): 294–295; WIRM III, 28.

623 Cf. Su.Sū.46.54 (cāruṣkara). P. Rāy and H.N. Gupta (1965): *Gazelle bennetti*, the gazelle. Gulabkunverba: gazelle. R.K. Sharma and Bhagwan Dash: idem. See on *Gazella gazella bennetti* (Sykes), the chinkara or Indian gazelle: E. Balfour (1967): I, 116; F. Finn (1929): 221–223; S.H. Prater (1971): 268–269; G. Watt VI, part II: 553 (*Gazella bennetti*); WIRM IV, 120.

624 Cf. Su.Sū.46.54, 56, 57. P. Rāy and H.N. Gupta (1965): *Antilope cervicapra*, the black buck. P.V. Sharma: black buck. Gulabkunverba: red deer. R.K. Sharma and Bhagwan Dash: idem. See on *Antilope cervicapra* (Linnaeus), the blackbuck or Indian antelope, and its Indian subspecies: F. Finn (1929): 226–229; R.E. Hawkins (1986): 70; S.H. Prater (1971): 270–271; G. Watt VI, part II: 549–550; WIRM IV, 120–121. The term hariṇa is often used for antelopes and related animals in general (see Cakra ad Ca.Sū.27.45–46).

625 Cf. Su.Sū.46.54, 57. P. Rāy and H.N. Gupta (1965): *Cervus rusa*, the fawn deer. P.V. Sharma: fawn deer. Gulabkunverba: the black or Indian antelope. R.K. Sharma and Bhagwan Dash: black buck. Properties of the flesh are mentioned at Ca.Sū.27.78ab and Su.Sū.46.55; it is the most wholesome among the flesh of deer (Ca.Sū.25.38). The eṇa is most probably the male, usually called black buck, of *Antilope cervicapra* (Linnaeus), while the hariṇa is the female (see G.J. Meulenbeld, 1974: 450 and 518–519; F. Zimmermann, 1982a: 97).

626 Cf. A.h.Sū.6.43; A.s.Sū.7.66. Absent from Su.Sū.46. P. Rāy and H.N. Gupta (1965): *Cervus unicolor*, the sambhar. P.V. Sharma: sambhara deer. Gulabkunverba: Indian sambhar. R.K. Sharma and Bhagwan Dash: Indian sambar. See on *Cervus unicolor* Kerr, the sambar, the largest member of the deer family in India, and its subspecies: F. Finn (1929): 248–251; R.E. Hawkins (1986): 173; S.H. Prater (1971): 290–291; WIRM III, 27.

627 Cf. Ca.Sū.15.7; Su.Sū.46.94; A.s.Sū.7.65. P. Rāy and H.N. Gupta (1965): the black-tailed deer (*Odocoilus*)? P.V. Sharma: black-tailed deer. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. An animal called *Odocoilus* is not described in books on the Indian fauna, nor a black-tailed deer. MW and PW do not identify the kālapuccchaka.

628 Cf. Su.Sū.46.54 (ṛkṣa); A.s.Sū.7.65 and 106 (ṛṣya). Compare also Suśruta's karāla. P. Rāy and H.N. Gupta (1965), who read kṛṣṇa: *Moschus moschiferus*, the musk deer. Gulabkunverba: musk deer. R.K. Sharma and Bhagwan Dash: idem. See on *Moschus moschiferus moschiferus* Linnaeus, the musk deer: F. Finn (1929): 244–245; R.E. Hawkins (1986): 396–397; S.H. Prater (1971): 295–296; WIRM III, 25–26. See on ṛṣya/ṛkṣa: F. Zimmermann (1982a): 97–98.



629 Cf. A.s.Sū.7.65. Absent from Su.Sū.46. P. Rāy and H.N. Gupta (1965): *Antilope cervicapra*, the small antelope. P.V. Sharma: small antelope. Gulabkunverba: deerlet. R.K. Sharma and Bhagwan Dash: idem. MW and PW (Nachträge) do not identify the varapota. Compare: hariṇa.

630 The flesh of viṣkiras is often prescribed collectively; see, e.g. Ca.Ci.8.161; 12.62. Nakhaviṣkira birds, i.e., those scratching with their toes, are forbidden food to brāhmaṇas (*Manusmṛti* 5.13).

631 See Su.Sū.46.59; Ḍalhaṇa refers to four kinds of lāva (ad Su.Sū.46.60). P. Rāy and H.N. Gupta (1965): *Turnix suscitates*, the bustard quail. P.V. Sharma: the common quail. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on the subspecies of *Turnix suscitator* (Gmelin), the bustard-quail: S. Ali and S.D. Ripley 2, 132–135. Properties of the flesh are described at Ca.Sū.27.69cd–70ab and Su.Sū.46.60; it is the most wholesome among the flesh of birds (Ca.Sū.25.38).

632 Cf. Su.Sū.46.59 (vartīra). P. Rāy and H.N. Gupta (1965): *Coturnix coromandelica*, the rain quail. P.V. Sharma: rain quail. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 269): bush quail (compare vārtīka). See on *Coturnix coromandelica* (Gmelin), the blackbreasted or rain quail: S. Ali and S.D. Ripley 2, 41–42.

633 Cf. Su.Sū.46.59. Gulabkunverba: jungle bush quail. R.K. Sharma and Bhagwan Dash: grey partridge. See on the subspecies of *Perdicula asiatica* (Latham), the jungle bush quail: S. Ali and S.D. Ripley 2, 45–48. K.N. Dave (1985: 109–110) identifies the vārtīka as *Calandrella cinerea dukhunensis* (Sykes), the rufous short-toed lark; see on this bird: S.Ali and S.D. Ripley 5, 21–22.

634 Cf. Su.Sū.46.59. P. Rāy and H.N. Gupta (1965): *Francolinus vulgaris*, the black partridge. P.V. Sharma: the grey partridge. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: the jungle bush quail. K.N. Dave (1985: 283): the grey partridge. See on the subspecies of *Francolinus francolinus* (Linnaeus), the black partridge: S. Ali and S.D. Ripley 2, 21–25, on those of *Francolinus pondicerianus* (Gmelin), the grey partridge: S. Ali and S.D. Ripley 2, 29–33. Properties of the flesh are described at Ca.Sū.27.68cd–69ab and Su.Sū.46.62. The kapiñjala is already mentioned in the *Ṛgveda*.

635 Cf. Su.Sū.46.59. P. Rāy and H.N. Gupta (1965): *Perdix rufa*, the Greek pheasant. P.V. Sharma: Greek pheasant. Gulabkunverba: chukor. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 282): the chukar. MW identifies the bird as the Greek partridge (*Perdix rufa*), PW as *Perdix rufa*. S. Ali and S.D. Ripley do not describe a *Perdix rufa* or Greek pheasant. See on the subspecies of *Alectoris chukar* (J.E. Gray), the chukor: S. Ali and S.D. Ripley 2, 17–20. See on the properties of cakora eggs: Ca.Sū.27.85cd–87ab.

636 Cf. Su.Sū.46.59 and 63cd–64ab. P. Rāy and H.N. Gupta (1965): *Perdix rufa*, the smaller Greek pheasant. P.V. Sharma: smaller Greek pheasant. Gulabkunverba: sushi chukor. R.K. Sharma and Bhagwan Dash: idem. MW: a kind of duck. PW: a variety of the cakra(vāka). S. Ali and S.D. Ripley do not describe a smaller Greek pheasant, nor a sushi chukor. K.N. Dave (1985: 269, 282) identifies the upacakra as the seesee partridge. See on *Ammoperdix griseogularis griseogularis* (J.F. Brandt), the seesee partridge: S. Ali and S.D. Ripley 2, 8–10.

637 Cf. A.h.Sū.6.44; Hemādri distinguishes a sthalaja and a jalaja type; the sthalaja type is the raktavartmaka. Absent from Su.Sū.46. P. Rāy and H.N. Gupta (1965): *Coccyzus*, the crow pheasant. P.V. Sharma: crow pheasant. Omitted in the Gulabkunverba translation.

R.K. Sharma and Bhagwan Dash: crow pheasant. MW and PW: the wild cock (*Phasianus gallus*). K.N. Dave (1985: 138) regards the kukkubha as the coucal and the jalakukkubha as the watercock. S. Ali and S.D. Ripley (1983) do not describe a genus *Coccyzus*. See on the subspecies of *Centropus sinensis* (Stephens), the crow-pheasant: S. Ali and S.D. Ripley 3, 240–245, on *Gallicrex cinerea cinerea* (Gmelin), the kora or watercock: the same, 2, 172–174. See koyaṣṭi for the coucals.

638 Cf. A.h.Sū.6.44; A.s.Sū.7.67. Absent from Su.Sū.46. P. Rāy and H.N. Gupta (1965): *Gallus ferrugineus*, the red jungle fowl. P.V. Sharma: red jungle fowl. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 268): the Cheer and Kalij pheasants. See on *Gallus gallus murghi* Robinson et Kloss (= *Gallus ferrugineus murghi*), the Indian red junglefowl: S. Ali and S.D. Ripley 2, 102–106, on *Catreus wallichii* (Hardwicke), the Chir pheasant: the same, 2, 116–118, on the subspecies of *Lophura leucomelana* (Latham), the Kaleej pheasant: the same, 2, 94–102.

639 Cf. Su.Sū.46.59. P. Rāy and H.N. Gupta (1965): *Turnix indica*, the Indian button quail. P.V. Sharma: male bustard. Gulabkunverba: male bustard or button quail. R.K. Sharma and Bhagwan Dash: male bustard. K.N. Dave (1985: 269, 285): common or grey quail. See on *Coturnix coturnix coturnix* (Linnaeus), the grey quail: S. Ali and S.D. Ripley 2, 37–40, on the subspecies of *Turnix tanki* Blyth, the button quail: the same, 2, 129–132. Cf. *lāva*.

640 Cf. Su.Sū.46.59. P. Rāy and H.N. Gupta (1965): *Coturnix sylvatica*, the bush quail. See on bush quails: S. Ali and S.D. Ripley 2, 45–55. P.V. Sharma: female bustard. Gulabkunverba: female bustard or button quail. R.K. Sharma and Bhagwan Dash: female bustard. K.N. Dave (1985: 269, 285) identifies the vartikā as *Coturnix chinensis chinensis* (Linnaeus), the bluebreasted quail (See S. Ali and S.D. Ripley 2, 42–44) and *C. coromandelica* (Gmelin), the blackbreasted quail (see S. Ali and S.D. Ripley 2, 41–42). The vartikā is already mentioned in the *Ṛgveda*.

641 Cf. Su.Sū.46.59 (mayūra). Peafowl (*Pavo cristatus* Linnaeus). See on the consumption of peacock flesh: A. Chattopadhyay *(1967a), (1993a): 66–74. See on the the peacock in India: J. Charpentier (1920): 379–383; A. de Gubernatis (1872): II, 323–327; K.F. Johansson (1910); P.T. Nair (1977); R.N. Saletore (1975): 202–204; J.P. Thaker (1963). The properties of the flesh are mentioned at Ca.Sū.27.64cd–65ab and Su.Sū.46.64cd–65ab, the properties of the eggs at Ca.Sū.27.85cd–87.

642 Cf. Su.Sū.46.59. P. Rāy and H.N. Gupta (1965): *Arborophila torquala*, the grey partridge. P.V. Sharma: partridge. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 283): the black partridge. See on the subspecies of *Arborophila torqueola* (Valenciennes), the hill partridge: S. Ali and S.D. Ripley 2, 56–59, on the subspecies of *Francolinus francolinus* (Linnaeus), the black partridge: the same, 2, 21–25. The properties of the flesh are mentioned at Ca.Sū.27.67cd–68ab and Su.Sū.46.61.

643 Cf. Su.Sū.46.59. P. Rāy and H.N. Gupta (1965): *Galloperdix spadicea*, the red-spur fowl. See on the subspecies of *Galloperdix spadicea* (Gmelin), the red spurfowl: S. Ali and S.D. Ripley 2, 67–69. Gulabkunverba: cock. R.K. Sharma and Bhagwan Dash: idem. The properties of the flesh are mentioned at Ca.Sū.27.66cd–67ab (caraṇāyudha = kukkuṭa), those of the eggs (dakṣa = kukkuṭa) at Ca.Sū.27.85cd–87. The domestic kukkuṭa is an article of food forbidden to brāhmaṇas (*Manusmṛti* 5.12). See on the cock in Vedic culture: V.V. Bhide (1967); A.A. Macdonell and A.B. Keith (1967). See on the cock in popular belief: L.H. Gray (1910); J.J. Meyer (1937; see index s.v. Hahn).



644 Cf. Su.Sū.46.74. P. Rāy and H.N. Gupta (1965): a kind of heron. P.V. Sharma: heron. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. Identified as *Ardea cenerea* by P. Rāy et al. (1980). See on *Ardea cinerea cinerea* Linnaeus, the European grey heron, a casual winter visitor in India, and *A. cinerea rectirostris* Gould, the Eastern grey heron, resident all over India: S. Ali and S.D. Ripley 1, 54–57. K.N. Dave (1985: 242–244, 393–395, 400–402) is of the opinion that five different birds are called kaṅka: the Brahminy kite, the common or grey heron, the adjutant stork, the lesser adjutant stork, and Pallas's fishing eagle. See on *Haliastur indus indus* (Boddaert), the Brahminy kite: S. Ali and S.D. Ripley 1, 230–232, on *Leptoptilos dubius* (Gmelin), the adjutant stork: the same, 1, 105–107, on *L. javanicus* (Horsfield), the lesser adjutant: the same, 1, 107–109, on *Haliaeetus leucoryphus* (Pallas), Pallas's fishing eagle: the same, 1, 289–292. See on the meanings of kaṅka in Vedic literature: K.N. Dave (1985): XIII; A.A. Macdonell and A.B. Keith (1967).

645 Cf. A.h.Sū.6.46; A.s.Sū.7.69. Mentioned as sārapada or sārapadendra by Ḍalhaṇa ad Su.Sū.46.67. P. Rāy and H.N. Gupta (1965): *Ciconia boycinia*, the stork. P.V. Sharma: stork. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Ciconia ciconia boyciana* Swinhoe, the Eastern white stork: S. Ali and S.D. Ripley 1, 102; see on other species of *Ciconia*: the same, 2, 98–104. K.N. Dave (1985) thinks it probable that the blood pheasant is the śārapada. See on the subspecies of *Ithaginis cruentus* (Hardwicke), the blood pheasant: S. Ali and S.D. Ripley 2, 74–79.

646 Cf. A.h.Sū.6.46 (indrābha; Hemādri: it resembles a kaṅka and has various colours); A.s.Sū.7.69 (indrāhva). Indrābha may not be the name of a separate bird, but a qualification of śārapada (see Cakra, who reads śārapadendrābha as the name of one particular bird); Ḍalhaṇa mentions a sārapada or sārapadendra. P. Rāy and H.N. Gupta (1965) identify the indrābha as *Leucocerea aureola*, the hedge sparrow. P.V. Sharma: hedge sparrow. Gulabkunverba: adjutant. R.K. Sharma and Bhagwan Dash: hedge sparrow. See on the subspecies of *Rhipidura aureola* Lesson, a fantail flycatcher: S. Ali and S.D. Ripley 7, 205–211. A hedge sparrow is not described by S. Ali and S.D. Ripley. K.N. Dave (1985: 277–279) regards the impeyan pheasant as the indrābha. See on *Lophophorus impejanus* (Latham), the impeyan or Himalayan monal pheasant: S. Ali and S.D. Ripley 2, 88–90.

647 Cf. Ca.Si.12.17; A.h.Sū.6.45 (Hemadri says that it is also called gokṣveḍa). Absent from Su.Sū.46; Ḍalhaṇa (ad Su.Sū.46.67) mentions gonarda as a synonym of gokṣveḍa. The *Aṣṭāṅgasaṃgraha* describes the gonarda and gokṣvela (Sū.7.68 and 70) as two distinct birds. MW and PW: *Ardea sibirica*. P. Rāy and H.N. Gupta (1965): *Ardea sibirica*, the hill partridge. P.V. Sharma: hill partridge, but identified as the Indian crane at Ca.Si.12.17. Gulabkunverba: omitted or identified as the hill partridge; interpreted as the adjutant at Ca.Si.12.17. R.K. Sharma and Bhagwan Dash: hill partridge. K.N. Dave (1985: 325, 327–328): the great bustard. See on *Otis tarda dybowskii* Taczanowski, the great bustard, a rare vagrant in India in winter: S. Ali and S.D. Ripley 2, 186–187; see on *Choriotis nigriceps* (Vigors), the great Indian bustard: S. Ali and S.D. Ripley, 2, 188–191; R.E. Hawkins (1986): 84.

648 Absent from Su.Sū.46; Ḍalhaṇa mentions girivartikā as a synonym of giriśā. Cf. A.h.Sū.6.45 and A.s.Sū.7.68 (girivartikā). P. Rāy and H.N. Gupta (1965): *Coturnix coturnix*, the mountain quail. Omitted or identified as the hill partridge in the Gulabkunverba translation. P.V. Sharma: hill quail. R.K. Sharma and Bhagwan Dash: mountain quail. K.N. Dave (1985: 269, 282): mountain quail. See on *Ophrysia superciliosa* (J.E. Gray), the mountain

quail: S. Ali and S.D. Ripley 2, 73–74; this extremely rare bird has not been met with since 1876 (N. Majumdar, 1986: 297).

649 Cf. Su.Sū.46.59 and 63cd–64ab. P. Rāy and H.N. Gupta (1965): *Ardea virago*, the snipe. P.V. Sharma: snipe. Gulabkunverba: ibis. R.K. Sharma and Bhagwan Dash: snipe. *Ardea virgo* Linnaeus is a synonym of *Anthropoides virgo* (Linnaeus), the demoiselle crane. Snipes belong to the genus *Capella* (see S. Ali and S.D. Ripley 2, 278–292). K.N. Dave (1985: 265–266) regards the large imperial sand-grouse as the krakara. See on *Pterocles orientalis orientalis* (Linnaeus), the imperial or blackbellied sandgrouse: S. Ali and S.D. Ripley 3, 86–89.

650 Absent from Su.Sū.46, A.h. and A.s. P. Rāy and H.N. Gupta (1965), as well as R.K. Sharma and Bhagwan Dash, regard avakara as one of the names of the peacock. Gulabkunverba: cattle egret. See on *Bubulcus ibis coromandus* (Boddaert), the cattle egret: S. Ali and S.D. Ripley 1, 66–68. MW and PW do not record a bird called avakara.

651 Cf. A.s.Sū.7.69 (vāraṭa). Absent from Su.Sū.46, but compare Suśruta's śvetavārala (Sū. 46.105). P. Rāy and H.N. Gupta seem to read varapada, identified as *Platela leucorodia*, the spoon-bill. Gulabkunverba: spoon bill. R.K. Sharma and Bhagwan Dash: idem. See on *Platalea leucorodia major* (Temminck et Schlegel), the spoonbill: S. Ali and S.D. Ripley 1, 116–118. K.N. Dave (1985: 325, 329–330) regards the Bengal florican as the vāraṭa or vāraḍa. See on *Eupodotis bengalensis bengalensis* (Gmelin), the Bengal florican: S. Ali and S.D. Ripley 2, 194–195; R.E. Hawkins (1986): 84.

652 The flesh of pratudas is often prescribed collectively; see, e.g., Ca.Ci.8.161. The pratudas are forbidden food to brāhmaṇas (*Manusmṛti* 5.13).

653 The *Suśrutasaṃhitā* enumerates a śatapattra among the viṣkiras (Sū.46.59) and the pratudas (Sū.46.67); the bird is a pratuda in the *Aṣṭāṅgasaṃgraha* (Sū.7.69cd). The śatapattra is also found at Ca.I.12.76 and Ka.1.8. P. Rāy and H.N. Gupta (1965): *Picus martius*, the black wood-pecker. P.V. Sharma: black wood-pecker. Gulabkunverba: wood pecker. R.K. Sharma and Bhagwan Dash: idem. See on *Dryocopus javensis hodgsonii* (Jerdon), the Indian great black woodpecker: S. Ali and S.D. Ripley 4, 208–209.

654 Cf. Su.Sū.46.67; Ḍalhaṇa ad Su.Sū.46.59 (= kalaviṅka). P. Rāy and H.N. Gupta (1965): a shrike; these authors add that shrikes belong to the *Lanalidae*. P.V. Sharma: shrike. Gulabkunverba: king bird of paradise. R.K. Sharma and Bhagwan Dash: idem. MW identifies the bhṛṅgarāja as the fork-tailed shrike (absent from S. Ali and S.D. Ripley); PW only records that it is a kind of bird. Shrikes actually belong to the *Laniidae* (see S. Ali and S.D. Ripley 5, 80–81). S. Ali and S.D. Ripley do not describe a king bird of paradise, but the racket-tailed drongo may be meant, called bhaṅrāj in Hindī (see S. Ali, 1979: 86), or the paradise flycatcher. K.N. Dave (1985: 62–67) identifies the bhṛṅgarāja as the large racket-tailed drongo. See on *Dicrurus paradiseus* (Linnaeus), the racket-tailed drongo, and its Indian subspecies: S. Ali and S.D. Ripley 5, 136–143, on *Terpsiphone paradisi* Linnaeus, the paradise flycatcher, and its Indian subspecies: S. Ali and S.D. Ripley 6, 216–223.

655 Cf. Su.Sū.46.67 (koyaṣṭikā). P. Rāy and H.N. Gupta (1965): *Centropus chlorhynchus*, the green-bill coucal. Gulabkunverba: coucal. R.K. Sharma and Bhagwan Dash: idem. *Centropus chlororhynchus* Blyth, the Ceylon coucal, is a bird peculiar to Sri Lanka (see S. Ali and S.D. Ripley 3, 245–246). See on the Indian coucals: S. Ali and S.D. Ripley 3, 240–242, 245–247. K.N. Dave (1985: 405–406) is of the opinion that three different birds are designated by the term koyaṣṭi: the little egret, the night heron and the little green heron; elsewhere (357–359) he says that the koyaṣṭi of Caraka comprises the smaller crested herons and the bitterns. See on *Egretta garzetta garzetta* (Linnaeus), the little egret: S. Ali and S.D. Ripley 1, 72–74, on *Nycticorax nycticorax nycticorax* (Linnaeus), the night heron: the same, 1, 78–80, on *Butorides striatus javanicus* (Horsfield), the little green heron: the same, 1, 59–61. The koyaṣṭi may not be eaten by brāhmaṇas (*Manusmṛti* 5.13).



656 Cf. Su.Sū.46.105. P. Rāy and H.N. Gupta (1965): *Chalcurus*, the peacock pheasant. P.V. Sharma: peacock pheasant. Gulabkunverba: common mynah. R.K. Sharma and Bhagwan Dash: idem. MW and PW: a kind of pheasant. See on the two subspecies of *Polyplectron bicalcaratum* (Linnaeus), the peacock-pheasant: S. Ali and S.D. Ripley 2, 120–122. A genus *Chalcurus* is not described by S. Ali and S.D. Ripley. K.N. Dave (1985: 269–270, 305) regards jīvañjīvaka as denoting the peacock-pheasant, the pheasant-tailed jaçcana, *Hydrophasianus chirurgus* (Scopoli) (see S. Ali and S.D. Ripley 2, 199–200), and, in later literature, all the Himalayan pheasants.

657 Absent from Su.Sū.46, A.h. and A.s. P. Rāy and H.N. Gupta (1965): *Pheanicophaes pyrrhocephalus*, the red-faced malkoha. Gulabkunverba: butcher's bird. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 140) identifies the kairāta as the large greenbilled malkoha. See on *Phaenicophaeus pyrrhocephalus* (Pennant), the redfaced malkoha: S. Ali and S.D. Ripley 3, 238–239, on *Rhopodytes tristis tristis* (Lesson), the large greenbilled malkoha: the same, 3, 231–232. The family *Laniidae* consists of the shrikes or butcher birds (see S. Ali and S.D. Ripley 5, 78).

658 Cf. Su.Sū.46.67 (parabhṛta = kokila). P. Rāy and H.N. Gupta (1965): *Endynamis honorata*, the Indian koel. P.V. Sharma: koel. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Eudynamys scolopacea scolopacea* (Linnaeus), the Indian koel: S. Ali and S.D. Ripley 3, 227–229.

659 Absent from Su.Sū.46, A.h. and A.s; Cakra mentions dātyūha as a variant. Cf. Su. Sū.46.67, A.h.Sū.6.46cd and A.s.Sū.7.72 (dātyūha). P. Rāy and H.N. Gupta (1965): *Molpastes haemorrhous*, the red-vented bulbul. Gulabkunverba: bulbul. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985): hawk-cuckoo (see Suśruta's dātyūha). See on the subspecies of *Molpastes haemorrhous*: E.C. Stuart Baker (1922): 383–389. See on *Pycnonotus cafer cafer* (Linnaeus), the redvented bulbul: S. Ali and S.D. Ripley 6, 87–89. See on the Indian bulbuls: S. Ali and S.D. Ripley 6, 65–114; E. Balfour (1967): I, 509–510; E.C. Stuart Baker (1922): 359–427.

660 Absent from Su.Sū.46; mentioned by Ḍalhaṇa ad Su.Sū.46.67. The *Bhelasaṃhitā* (Sū.27.28) and *Aṣṭāṅgasaṃgraha* (Sū.7.72) list a godhāputra among the pratudas. P. Rāy and H.N. Gupta (1965): *Molothrus*, a cow-bird. P.V. Sharma: cow-bird. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. S. Ali and S.D. Ripley do not describe a genus *Molothrus* or a cowbird. K.N. Dave (1985: 103) identifies the gopāputra as the yellow wagtail. See on the Indian subspecies of *Motacilla flava* Linnaeus, the yellow wagtail: S. Ali and S.D. Ripley 9, 275–281.

661 Cf. A.s.Sū.7.72. Absent from Su.Sū.46; Ḍalhaṇa mentions (ad Su.Sū.46.67) priyātmaka as a synonym of mātṛnindaka. P. Rāy and H.N. Gupta (1965): *Argya caudata*, the Indian babbler. P.V. Sharma: Indian babbler. Gulabkunverba: babbler. R.K. Sharma and Bhagwan Dash: idem. See on *Turdoides caudatus caudatus* (Dumont) (= *Argya caudata caudata*), the common babbler: S. Ali and S.D. Ripley 6, 215–216; E.C. Stuart Baker (1922): 198–199. See on the *Timaliinae*, the babblers: S. Ali and S.D. Ripley 6, 114–238 and 7, 1–135; R.E. Hawkins (1986): 29; E.C. Stuart Baker (1922): 134–358.

662 Cakra records pheñcāka as another name of the bird. Cf. Su.Sū.46.67, A.h.Sū.6.47ab, A.s.Sū.7.70 (laṭvā). P. Rāy and H.N. Gupta (1965): *Musciapidae atricapilla*, the pied flycatcher. P.V. Sharma: pied fly-catcher. Gulabkunverba: scarlet minivet. R.K. Sharma

and Bhagwan Dash: idem. The pied flycatcher, *Muscicapa hypoleuca tomensis* Johansen, may be a scarce migrant in West Pakistan (see S. Ali and S.D. Ripley 7, 154). See on the subspecies of *Pericrocotus flammeus* (Forster), the scarlet minivet: S. Ali and S.D. Ripley 6, 25–30. K.N. Dave (1985: 35, 37–38, 57, 90–91) regards the fan-tail flycatcher as the laṭvā, although the white-cheeked bulbul, the white-eared bulbul, the black-crested yellow bulbul, and the short-toed larks are also designated by this name in his opinion. See on the fantail flycatchers, which belong to the genus *Rhipidura*: S. Ali and S.D. Ripley 7, 205–216, on *Pycnonotus melanicterus flaviventris* (Tickell), the blackcrested yellow bulbul: the same, 6. 72–73, on *Pycnonotus leucogenys leucotis* (Gould), the white-eared bulbul: the same, 6, 81–83, on *Pycnonotus leucogenys leucogenys* (Gray), the white-cheeked bulbul: the same, 6, 83–85, on *Calandrella cinerea* (Gmelin), *C. acutirostris* Hume and *C. rufescens persica* (Sharpe), the short-toed larks: the same, 5, 19–26.

663 Cf. Su.Sū.46.67 (laṭṭūṣaka), A.s.Sū.7.70 (laḍūṣā). P. Rāy and H.N. Gupta (1965): *Muscia-pidae techitrea*, the paradise flycatcher. P.V. Sharma: paradise fly-catcher. K.N. Dave (1985: 57): a flycatcher. See on the subspecies of *Terpsiphone paradisi* Linnaeus, the paradise flycatcher: S. Ali and S.D. Ripley 7, 216–223. Gulabkunverba: minivet. R.K. Sharma and Bhagwan Dash: idem. See on the genus *Pericrocotus*, to which the minivets belong: S. Ali and S.D. Ripley 6, 24–47.

664 Absent from Su.Sū.46, A.h. and A.s. as the name of a bird. Gulabkunverba: Bengal tree pie. R.K. Sharma and Bhagwan Dash: idem. See on the genus *Dendrocitta*, to which the tree pies belong: S. Ali and S.D. Ripley 5, 216–229; E.C. Stuart Baker (1922): 47–56.

665 Cf. A.s.Sū.7.70. Absent from Su.Sū.46. P. Rāy and H.N. Gupta (1965) regard babhruva-ṭahan as the name of one bird, interpreted as *Dendrocitta rufa*, the brown tree-pie. Gula-bkunverba: tree pie. R.K. Sharma and Bhagwan Dash: idem. *Dendrocitta rufa vernayi* is a synonym of *Dendrocitta vagabunda vernayi* Whistler et Kinnear, the Southeastern tree pie (see S. Ali and S.D. Ripley 5, 221–222).

666 Cf. Su.Sū.46.67 (ḍiṇḍimāṇavaka; v.l.: ḍiṇḍimāṇaka); A.s.Sū.7.70 (ḍiṇḍimāṇava). P. Rāy and H.N. Gupta (1965): *Ramphistos piscivorus*, the toucan. P.V. Sharma: toucan. Gula-bkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. MW and PW: not identified. S. Ali and S.D. Ripley do not describe *Ramphistos piscivorus* or the toucan. K.N. Dave iden-tifies the ḍiṇḍimānaka as the crimson-throated barbet. See on *Megalaima haemacephala indica* (Latham), the crimsonbreasted barbet or coppersmith: S. Ali and S.D. Ripley 4, 163–165.

667 Cf. A.s.Sū.7.71. Absent from Su.Sū.46. P. Rāy and H.N. Gupta (1965): *Upupa indica*, the Indian hoopee. Gulabkunverba: hoopoe. R.K. Sharma and Bhagwan Dash: idem. See on the subspecies of *Upupa epops* Linnaeus, the hoopoe: S. Ali and S.D. Ripley 4, 124–129; *Upupa indica* Reichenbach, non *U. indica* Latham, is a synonym of *Upupa epops ceylo-nensis* Reichenbach.

668 Cf. A.s.Sū.7.71. Absent from Su.Sū.46. P. Rāy and H.N. Gupta (1965): *Lophoceros biros-tris*, the grey hornbill. P.V. Sharma: grey hornbill. Gulabkunverba: horn bill. R.K. Sharma and Bhagwan Dash: idem. See on *Tockus birostris* (Scopoli), the grey hornbill: S. Ali and S.D. Ripley 4, 130–131, on the two subspecies of *Tockus griseus* (Latham), the Malabar and the Ceylon grey hornbill: the same, 4, 131–133, on other hornbills: the same, 4, 133–146. K.N. Dave (1985: 129) identifies the dundubhi as *Cuculus saturatus saturatus* Blyth, the Himalayan cuckoo; see on this bird: S.Ali and S.D. Ripley 3, 211–213.



669 Cf. A.s.Sū.7.71 (pārkāra). Absent from Su.Sū.46. P. Rāy and H.N. Gupta (1965): *Therei-ceryx zeylanicus*, the green barbet. P.V. Sharma: green barbet. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. Green barbets belong to the species *Megalaima zeyla-nica* (Gmelin) and *M. viridis* (Boddaert) (see S.Ali and S.D. Ripley 4, 150–153 and 155–156). Compare on the pākkāra, vākkāra, etc.: K.N. Dave (1985): 28–29.

670 Cf. A.s.Sū.7.71. Absent from Su.Sū.46; Ḍalhaṇa (ad Su.Sū.46.74) records lohapṛṣṭha as a synonym of kaṅka. P. Rāy and H.N. Gupta (1965): *Alcedo ispida*, the king-fisher. P.V. Sharma: king-fisher. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on *Alcedo atthis taprobana* Kleinschmidt (= *A. ispida var. taprobana* Kleinschmidt), the Ceylon small blue kingfisher: S. Ali and S.D. Ripley 4, 77–78. See on the kingfishers of India: S. Ali and S.D. Ripley 4, 68–98.

671 Cf. Su.Sū.46.67 (kuliṅgaka) and 71ab; A.h.Sū.6.49cd; A.s.Sū.7.71. P. Rāy and H.N. Gupta (1965): *Ploceus bengalensis*, the sparrow hawk. P.V. Sharma: sparrow. Gulabkunverba: baya or weaver bird. R.K. Sharma and Bhagwan Dash: idem. Compare the preceding notes on kuliṅgaka. See on *Ploceus benghalensis* (Linnaeus), the blackthroated weaver bird: S. Ali and S.D. Ripley 10, 96–98; see on the bayas, which belong to the species *Ploceus philippinus* (Linnaeus) and *P. megarhynchus* Hume : the same, 10, 87–96.

672 Cf. Su.Sū.46.67. P. Rāy and H.N. Gupta (1965): *Chalesphaps indica*, the spotted pigeon. P.V. Sharma: pigeon. Gulabkunverba: dove. R.K. Sharma and Bhagwan Dash: idem. MW: spotty-necked pigeon (absent from S. Ali and S.D. Ripley). See on the subspecies of *Chalcophaps indica* (Linnaeus), the emerald dove: S. Ali and S.D. Ripley 3, 157–161. K.N. Dave (1985: 250–264) is of the opinion that kapota designates *Streptopelia sene-galensis cambayensis* (Gmelin), the Indian little brown dove (see S. Ali and S.D. Ripley 3, 155–157), *S. orientalis orientalis* (Latham), the rufous turtle-dove (see S. Ali and S.D. Ripley 3, 142–143), *S. chinensis suratensis* (Gmelin), the Indian spotted dove (see S. Ali and S.D. Ripley 3, 152–153), *S. decaocto decaocto* (Frivaldszky), the Indian ring dove (see S. Ali and S.D. Ripley 3, 147–149), *Macropygia unchall tusalia* (Blyth), the bartailed cuckoo-dove (see S. Ali and S.D. Ripley 3, 138–139), and the emerald dove. Properties of the flesh of the gṛhavāsin and vanavāsin kapota are mentioned at Ca.Sū.27.72cd–74ab; Śivadāsasena remarks that the vanavāsin type is not a kapota, but a pārāvata. The kapota is a bird of ill omen (see J. Gonda, 1951: 115).

673 Cf. Su.Sū.46.67. P. Rāy and H.N. Gupta (1965): *Psittacula spengeli*, the green parakeet. P.V. Sharma: parrot. Gulabkunverba: green parakeet. R.K. Sharma and Bhagwan Dash: idem. See on the Indian species of *Psittacula* Cuvier: S. Ali and S.D. Ripley 3,163–188 (*P. spengeli* is not mentioned). K.N. Dave (1985: 143) is of the opinion that all the larger para-keets and parrots are designated as śuka. See on properties of the flesh: Ca.Sū.27.74cd–75ab. The śuka may not be eaten by brāhmaṇas (*Manusmṛti* 5.12). The bird is already men-tioned in Vedic literature.

674 Cf. Su.Sū.46.59 (sāraṅga) and 67 (śatapattraka); A.s.Sū.7.71 (śārṅgākhya). P. Rāy and H.N. Gupta (1965): *Palaeonis torquatus*, the ringneck parakeet. P.V. Sharma: ring-neck parakeet. Gulabkunverba: large Indian parakeet. R.K. Sharma and Bhagwan Dash: idem. K.N. Dave (1985: 134, 391): the pied crested cuckoo, the blacknecked stork, and *Ardea sarunga*. See on *Psittacula eupatria nipalensis* (Hodgson), the large Indian parakeet: S. Ali and S.D. Ripley 3, 164–166. Many species, formerly belonging to the genus *Palaeornis*, are now regarded as belonging to *Psittacula*. See on the Indian subspecies of *Clamator jacobinus* (Boddaert), the pied crested cuckoo: S. Ali and S.D. Ripley 3, 194–198, on

*Ephippiorhynchus asiaticus asiaticus* (Latham), the blacknecked stork: the same, 1, 104–105. S. Ali and S.D. Ripley do not describe *Ardea sarunga*, nor a ringneck parakeet.

675 Cf. A.s.Sū.7.71 (cirīṭīka). Absent from Su.Sū.46. P. Rāy and H.N. Gupta (1965): a babbler; babblers belong to the *Timelidae* (this is an error; actually, they belong to the *Timaliinae*). P.V. Sharma: babbler. Gulabkunverba: window bird. R.K. Sharma and Bhagwan Dash: idem. S. Ali and S.D. Ripley do not mention a window bird. K.N. Dave (1985: 96) identifies the ciraṭī = cirīṭīka as the crested bunting. See on *Melophus lathami* (Gray), the crested bunting: S. Ali and S.D. Ripley 10, 232–234.

676 Absent from Su.Sū.46 and A.h.Sū.6. The kaṅku may be mentioned at A.s.Sū.7.71. P. Rāy and H.N. Gupta (1965): *Torquatus rosa*, the blossom-headed parakeet. Gulabkunverba: blossom headed parakeet. R.K. Sharma and Bhagwan Dash: idem. See on the subspecies of *Psittacula cyanocephala* (Linnaeus) and *P. roseata* Biswas, the blossomheaded parakeets: S. Ali and S.D. Ripley 3, 178–182.

677 Cf. A.s.Sū.7.71 (kuyaṣṭikā or yaṣṭikā). Absent from Su.Sū.46. P. Rāy and H.N. Gupta (1965): a sun bird. P.V. Sharma: sun-bird. Gulabkunverba: sun bird or honey-sucker. R.K. Sharma and Bhagwan Dash: sun bird. See on the *Nectariniidae*, the sunbirds: S. Ali and S.D. Ripley 10, 18–56.

678 Cf. Su.Sū.46.67. P. Rāy and H.N. Gupta (1965): *Turdus salica*, the mynah. P.V. Sharma: mynah. Gulabkunverba: shama thrush. R.K. Sharma and Bhagwan Dash: idem. See on the *Sturnidae*, the mynas: S. Ali and S.D. Ripley 5, 172–198; the Indian myna, one of the most common birds in the subcontinent, is called *Acridotheres tristis tristis* (Linnaeus) (5, 177–180). See on the myna: R. Bedī (1996). See on the subspecies of *Copsychus malabaricus* (Scopoli), the shama, which belongs to the *Turdinae*: S. Ali and S.D. Ripley 8, 244–248. K.N. Dave (1985: 81–82 and 84–85) claims that the name sārikā is not only applicable to the Indian myna, but also to *Gracula religiosa* Linnaeus, the hill myna, and that which of the two birds is intended in a given passage must be made out from the context; see on the Indian subspecies of *Gracula religiosa*: S. Ali and S.D. Ripley 4, 190–197. The sārikā is a bird that was held in cages (see, for example, *Meghadūta* 2.22); the art of teaching it to speak was one of the sixty-four kalās (see *Kāmasūtra* 1.3). F.E. Pargiter (1969: I, 49) remarks that the hill myna attains much higher proficiency in larning to talk than the Indian myna. See on talking birds in Hindu fiction: M. Bloomfield (1914). The sārikā may not be eaten by brāhmaṇas (*Manusmṛti* 5.12).

679 Cf. Su.Sū.46.59. P. Rāy and H.N. Gupta (1965): *Passer domesticus*, the house sparrow. Gulabkunverba: house sparrow. R.K. Sharma and Bhagwan Dash: idem. See on the subspecies of *Passer domesticus* (Linnaeus), the house sparrow: S. Ali and S.D. Ripley 10, 63–67. K.N. Dave (1985: 46–47, 50–52, 88–89, 92–95) is of the opinion that the name kalaviṅka is used to denote many birds: weaver-birds, the shama, the blackbird, the magpie robin, and a number of pretty looking finches with a sweet voice, such as the goldheaded black finch, the redheaded bullfinch, etc. See on *Copsychus saularis saularis* (Linnaeus), the Indian magpie robin: S. Ali and S.D. Ripley 8, 239–242, on *Pyrrhoplectes epauletta* Hodgson), the goldheaded black finch: the same, 10, 195–197, on *Pyrrhula erythrocephala* Vigors, the redheaded bullfinch: the same, 10, 201–202. The kalaviṅka is an article of food forbidden to brāhmaṇas (*Manusmṛti* 5.12).

680 Cf. A.h.Sū.6.47ab; A.s.Sū.7.96. Compare Ḍalhaṇa ad Su.Sū.46.59 (on kalaviṅka) and 67 (gṛhakuliṅga = grāmacaṭaka). P. Rāy and H.N. Gupta (1965): *Passer montanus*, the tree sparrow. P.V. Sharma: tree sparrow. Gulabkunverba: idem. R.K. Sharma and Bhagwan Dash: idem. See on the subspecies of *Passer montanus* (Linnaeus), the tree sparrow: S. Ali and S.D. Ripley 10, 69–73. K.N. Dave (1985: 61, 93, 99, 167) is of the opinion that the name caṭaka denotes sparrows, swallows, swifts, and various other birds; Caraka's caṭakas comprise the swallows and swifts in his opinion. Properties of the flesh are mentioned at Ca.Sū.27.75cd–76ab. The caṭaka is a viṣkira bird at Ca.Sū.25.39.



681 Cf. A.s.Sū.7.72. Absent from Su.Sū.46. P. Rāy and H.N. Gupta (1965): *Microscelsis psaroidies*, the black bulbul. See on the subspecies of *Hypsipetes madagascariensis* (P.L.S. Müller) (= *Microscelis psaroides*), the black bulbul: S. Ali and S.D. Ripley 6, 109–114; E.C. Stuart Baker (1922): 369–373. K.N. Dave (1985: 34) claims that aṅgāracūḍaka denotes the black-headed and black-crested bulbuls. See on *Pycnonotus atriceps atriceps* (Temminck), the blackheaded bulbul: S. Ali and S.D. Ripley 6, 68–70, on *Pycnonotus melanicterus flaviventris* (Tickell), the blackcrested yellow bulbul: the same, 6, 72–73. Gulabkunverba: fire-crested wren. R.K. Sharma and Bhagwan Dash: idem. See on the Indian subspecies of *Troglodytes troglodytes* (Linnaeus), the wren: S. Ali and S.D. Ripley 9, 135–138; E.C. Stuart Baker (1922): 445–448.

682 Cf. Su.Sū.46.67 and 70; A.s.Sū.7.73ab and 88. P. Rāy and H.N. Gupta (1965): *Columba treron*, a pigeon. P.V. Sharma: dove. Gulabkunverba: pigeon. R.K. Sharma and Bhagwan Dash: idem. S. Ali and S.D. Ripley (1983) do not describe *Columba treron*. A species of the genus *Treron* may be meant. K.N. Dave (1985: 255) regards the blue rock pigeon as the pārāvata. See on the *Columbidae*, the pigeons and doves: S. Ali and S.D. Ripley 3, 93–157, on *Columba livia neglecta* Hume, the blue rock pigeon, and *C. livia intermedia* Strickland, the Indian blue rock pigeon: the same, 3, 125–127. Compare G.J. Meulenbeld (1974): 473.

683 Cf. A.s.Sū.7.73ab (pāṇavika). Absent from Su.Sū.46. P. Rāy and H.N. Gupta (1965): *Columba palumbas*, the wood pigeon. P.V. Sharma: wood pigeon. Gulabkunverba: white pigeon. R.K. Sharma and Bhagwan Dash: idem. S. Ali and S.D. Ripley (1983) do not describe *Columba palumbas*. K.N. Dave (1985: 332) identifies the pāṇavika as the stone plover. See on *Esacus magnirostris recurvirostris* (Cuvier), the great stone plover: S. Ali and S.D. Ripley 3, 5–6. Compare: pārāvata.

684 See on alcoholic drinks and their consumption in India: P. Aalto (1963); K.T. Achaya (1994): 57–60 and 108–110; E. Balfour (1968): III, 906–907; A. Chattopadhyay (1967b), (1995b): 99–114; W. Gampert (1939): 103–110; E.W. Hopkins (1969): 376–377; D.C. Jain (1980): 54–55; J.C. Jain (1947): 124–126; J.J. Meyer (1937): II, 110–111, (1952): 322, 324–328; K. Karttunen (1989): 207–210, 227; Ch. Malamoud (1992); Om Prakash (1961), (1987): II; V.G. Rahurkar (1974); A.M. Shastri (1996): I, 216–217; G. Singh and B. Lal (1978); U.P. Thapliyal (1979): 84–89.

685 Surā is already frequently mentioned in Vedic literature; it is used in rituals, for example the Sautrāmaṇī and Vājapeya. See on surā: P. Aalto (1963); W. Ainslie (1826): I, 451–453; M. Fowler (1942); B. Laufer (1967): 240; A.A. Macdonell and A.B. Keith (1967); G.J. Meulenbeld (1974): 514–516; Om Prakash (1961), (1987); H. Zimmer (1879): 280–281. See also *Manusmṛti* 11.92cd–98ab. See on the goddess Surā: D.C. Bhattacharyya (1978): 9.

686 See on ariṣṭas: V.S. Bajpeyi et al. (1985); S.G. Hiremath and D. Joshi (1991); M.J. Indira Ammal et al. (1976); D. Joshi and C.B. Jha (1990); B.H. Kroes (1990); B.H. Kroes et al. (1992); J. Lal, S.K. Dutta and P.V. Sharma (1973); Muzaffer Alam et al. (1977), (1983), (1984), (1988); V. Narayanaswami, V.N. Sundararajan and S. Saradambal (1967); G.B. Pande, P.J. Mehta and M.V. Dholakia (1978); N.N. Pandey and M. Shukla (1997); R.C.

Saxena (1977); C. Seshadri and P.N. Krishnan Nambisan (1976a), (1976b), (1977); B.N. Sharma, S.K. Dutta and P.V. Sharma (1975), (1977); V.N. Sundararajan et al. (1969).

687 Cf. Su.Sū.45.183.

688 Cf. Su.Sū.45.184.

689 Cf. Su.Sū..45.185.

690 Cf. Su.Sū.45.182cd. Mentioned as gauḍī in the *Manusmṛti* (11.94).

691 Cf. Su.Sū.45.179cd and 186.

692 Cf. Su.Sū.45.187cd–188ab.

693 Cf. Su.Sū.45.188cd–189ab. See on madhvāsava: B.C. Singh (1972).

694 Cf. Su.Sū.45.189cd–190ab. Mentioned in many texts: Kullūka's commentary (in a quotation from Pulastya) ad *Manusmṛti* 11.95; *Mahābhārata*, Droṇaparvan 64.8, Āśvamedhikaparvan 89.39 (ed. Poona); *Rāmāyaṇa*, Ayodhyākāṇḍa 91.70

695 Cf. Su.Sū.45.172–173. A quotation from Pulastya in Kullūka's commentary ad *Manusmṛti* 11.95 mentions drākṣāja madya and mārdvīka. See on the grapevine, grapes and wine, and their names, in India: E. Balfour (1967): I, 1245, (1968): III, 1028–1029; A. Dahlquist (1977): 232–239; B. Laufer (1967): 220–245; M. Mayrhofer (1963); R.N. Saletore (1973): 141–148; G. Watt VI, part IV, 258–296; WIRM X, 527–559.

696 Cf. Su.Sū.45.190cd. Mentioned as aikṣava in a quotation from Pulastya in Kullūka's commentary ad *Manusmṛti* 11.95.

697 Cf. Su.Sū.45.178cd.

698 Cf. Su.Sū.45.179ab.

699 Compare Ca.Sū.27.311 and Su.Sū.46.126–128, 27.312cd–315 and Su.Sū.46.359–361ab, 317 and Su.Sū.46.210.

700 Cf. Su.Sū.46.419–442. Monographs on anupāna were written in later times (see the relevant titles). Anupāna is also an important subject in Siddha medicine (see J.J. Thas, 1983).

701 The four kinds of food are those that can be eaten without chewing (aśita), which are drunk (pīta), licked (līḍha) and masticated (khādita). Compare Ca.Sū.28.3 and the sixfold classification of the *Bhāvaprakāśa* (I.5.144). Three kinds of food are distinguished in the *Kāmasūtra* and in the *Mahāvagga* (see H.C. Chakladar, 1929: 159); the same four kinds as distinguished by Caraka are found in the *Milindapañha* (see I.B. Horner, 1963: 175). Compare the Jaina classification of foods into aśana, pāna, khādima and svādima (see R. Williams, 1963: 39). Compare also the Buddhist categories of bhojana and khādana foods (see E. Chavannes, 1894: 49).
See Cakra's important comments on the metabolism of the seven elements of the body; he describes four theories, known as pariṇāmavāda, sarvātmapariṇāmavāda, kedārīkulyānyāya and khalekapotanyāya; compare Cakra's comments ad Ca.Ci.15.16 and Su.Sū.14.10. See on these theories: C. Dwarakanath (1967): 126–134; G.C. Prasad and P.J. Deshpande (1973); P.V. Sharma (1985e): 253–255.

702 See Cakra's comments on the concept of vyādhikṣamatva, i.e., the individual resistance to diseases. See on āyurvedic means of increasing this resistance: R. Sharma, A. Kumar and P.V. Tewari (1993); P.V. Tewari and R.D. Sharma (1992).

703 Compare on these seven groups of diseases: Bhela Sū.11.6–14ab; Su.Sū.24.9. Galaśālūka, a disease arising from corruption of the muscular tissue (māṃsa) (Sū.28.13d–15a), is also mentioned at Ca.Si.2.22; śālūka is described as a disease of the throat in the *Carakasaṃhitā* (Ci.12.75cd); Suśruta calls it kaṇṭhaśālūka (Ni.16.46), as well as galaśālūka (Sū.25.15); it is also described by Jayadatta (*Aśvavaidyaka* 29.2 and 17) as a mukharoga in horses. Adhikadanta (a supernumerary tooth; Ca.Sū.28.16) is also mentioned at Su.Ci.22.23.



704 Cf. Su.Sū.24.9.

705 Cf. Ca.Sū.28.9–22; Su.Sū.24.9.

706 Cf. Bhela Sū.17.

707 See Ca.Ci.26.

708 Compare Ca.Sū.17.12 (the head as seat of the prāṇāḥ) and 30.11 (the heart as seat of the prāṇāḥ). See also Ḍalhaṇa ad Su.Sū.6.15; Ḍalhaṇa and Gayadāsa ad Su.Ni.1.13; Su.Śā.4.3 and 7.5; Ḍalhaṇa ad Su.U.66.7cd–9a. Compare on the prāṇāyatanas: Ca.Śā.7.9; A.h.Śā. 3.13; A.s.Śā.5.32; Bhela Sū.17.12; *Kāśyapasaṃhitā*, p.76. See on the meaning of āyatana in general: J. Gonda (1969), on its meaning in Buddhism: E. Lamotte (1976): 31–32; Th. Stcherbatsky (1961): 6–7. See on prāṇa and its history: V.S. Agrawala (1938/39); S. Al-George and A. Roşu (1957a; discussed in H.W. Bodewitz, 1973: 324–328); H. Bakker (1989a); H.W. Bodewitz (1973): 20–21, 220–229, et passim, (1986); O. Böhtlingk (1901); G.W. Brown (1919), *(1921); W. Caland (1901), (1902); P. Connolly (1992); S. Dasgupta (1975): II, 256–264; A.H. Ewing (1901), (1903); J. Filliozat (1933a), (1975): 141–152; E. Frauwallner (1953): 55–60; J.E. Mitchiner (1982): 7–8, 279–280, 283–294; P. Mus (1978): 441–459; H.H. Penner (1966): 288–289. Another term employed to designate the vital principles, next to prāṇa, is asu (also used in the plural); see on this term: H.W. Bodewitz (1978); R.N. Dandekar (1938): 24–29.

709 This term is also found at Ca.Sū.9.18; the synonym prāṇācārya occurs at Ca.Ci.1[4].51.

710 See on quacks, ignorant physicians, etc., in Indian literature: A.L. Basham (1976): 30–31; P. Hymavathi (1993): 170; L. Siegel (1985), (1987): 165–181. A quack is described, for example, in Kṣemendra's *Narmamālā*. A Telugu work, called *Vaidyahāsyamu*, contains numerous satirical verses on the subject (see P. Hymavathi, 1993: 170).

711 These subjects are summarized in a long list.

712 Cf. Bhela Sū.20.

713 Compare Ca.Sū.17.30–40 on hṛdroga. See on the heart in Indian medicine: S. Dasgupta (1975): II, 342–344; S.P. Gupta (1977): 144–186; J.R. Haldar (1977): 41; R.F.G. Müller *(1935b), (1936), (1937b), *(1960); V.N. Pandey and Ayodhya Pandey (1990); *Rasayogasāgara* I, upodghāta 92–96; V.J. Thakar (1983). See on the heart in Indian thought: R.N. Dandekar (1938): 59–63, (1950); J. Gonda (1963b): 276–288; A. Roşu (1978): 209–210; E. Windisch (1891): 163–168. The heart itself and the cardiac region are designated by hṛd(aya); the same semantic problem is frequently met with in the interpretation of Greek medical texts (see E.D. Baumann, 1929).

714 Cf. Ca.Si.9.4.

715 The term dhamanī already occurs in the *Ṛgveda* (2.11.8), but has a different meaning there (see J. Filliozat, 1975: 129). The term denotes a blood-vessel in the *Atharvaveda* (1.17.2, 3; 2.33.6; 7.35.2) (see J. Filliozat, 1975: 130–131). Cf. Su.Śā.9.

716 Hirā is the equivalent found in the *Atharvaveda* (see J. Filliozat, 1975: 132–133).

717 Cakra explains dhmāna as meaning pūraṇa (filling). Also translated as pulsation (Gulabkunverba; R.K. Sharma and Bhagwan Dash; P.V. Sharma).

718 See Cakra. Translated as transsudation (R.K. Sharma and Bhagwan Dash) or flowing (P.V. Sharma).

719 See Cakra. Translated as swift movement by P.V. Sharma.

720 See on Ca.Sū.30.21: A. Wezler (1995): 224; K.G. Zysk (1991): 25. The *Atharvaveda* is referred to at Ca.Śā.8.31, 34, 47, 62. Cf. Su.Sū.1.6. Āyurveda is the upaveda of the *Atharvaveda* in the *Aṣṭāṅgasaṃgraha* (Sū.1.8); the same tradition is found in the *Caraṇavyūha*,

according to B.R. Modak (1993: 24, 292), who refers to *Atharvavedapariśiṣṭa* 49.1.3 (this passage, however, describes āyurveda as the upaveda of the Brahmaveda, a later name for the Atharvaveda; see: R.N Dandekar, 1976); compare the Atharvavedakhaṇḍa of the *Caraṇavyūha* (ed. 1938), where the āyurveda is the upaveda of the *Ṛgveda* (this is confirmed by A. Weber, 1855: 280); see also W. Siegling (1906: 31), who says that the āyurveda is the upaveda of the *Ṛgveda* in the *Caraṇavyūha* of the *Yajurvedapariśiṣṭa*, but of the *Atharvaveda* in the *Atharvavedapariśiṣṭa*. Āyurveda is simply one of the four upavedas in the *Brahmāṇḍapurāṇa* (Anuṣaṅgapāda 35.87–89; see G.V. Tagare, 1983: 349). Compare on āyurveda and the Vedas: *Ṛgvidhāna* 5.2.4 (see J. Gonda, 1951: 125).

721 Cf. Ca.Sū.1.42.

722 It is remarkable that the eight aṅgas of āyurveda are described at the end of the Sūtrasthāna, while they are discussed in the first chapter of the *Suśrutasaṃhitā*. P.V. Sharma (1970a: 18) suggests that they were added by Caraka to the text of the *Agniveśatantra*, and were borrowed, with modifications, from the *Suśrutasaṃhitā*. The eightfold division of āyurveda is attributed to Dhanvantari in the *Viṣṇupurāṇa*. Some of the terms for the aṅgas are old and occur in various non-medical texts. Bhūtavidyā is mentioned in the *Chāndogyopaniṣad* (see A.A. Macdonell and A.B. Keith, 1967).

723 See on śālākya: R.C. Choudhury (1977), (1992).

724 A surgeon is called śalyahartar at Ca.Śā.8.31 and Ci.13.184; Su.Śā.5.47. A śalyavid is mentioned at Ca.Ci.6.58. The *Mahābhārata* refers to a surgeon as śalyahartar and śalyoddharaṇakovida (Bhīṣmaparvan 120.55; ed. Poona).

725 See on bhūtavidyā: E. Arbman (1922): 173–177; G.J. Meulenbeld (1997): 185–189.

726 See on paediatrics in āyurveda: A. Kumar (1994).

727 Cf. Su.Sū.1.5–8. See on the eight aṅgas: R.F.G. Müller (1942): 36–37; (1950–51). Compare on this subject in Jain texts: W. Schubring (1962): 151, in Pali literature: Jyotir Mitra (1985): 25–26. The āyurveda is said to be aṣṭāṅga in the *Mahābhārata*: Sabhāparvan 11.24; *Harivaṃśa* 29.20 (ed. Poona); the same applies to cikitsā: Sabhāparvan 5.90 (Nīlakaṇṭha mentions in his commentary the eight aṅgas of cikitsā: nidāna, pūrvaliṅga, rūpa, upaśaya, saṃprāpti, auṣadhī, rogin, and paricāraka).

# Chapter 2
# Nidānasthāna

1 Nidāna in its broad sense consists of five elements, necessary in order to diagnose a disease correctly: nidāna in its restricted sense (aetiology), pūrvarūpa (prodromes), rūpa or liṅga (symptomatology), upaśaya (therapeutic diagnosis) and saṃprāpti (onset). See Ca.Ni.1.6. Cakra distinguishes the two aspects of the term as vyādhijanakahetu (restricted sense) and vyādhibodhakakāraṇa (broad sense) (ad 1.1–2). See on the history of medical diagnosis: C. Habrich, F. Marguth and J.H. Wolf (1978); R. Wittern (1978).

2 Cf. A.h.Ni.1.3; A.s.Ni.1.7; *Mādhavanidāna* 1.5 (and the commentaries). See on the synonyms of nidāna: S. Dasgupta (1975): II, 395–396 (Dasgupta was of the opinion that the terms listed derive from an early layer of medical literature). See on the term nidāna: J. Gonda (1969): 45 and 63–66 (Gonda disagrees with Dasgupta); L. Renou (1946). See on its synonym āyatana: J. Gonda (1969).

3 See Ca.Sū.11.

4 This set is called nidānapañcaka (Cakra ad Ca.Ni.1.6).

5 Cakra distinguishes two kinds of pūrvarūpa: sāmānya (due to the interaction of doṣa and dūṣya: doṣadūṣyasaṃmūrcchanāvasthājanya) and viśiṣṭa (the not yet manifest symptoms of the specific disease that is developing: bhāvivyādhyavyaktarūpa). Cf. A.h.Ni.1.3d–4 and *Mādhavanidāna* 1.5d–6 (and the commentaries). See P.V. Sharma (1985e): 275–276.

6 Compare A.h.Ni.1.5 and *Mādhavanidāna* 1.7 (and the commentaries).

7 Upaśaya is helpful in diagnosing a hidden (gūḍhaliṅga) disease (Ca.Vi.4.8). Cakra distinguishes (ad 1.10) eighteen types of upaśaya (see P.V. Sharma, 1985e: 277–278). Compare A.h.Ni.1.6–7 and *Mādhavanidāna* 1.8–9 (and the commentaries).

8 Compare A.h.Ni.1.8 and *Mādhavanidāna* 1.10 (and the commentaries). See on saṃprāpti: S.N. Tripathi (1978).

9 The number of varieties of a particular disease.

10 Two types: involvement of two doṣas is called tara, of three doṣas tama.

11 The distinction of types of disease, such as: nija and āgantu; caused by a particular doṣa; sādhya (curable), asādhya (incurable), mṛdu(sādhya) (easily curable), and dāruṇa(sādhya) (difficult to cure). Dāruṇa is also employed in this sense at Ca.Sū.18.26 and 37. Mṛdu and dāruṇa are opposites (Cakra ad Ca.Sū.12.7).

12 The determination of the relative strength of the doṣas involved in a disease and of the properties of these doṣas taking part in pathological processes (aṃśāṃśabalavikalpa).

13 Compare A.h.Ni.1.9–11 and *Mādhavanidāna* 1.11–13 (and the commentaries).

14 Cakra refers to Dakṣa's sacrifice. See Cakra's comments: rājayakṣman, which has a different origin, is discussed in the Nidānasthāna because of its importance.

15 Some books and articles on the medical topography of India and Sri Lanka are: *A. Adams (1899); R. Akhtar *(1982), (1986); R. Akhtar and A.T.A. Learmonth (1986); J. Annesley *(1825), (1828); D. Arnold (1993): 11–43; N. Chevers (1886); K. Choubey (1971); J. Davy (1969): 356–368; *J. Fayrer (1882); *A.M.V. Hesterlow (1929); M.J. Joshi and C.D. Deshpande (1972), (1986); A.T.A. Learmonth *(1958), (1961); *K. Mackinnon (1848); *F.N. Macnamara (1880); *J.R. Martin (1837); *J. McClelland (1859); R.P. Misra (1970);

*W. Moore (1880); Ch. Morehead (1860); M.F. Siddiqi (1971); *W. Twining (1832).

16 See Cakra's comments.

17 Cf. Su.U.39.8.

18 Cf. Ca.Ci.3. As in other ancient medical systems (see P.E. Burke, 1996: 2258), the āyurvedic concept of fever is imprecise. See on fevers in āyurveda: A.Roy (1929). The Vedic term for fever is takman; see on takman: J. Filliozat (1975): 96–101; J.V. Grohmann (1865); V.W. Karambelkar (1961): 278–291; R.F.G. Müller (1937); N.J. Shende (n.d.): 173–174; H. Zimmer (1879): 379–384; K.G. Zysk (1983), (1985). See on the medical interpretation of the fevers mentioned: G.J. Meulenbeld (1974): 613–617. See on fevers in India: Ch. Morehead (1860).

19 Cf. Ca.Ci.3.27cd; Su.U.39.14cd–15ab.

20 Cf. Ca.Ci.3.89d–109ab; Su.U.39.19cd–22, 29–38c. See on identifications of various doṣic fevers in contemporary āyurveda: A. Roy (1929): 51.

21 See on the concept of abhighāta (impact) in Indian philosophical thought: S.N. Sen (1966).

22 Cf. Ca.Ci.3.32–35.

23 The prodromes follow upon the symptoms (see Cakra's comments ad 1.15), not only in this chapter, but also in other chapters of the Nidānasthāna. Compare on the prodromes of fever: Ca.Ci.3.28–29; Su.U.39.25–28.

24 Cf. Ca.Ci.3.14b–25; Bhela Ci.1.1–2; Su.U.39.9.

25 See on its interpretation: G.J. Meulenbeld (1974): 627–628. Cf. Ca.Ci.4.

26 See Cakra's comments on the meaning of the term raktapitta. Compare Ca.Ni.2.4 and Su. U.45.3–4.

27 Cf. Su.U.45.7cd–8ab.

28 Cakra explains why the complications of raktapitta are mentioned, whereas those of fever are not described. See on the term upadrava: Ca.Ci.21.40 and Cakra's comments. Cf. Su.U.45.9. R. Desāī (1982: 534) objects, rightly, against the translation of upadrava by complication and stresses the differences between the two terms; the alternative, however, would be to leave the term untranslated.

29 Cf. Su.U.45.5–6ab and 8cd.

30 Cf. Ca.Ni.8.11.

31 Compare Ca.Ni.2.9 and Su.U.45.7ab, 2.24–26 and Su.U.45.10.

32 Cf. Ca.Ci.5; Bhela Ni.3 and Ci.5. S.N. Mishra (1973–74) claims that gulma represents three diagnostic categories of western medicine: chronic appendicitis, chronic partial intestinal obstruction, and Kock's abdomen.

33 Cf. Bhela Ni.3.1.

34 Vedanā is unusual in this enumeration of elements belonging to nidāna in its broad sense; see Cakra's comments. See on vedanā: P.V. Sharma (1984d); F. Zimmermann (1995): 92–93.

35 The samprāpti is not separately described; see Cakra's comments ad 3.4–5. See Ca.Ci.5.6–7 on the samprāpti of gulma. Cf. Ca.Ci.5.8cd–17; Bhela Ni.3.2–21ab; Su.U.42.3–7ab, 10–13ab.

36 It occurs in both females and males according to Suśruta (U.42.7cd–8ab). K.S. Mhaskar (1933: 182) says that raktagulma comprises many different disorders: ectopic gestation, blood mole, carnous mole, fibroma, fibromyoma, myoma, benign or malignant growths, and ovarian tumours.

37 Cf. Ca.Ci.5.18–19; Bhela Ni.3.21cd–28ab; Su.U.42.13cd–15. See K.S. Mhaskar (1933): 182–184.



38 Cf. Ca.Ci.6; Bhela Ni.6 and Ci.7. See on prameha: *H.M. Chandola and S.N. Tripathi (1980a), (1980b); H.M. Chandola, S.N. Tripathi and K.N. Udupa (1985); R.F.G. Müller (1932b); A.R.V. Murthy and R.H. Singh (1989); S. Rajasekharan and G.S. Raju (1982); B.C. Singh (1972). See on abnormalities of the urine in Graeco-Roman medicine: E.D. Baumann (1933a).

39 See Cakra's comments on the relationships between the doṣas and dūṣyas (see 4.7), which are very important in prameha. Compare Ca.Ni.4.3 and Su.Ni.6.7.

40 Medas is the fatty tissue in the koṣṭha; in particular that of the omentum majus; see Cakra ad Ca.Ni.4.29–35. Medas is also present in the buttocks and breasts (A.h.Sū.11.10d–11ab).

41 See Ḍalhaṇa and Gayadāsa ad Su.Ni.6.14–19.

42 See Ca.Śā.7.15; Cakra ad Ca.Sū.20.8; Ci.21.15: one of the seven dhātus.

43 Cf. Ca.Sū.1.61.

44 See Cakra's comments.

45 Gulabkunverba: hydruria. R.K. Sharma and Bhagwan Dash: idem. Ed. ii of the *Mādhavanidāna*: diabetes insipidus.

46 Gulabkunverba: glycosuria. R.K. Sharma and Bhagwan Dash: idem.

47 Gulabkunverba: chyluria.R.K. Sharma and Bhagwan Dash: idem.

48 Gulabkunverba: belluria. R.K. Sharma and Bhagwan Dash: idem.

49 Gulabkunverba: bacteriuria. R.K. Sharma and Bhagwan Dash: passing of white urine.

50 Gulabkunverba: spermaturia. R.K. Sharma and Bhagwan Dash: idem.

51 Gulabkunverba: phosphaturia. R.K. Sharma and Bhagwan Dash: idem.

52 Gulabkunverba: graveluria. R.K. Sharma and Bhagwan Dash: idem.

53 Gulabkunverba: slow micturition. R.K. Sharma and Bhagwan Dash: idem.

54 Gulabkunverba: pyuria. R.K. Sharma and Bhagwan Dash: idem.

55 Compare Ca.Sū.19.4 and Ci.6.9–10a. Cf. Su.Ni.6.8.

56 Cf. Su.Ni.6.8.

57 Equivalents are absent from the translations of Kaviratna and P.V. Sharma. Compare the equivalents given in the Hindī translations; see also R.R. Pāṭhak (1955/56). Cf. Su.Ni.6.10.

58 Gulabkunverba: alkalinuria. R.K. Sharma and Bhagwan Dash: idem.

59 Gulabkunverba: melanuria. R.K. Sharma and Bhagwan Dash: idem.

60 Gulabkunverba: indigouria. R.K. Sharma and Bhagwan Dash: idem.

61 Gulabkunverba: hematuria. R.K. Sharma and Bhagwan Dash: idem.

62 Gulabkunverba: hemoglobinuria. R.K. Sharma and Bhagwan Dash: idem.

63 Gulabkunverba: urobilinuria. R.K. Sharma and Bhagwan Dash: idem. Cf. Ca.Sū.19.4 and Ci.6.10b–d; Su.Ni.6.8.

64 Cf. Ca.Sū.1.60.

65 Cf. Su.Ni.6.8.

66 Equivalents are absent from the translations of Kaviratna and P.V. Sharma. See also the equivalents in the Hindī translations. Cf. Su.Ni.6.11.

67 Gulabkunverba: lipuria. R.K. Sharma and Bhagwan Dash: idem. Ed. ii of the *Mādhavanidāna*: albuminuria.

68 Gulabkunverba: myelo-uria. R.K. Sharma and Bhagwan Dash: idem. Ed. ii of the *Mādhavanidāna*: albuminuria.

69 Gulabkunverba: no equivalent. R.K. Sharma and Bhagwan Dash: diabetes insipidus.

70 Gulabkunverba: diabetes. R.K. Sharma and Bhagwan Dash: diabetes mellitus. Cf. Ca.Sū.19.4 and Ci.6.11; Su.Ni.6.8. See on madhumeha (diabetes mellitus): N. Chevers

(1886): 371–372; L.L. Frank (1957); N.S. Papaspyros (1964): 4–5; K. Raghunathan (1976); K. Raghunathan and P.V. Sharma (1969). See on the history of diabetes in general: N.S. Papaspyros (1964); M. Salomon (1871); H. Schadewaldt (1989). See on diabetes in Greek and Roman medicine: E.D. Baumann (1933); Ch.L. Gemmill (1972); F. Henschen (1969); K. Kalbfleisch (1989); E.J. Leopold (1989); H. Orth (1964), (1989); N.S. Papaspyros (1964): 5–11; M. Salomon (1871).

71 Cf. Su.Ni.6.8.

72 Equivalents are absent from the translations of Kaviratna and P.V. Sharma. See also the equivalents in the Hindī translations. Cf. Su.Ni.6.12.

73 Cf. Ca.Ci.6.13–14; Su.Ni.6.5.

74 Cf. Bhela Ci.7.3cd–4ab; Su.Ni.6.13.

75 Cf. Ca.Ci.7; Bhela Ni.5 and Ci.6. See on skin diseases in India: N. Chevers (1886): 791–806. See on the history of skin diseases: A.T. Sandison (1967). See on leprosy in India: W. Ainslie (1827); E. Balfour (1967): II, 702–703; N. Chevers (1886): 375–381; R. Dharmendra (1947); R.E. Emmerick (1984b), (1986a); M.D. Grmek (1991): 157–158; *P. Kapoor ((1978); *J. Lowe (1942); R.P. Misra (1970): 115–120; Ch. Morehead (1860): 695–698; R.K. Mutatkar (1979): S. Pal and B.K. Girdhar (1985); G. Ramu, M.P. Dwivedi and C.G.S. Iyer (1975); *M. Schär-Send (1972); J.N. Shetty, S.S. Shivaswamy and P.S. Shirwadkar (1985); H.E. Sigerist (1961): 132–133; H.H. Wilson (1825). See on leprosy in Tibet: *O.K. Skinsnes (1971). See on an early Dutch treatise on leprosy in Asia: D.V.S. Reddy (1975a). See on the history of leprosy: E.H. Ackerknecht (1963): 98–105; G. Barbézieux (1914); R. Chaussinand (1955): 11–21; R.G. Cochrane ((1964); S.R. Ell (1994); M.D. Grmek (1991): 152–176; R. Hare (1967): 127–128; *H.M. Kölbing et al. (1972); V. Møller-Christensen (1967); J.R. Trautman (1994).

76 See Cakra's comments, in particular those on the similarities and differences between kuṣṭha and visarpa. Cf. Bhela Ci.6.3.

77 The seven so-called mahākuṣṭhas are described in Ca.Ni.5 (compare Ca.Sū.19.4). See Ca. Ci.7 for the eighteen varieties of kuṣṭha. See on the number eighteen in Indian culture: O. Stein (1936c), (1937).

78 Several names of types of kuṣṭha are based on the comparison of the diseased skin with particular fruits (the fruit of the udumbara tree), parts of animals (ṛṣyajihva), etc. The *Hārītasaṃhitā* (III.39.8) describes a type of kuṣṭha called gajacarman (elephant skin; see on this disorder: W. Ainslie, 1827). The stories about Apālā (*Ṛgveda* 8.91) and Akūpārā, known from Vedic literature, refer to skin disorders which make it resemble the skin of various animals (see J. Gonda, 1948; H. Lüders, 1942: 28; J.J. Meyer, 1937: III, 168–172; H.-P. Schmidt, 1987: 8). See on the use of similes in āyurvedic literature in general: P.B. Yājñik (1978).

79 Cf. Su.Ni.5.8.

80 Cf. Ca.Ci.7.4–10; Bhela Ni.5.1–4 (aetiology) and Ci.6.4–10 (aetiology and saṃprāpti); Su. Ni.5.3.

81 Cf. Ca.Ci.7.11–12; Bhela Ci.6.15cd–18ab; Su.Ni.5.4.

82 Cf. Ca.Ni.5.10 and Ci.7.34–36; Bhela Ci.6.34–39ab.

83 Literally: desiccation. Cf. Ca.Ci.8; Bhela Ni.2 and Ci.4.

84 Śoṣa is often translated by consumption (Gulabkunverba; R.K. Sharma and Bhagwan Dash) or phthisis (P.V. Sharma). Haemoptysis (Ca.Ni.6.4 and 8: śoṇitaṃ ṣṭhīvati; 6.14: śoṇitaṣṭhīvana) is one of its symptoms. See on the interpretation of śoṣa and rājayakṣman: G.J. Meulenbeld (1974): 628–629.



85 Overstrain (Gulabkunverba); rash behaviour (R.K. Sharma and Bhagwan Dash); over-exertion (P.V. Sharma).

86 Cf. Bhela Ni.2.1–3 (sāhasaprabhava kṣaya), 4–9 (saṃdhāraṇakṛta kṣaya), 10–14 (maithunaja kṣaya), 15–19 (viṣamāśanaja kṣaya); Ca.Ci.8.13–32; Su.U.41.8cd–10. Compare Ca. Ni.6.4 and Su.U.41.21, Ni.6.8–9 and U.41.17.

87 See on this disease: J. Filliozat (1975): 83–89; V.W. Karambelkar (1961): 198–201; G. J. Meulenbeld (1974): 628–629; R.F.G. Müller *(1932a), (1935), (1956b), (1958): 24–26; M. Piéry and J. Roshem (1931): 5–6, 130–131, 163–164, 205, 271–272, 318–321; D.G. White (1996): 24–25; H. Zimmer (1879): 375–379. See on tuberculosis in India and its history: R.H. Cassen (1978): 88–90; N. Chevers (1886): 520–528; R.P. Misra (1970): 120–128; Ch. Morehead (1860): 554–560; H.E. Sigerist (1961): 131; G. Thippanna and Narayanamma (1994); A.C. Ukil (1930). See on the history of tuberculosis in general: E.H. Ackerknecht (1963): 90–98; M.D. Grmek (1991): 177–197; R. Hare (1967): 125–127; D. Morse (1967); A. Ott (1903); M. Piéry and J. Roshem (1931). See on consumption in classical antiquity and in Graeco-Roman medicine: E.D. Baumann (1930); C. Coury (1962); M.D. Grmek (1991): 192–194; B. Meinecke (1927); M. Piéry and J. Roshem (1931): 11–33, 131–135, 165–167, 191, 206, 237–241, 273–279, 325–337.

88 Cf. Ca.Ci.8. See R.F.G. Müller (1935): 45.

89 Cf. Su.U.41.4–5.

90 Cf. Ca.Ci.8.33–38ab; Bhela Ci.4.1–6; Su.U.41.29–30.

91 Cf. Ca.Ci.8.20–23; Bhela Ci.4.7ab; Su.U.41.12–13.

92 Cf. Ca.Ci.8.47; Su.U.41.14–15 and 31–32ab.

93 Cf. Ca.Ci.9; Bhela Ni.7 and Ci.8. See on insanity and other mental disorders in Indian medicine: I. Brachet (1988/89); K.C. Dube (1978); S.P. Gupta (1977); C.V. Haldipur (1984); S. Kakar (1982): 219–251; J.E. Levy (1969); G.J. Meulenbeld (1997); R.F.G. Müller (1935c); G. Obeyesekere (1970a), (1977), (1989); S. Pathak (1973–74); *M.G. Ramu et al. (1971); K.P. Shukla (1973–74); H. Stork (1977); *L.P. Varma (1953), (1965); A. Venkoba Rao (1964), (1969), (1975), (1978); M.G. Weiss (1977), (1981), (1985), *(1986), (1988), *(1997); M.G. Weiss et al. (1986). See on psychiatric syndromes in Indian patients: Adityanjee, G.S.P. Raju and S.K. Khandelwal (1989); S. Akhtar (1988); V.N. Bagadia et al. (1973a), (1973b), (1973c); K. Bhaskaran (1959), (1963); M. Boss (1959): 85–125; A. Bottéro (1991); G.M. Carstairs (1955), (1956), (1957), (1969); G.M. Carstairs and R.L. Kapur (1976); A. Chakraborty and G. Banerji (1975); *R. Davis, S. Kumar and R. Chowdhury (1967); *J.E. Dhunjibhoy (1930); K.C. Dube (1964), (1970); M.N. Elnagar, P. Maitra and M.N. Rao (1971); E.M. Hoch (1960a), *(1960b), *(1967), (1991a), (1991b); S. Kakar (1979b), (1980); M.M. Katz et al. (1988); B.C. Khanna, N.N. Wig and V.K. Varma (1974); H.K. Malhotra and N.N. Wig (1975); D.N. Nandi et al. (1976); S.S. Nathawat and B.B. Sethi (1973); G. Obeyesekere (1985); *A.W. Overbeck-Wright (1921); S. Rao (1966); B. Sen and J. de Jesus Mari (1986); B. Sethi, S. Nathawat and S. Gupta (1973); *T.C. Sinha (1949); U. Sreenivasan and J. Hoenig (1960); D. Srinivasa and S. Trivedi (1982); *N.C. Surya et al. (1964); J.S. Teja and R.L. Narang (1970); J.S. Teja, R.L. Narang and A.K. Aggarwal (1971); V.R. Thacore, S.C. Gupta and M. Suraiya (1975); H.E. Ulrich (1987); V.K. Varma, M. Bouri and N.N. Wig (1981); A. Venkoba Rao (1966b), (1970), (1973); A. Verghese et al. (1973); A. Verghese and A. Beig (1974a), (1974b), (1974c); A. Verghese, A. Beig and A. Abraham (1976); M.G. Weiss (1985); N.N. Wig and S. Akhtar (1974); A.H. Williams (1950). Compare on mental disorders in classical antiquity and Graeco-Roman medicine, for example: E.D.

Baumann (1927); G.C. Moss (1967); B. Simon (1978). See on insanity in Byzantine and Islamic medicine: M. Dols (1985).

94 Cf. Ca.Ci.9.8; Su.U.62.4–5ab.

95 Cf. Bhela Ci.8.2cd–9. See on these channels: A. Roşu (1978): 207. Many emotions are enumerated as causes of unmāda; see on the role of these intense affects: G.J. Meulenbeld (1997): 193–194. A codification of the emotions is absent from āyurvedic literature, but elaborately dealt with in treatises on dancing, such as Bharata's *Nāṭyaśāstra*. Insanity by frustrated love is a favourite topic of Sanskrit literature; famous examples are Kālidāsa's *Vikramorvaśīya* and Bhavabhūti's *Mālatīmādhava*.

96 Cf. Su.U.62.3.

97 Cf. Su.U.62.6–7.

98 Cf. Ca.Ci.9.10–15; Bhela Ni.7.1–8; Su.U.62.8–11.

99 Cf. Ca.Ci.9; Su.U.62.14–20ab.

100 Cf. Ca.Ci.9.20; Su.U.60.6–7.

101 Compare Ca.Ni.7.12 and Su.U.60.19. Cf. Ca.Ci.9.18.

102 Cf. Ca.Ci.9.23; Su.U.60.5.

103 Cf. Bhela Ni.7.11.

104 Cf. Ca.Ci.10; Bhela Ni.8 and Ci.9. Apasmāra is also the name of a demon, represented beneath the feet of Śiva Naṭarāja in many South Indian sculptures; see on this figure: J.N. Banerjea (1956: see index); N.K. Bhattasali (1929): 112; H. Krishna Sastri (1916): 79, 84, 90, 141; D. Smith (1986): 93–95. See on epilepsy in Indian medicine: K.C. Dube (1978): 221; S.P. Gupta (1977); Jyotir Mitra (1985): 237; B.V. Manyam (1992); G.J. Meulenbeld (1997): 212–215; S. Venkataraghavan, V. Rajagopalan and Kanchana Srinivasan (1987); M.G. Weiss (1977). See on epilepsy in India: N. Chevers (1886): 441–444. See on the history of epilepsy: O. Temkin (1994). See on epilepsy in Graeco-Roman medicine: E.D. Baumann (1923), (1925).

105 Cf. Ca.Ci.10.8cd; Bhela Ni.8.1; Su.U.61.10d–11ab.

106 Cf. Ca.Ci.10.4–8ab; Bhela Ci.9.2–4; Su.U.61.4–6 and 8–10c.

107 Cf. Ca.Ci.10.3; Su.U.61.3. K.C. Dube (1978: 221) claims (without giving references) that apasmāra is of two types: sādhāraṇa (petit mal) and ugra (grand mal); the ugra type has two kinds of manifestations: pūrvākṣepa (the aura) and ākṣepa (the attack).

108 Cf. Su.U.61.7.

109 Cf. Ca.Ci.10.8cd–12ab; Bhela Ni.8.2–12; Su.U.61.11cd–17ab.

110 Cakra says that possession (bhūtasaṃbandha) is always present as a secondary factor in epilepsy, which is never independent (svatantra). Cf. Ca.Ci.10.53; Su.U.61.17cd–18ab. See also M.G. Weiss (1977): 155.

111 Cakra remarks that only the prime origin (prathamotpatti) of fever should be ascribed to Rudra's wrath at Dakṣa's insolence; the other diseases arose at a later time, after the sacrifice.

112 These are the eight diseases discussed in the Nidānasthāna.

# Chapter 3
# Vimānasthāna

1 Cf. Bhela Vi.1.

2 See the important comments of Cakra ad 1.10–11. See also P.V. Sharma (1985e): 312–314. Cf. Ca.Sū.26.68–73ab. Peoples are mentioned who, due to their excessive use of alkaline (kṣāra) or salt substances, are prone to particular disorders; their names are the Prācyas and Cīnas in the former, Bāhlīkas, Saurāṣṭrikas (see N.N. Bhattacharyya, 1991: 282; N. Dey, 1979: 183; B.C. Law, 1973: 347–349; S. Saxena, 1995: 304–308), Saindhavas and Sauvīrakas (see V. Agravāl, 1955/56: 63–65; N.N. Bhattacharyya, 1991: 271; N. Dey, 1979: 183; B.C. Law, 1973: 344–346; S. Saxena, 1995: 202–205) in the latter case. Compare on the peoples mentioned: Ca.Ci.30.315–320ab; see also ABI 164–165.

3 Cf. Su.Sū.35.39–40.

4 Processing (saṃskāra) imparts new properties (guṇāntarādhāna). See Kaviratna's remarks on saṃskāra. Some of the procedures mentioned with regard to this processing are vāsana (Gulabkunverba: flavouring; Kaviratna: perfuming; P.V. Sharma: infusing) and bhāvanā (Gulabkunverba: impregnation; Kaviratna, P.V. Sharma: steeping); the material used for the vessel is of importance too.

5 Place of origin, type of country, etc.

6 Okasātmya, the individual suitability developed by habit, is determined by the consumer of the food.

7 See on āma: G.N. Chaturvedi (1971): 57–65.

8 Acute alimentary irritation (Gulabkunverba); choleric diarrhoea (R.K. Sharma and Bhagwan Dash); cholera (HIM I, Intr. 102–112). See J. Jolly (1901): 75–76: cholera in its sporadic form according to Wise, Dutt and Hoernle; G.J. Meulenbeld (1974): 622; J. Semmelink (1885a): 18–26. The identification of viṣūcikā as the disease, now called cholera, described for the first time in its epidemic form by Sonnerat in 1768 (see on Sonnerat: J. Macpherson, 1872: 129–133; J. Semmelink, 1885a: 164–175), is ill-founded (see E.H. Ackerknecht, 1963: 20–21; J. MacPherson, 1872: 9–10). The disease viṣūcikā is already mentioned in the *Vājasaneyisaṃhitā* (19.10) and other Vedic texts (see A.A. Macdonell and A.B. Keith, 1967: II, 314; H. Zimmer, 1879: 392–393); it is known to many Sanskrit texts (see the references in PW). See on Indian names for disorders which resemble cholera: J. MacPherson (1872): 6–7, 9–11; M. v. Pettenkofer (1871): 7–8. Some books and articles on cholera, in particular in India, and its history, are: *J. Annesley (1825), (1828); D. Arnold (1989), (1993): 159–199; *Ch. Banks (1895, 1896); D. Barua (1992); R.H. Cassen (1978): 83–84; N. Chevers (1886): 275–320; M.K. Dutta (1973); V. Fossel (1903): 802–828; H. Häser (1865): II, 720–799 (with bibliographic references); A. Hirsch (1881): 278–307; B. Hyma and A. Ramesh (1976); *J. Jameson (1820); I. Klein (1980); *C. Macnamara (1870), (1876); J. MacPherson *(1866a), (1866b), (1872): 79–123; R.P. Misra (1970): 97–107; Ch. Morehead (1860): 202–235; M. v. Pettenkofer (1871); L. Rogers (1928): A.J.H. Russell (1925, 1926); *A.J.H. Russell and E.R. Sundararajan (1928); J. Semmelink (1885a), (1885b); H.E. Sigerist (1961): 130–131; G. Sticker (1912): 104–114, 129–130. European travellers in India

recorded their observations on syndromes resembling cholera and their treatment; see L.B. Da Costa (1987); P. Hymavathi (1993): 272–273; J. MacPherson (1872): 79–123; J. Semmelink (1885a): 26–301. See on the āyurvedic treatment of cholera: N.K. Dutta and M.V. Panse (1962); J. MacPherson (1872): 25–26; M.V. Panse and K.P. Nayak (1971). See on the history of cholera in general: E.H. Ackerknecht (1963): 20–28; V. Fossel (1903): 802–828; R. Hare (1967): 122; J. Macpherson (1872); G. Sticker (1912).

9 Intestinal torpor (Gulabkunverba; R.K. Sharma and Bhagwan Dash). See HIM I, Intr. 111–112; Jyotir Mitra (1985): 237. Alasaka is also the name of a kṣudrakuṣṭha (Ca.Ci.7.23 and 29).

10 Food poisoning (Gulabkunverba).

11 Compare Ca.Vi.2.7–13 and Su.U.56.6–8, 10, 12–13.

12 The title of the chapter is deśoddhvaṃsanimittīya in the colophon. See on the janapadas: V. Agravāl (1955/56): 57–77; E. Lamotte (1976): 8–9; S. Saxena (1995): 91–370.

13 Cf. Su.Sū.6.19–20; Ni.5.33–34. See on a ritual to drive out an epidemic: J.J. Modi (1895–99).

14 These derangements are mentioned in a hierarchical order; those of water are harder to avoid than those of air, etc. (3.9–11).

15 Cf. Ca.Śā.5.5; A.s.Ni.1.2–3. See on the four yugas: E. Abegg (1928): 5–39; M. Biardeau (1994); J. Chemburkar (1974); C.D. Church, (1971), (1974); Dowson; A.S. Gupta (1969); Hopkins; H. Jacobi (1925a); D.R. Mankad (1951): 309–321; M.A. Mehendale (1995): 234–243, 247–250, 252–255; J.E. Mitchiner (1982); R. von Roth (1860); S. Srinivasan (1979): 147; M. and J. Stutley (1977); Vettam Mani (s.v. Manvantara); W.J. Wilkins (1974): 353–360; H. Zimmer (1974): 11–19.

16 See on daiva and puruṣakāra: J. Jolly (1912b); P.V. Kane V.1, 544–546; U. Venkatakrishna Rao (1946). See on the concept of karman in āyurveda: Y. Krishan (1980), (1982); M.G. Weiss (1987).

17 Cf. Ca.Śā.6.28; Cakra ad Ca.I.2.3–5. Compare also the treatment of the same subject in the *Milindapañha* (see I.B. Horner, 1964: II, 132–142; compare ABI 141–142; Jyotir Mitra, 1977: 289, 1985: 31–39).

18 Cf. Bhela Ci.1.19cd–22.

19 Cf. Su.Sū.10.4–5.

20 Yukti is not separately discussed in this chapter. Compare Ca.Sū.11.17–33 on the caturvidhā parīkṣā; Ca.Vi.8.33 and 83. See on Ca.Vi.4.4: A. Roşu (1978): 90, n.2. See on tarka: G. Oberhammer, E. Prets and J. Prandstetter (1996): 113–115; E.A. Solomon (1976): 462–518.

21 To be inferred from his vyavasāya.

22 To be inferred from his saṅga (attachments).

23 To be inferred from the absence of vijñāna. See on moha: E.M. Hoch (1991): 57–64.

24 Śraddhā means the desire for food, the longing experienced by pregnant women, etc., in āyurvedic texts, but it has another, more general, meaning here. See on the religious meanings of this important concept: G. Bhattacharya (1971); E.B. Findley (1992); P. Hacker (1963); M. Hara (1963); H.-W. Köhler (1973); S.K. Lal (1980): 199–208; S. Lévi (1898): 108–121; H. Oldenberg (1896): 448–450.

25 To be inferred from the ability to record things read, etc. (nāmagrahaṇa).

26 See on smṛti: A. Roşu (1978): 183–184.

27 Compare Ca.Sū.30.12, where dhamanī, srotas and sirā are distinguished. See on the channels in Indian medicine: G.N. Chaturvedi (1971): 65–75; S. Dasgupta (1975): II, 344–352; S.P. Gupta (1977): 197–216; B. Seal (1985): 208–218. Cf. Su.Śā.9.12. Compare also *Saṃgītaratnākara* 1.2.101–113.



28 The kind of vāta called prāṇa according to Cakra, not the prāṇāḥ; vāta is transported by all the vessels (dhamanī).

29 Central cavity (Gulabkunverba; R.K. Sharma and Bhagwan Dash). See on this term, designating the alimentary tract (tractus digestivus): Ca.Sū.11.48; Ca.Ni.3.8–9; Cakra ad Ca.Ci.7.33; Ḍalhaṇa ad Su.Ci.7.30–36; A.h.Sū.12.46; Indu ad A.s.Śā.1.6; A.s.Śā.6.15.

30 See on udaka as a bodily constituent: Ca.Śā.7.15 (with Cakra's comments); Ca.Ci.13.46; A.s.Śā.5.62; *Madhukośa* ad *Mādhavanidāna* 49.1–6 and 25cd–30. See on its equivalent, abdhātu: Ca.Ci.22.11; Su.U.40.6; Su.U.47.70cd–71; A.h.Ci.7.29; A.s.Ci.9.166 and Ci.12.13.

31 See on kloman: Ca.Sū.17.94; Cakra ad Vi.5.8; Ca.Śā.3.6; Ca.Śā.7.10 and Ci.13.45 with Cakra's comments; Ca.Si.9.6; Gayadāsa ad Su.Ni.1.23; Ḍalhaṇa ad Su.Ni.9.18, Śā.4.25, U.39.184; Su.Śā.5.26 and 27; Hemādri and Parameśvara ad A.h.Sū.12.3; A.h.Ni.5.11cd; Aruṇa ad A.h.Ni.12.36cd–40ab and Śā.3.12; A.s.Śā.5.28; *Śārṅgadharasaṃhitā* I.5.8 with Āḍhamalla's comments; *Madhukośa* ad *Mādhavanidāna* 16.1–2 and 40.11cd–16; *Bhāvaprakāśa* I.3.82. The kloman is known in Vedic literature; it is mentioned in the *Atharvaveda* (2.33.3), *Bṛhadāraṇyakopaniṣad* (1.1; see Śaṃkara's comments on the use of the plural and its location), and *Śatapathabrāhmaṇa* (4.5.4.6; 10.6.4.1; 12.9.1.3: it is related to Varuṇa). See on the kloman in Vedic ritual: J. Schwab (1886): 127–128. The Buddhist literature is acquainted with it too (see the Pali dictionaries s.v. kilomaka). See also: K. Achaiah (1927); G.D. Apte (1929); S. Dasgupta (1975): II, 288; J. Filliozat (1975): 148; V.W. Karambelkar (1961): 90–92; W. Kirfel (1951): 21; G.J. Meulenbeld (1974): 457–458; R.F.G. Müller (1935d), (1955), (1961): 93 and 118; V.M. Nanal (1989); *Rasayogasāgara* I, upodghāta 76 and 96–101; S.C. Srivastava (1979): 206–207.

32 Compare Ca.Sū.30.8: the ten great vessels attached to the heart transport ojas.

33 See Cakra's remarks.

34 Cakra remarks that asthi is transported in a soluble (dravarūpa) form.

35 See on the treatment of prāṇavahasrotoduṣṭi: Damodar and P. Vasanth (1978).

36 See Ca.Sū.28.

37 A variant reads sthūlāntra (colon) and guda (rectum).

38 Cf. Ca.Sū.18.37–38.

39 Diseases arising from the āmāśaya are caused by pitta and kapha, those arising from the pakvāśaya by vāta (see Cakra).

40 Cakra says that the secondary doṣa is impelled (īrita) by the primary one and becomes excited at the periods of time which are characteristic of the latter. Compare Ca.Sū.19.7 (on the anubandha in āgantu disorders); Ni.4.4 and 7.18; Cakra and Ḍalhaṇa ad Su.Sū.21.38.

41 Cf. Su.Sū.35.24–28; Bhela Vi.3.1–6.

42 This view is ascribed to tantrāntarīyāḥ, i.e., those adhering to another treatise (probably the *Suśrutasaṃhitā*).

43 Compare Vi.8.95–100, where the vātala, pittala and śleṣmala constitutions (prakṛti) are accepted and described again. See also Ca.Sū.7.39–41; Bhela Vi.4.16–26; Su.Śā.4.62–80; A.h.Śā.3.85–104ab; A.s.Śā.8.6–15; Hārīta VI.1; Candraṭa ad *Cikitsākalikā* 16; *Agnipurāṇa* 280.36–39 and 369.37–39; *Śivatattvaratnākara* VII.10.170–176; *Svapnacintāmaṇi* 1.9–14; Ṭoḍara II: 2.203–229. See on the constitutions: C. Beena (1990); Bhagwan Dash

(1978): 41–49; H.M. Chandola, S.N. Tripathi and K.N. Udupa (1985): 143–144, (1988); P.V. Chandrasekaran et al. (1971); G.P. Dubey and R.H. Singh *(1967), *(1968), (1970); *A.A.M. Esser (1935); Gulabkunverba I, 545–551 and 602–610; S.P. Gupta (1977): 271–356; T. Gurunatham et al. (1967a), (1967b); L. Hilgenberg (1935); K. Kant (1990); S. Lienhard (1959); R.F.G. Müller (1964b); R.K. Pandit and G.C. Prasad (1992b); M.M. Pandya (1982); H.C. Shukla (1972), (1973); R.H. Singh (1978b); R.H. Singh and G.P. Dubey (1969); S. Venkataraghavan et al. (1977); S. Venkatraghavan et al. (1987); M. Weiss (1977). See on the history of the concept of constitution and temperament in non-Indian medicine: Th.H. Schlichting (1935).

44 See on treatment: A. Kumar (1994): 283–284.

45 Compare Ca.Vi.7.9 and Su.U.54.7, 7.10–13 and Su.U.54.3–6ab and 15–16, 7.11 and Su.U.54.19cd–20ab, 7.14–28 and Su.U.54.25cd–34.

46 Compare Ca.Sū.19.4: audumbara pro auḍumbara, udarāveṣṭa pro udarāda, hṛdayāda pro hṛdayacara. Noteworthy is the absence of a dantāda (see kṛmidanta). See on these parasites: A. Kumar (1994): 281–283; G.J. Meulenbeld (1974): 622–625; G. Mukerji (1928), (1929); R.F.G. Müller (1964); *P.V. Sharma and C. Chaturvedi (1965a); N.N. Sircar (1991). See also: I.B. Horner (1963): I, 139 (references to the commentary on the *Khuddakapāṭha*, which mentions thirty-two kinds, and to the *Visuddhimagga*, which mentions numbers of thirty-two and eighty); Jyotir Mitra (1974): 57–60 (references to the *Divyāvadāna* and *Kuṇālāvadāna*). See on parasites in the *Atharvaveda*: *V. Henry (1988): 187–190; V.W. Karambelkar (1961): 153–154; R.R. Kashyap (1935/36); A. Kuhn (1864); G.N. Mukerjee (1927a), (1928); K.G.Zysk (1985): 64–69, 188–195. See on a kṛmi called Alarka, mentioned in the *Mahābhārata*: M.A. Mehendale (1993): 3–4. See on the numerous worms mentioned in the Chinese version of the *Vimuttimagga*: P.V. Bapat (1933–34). See on parasites in India, disorders caused by them, and the treatment of these disorders: V.K. Agrawal (1975); A.P.G. Amarsinghe et al. (1993); A.C. Chandler (1925), (1926a–e), (1927a–g), (1928); M.K. Chattopadhyaya and R.L. Khare (1969); G.N. Chaturvedi et al. (1982): 12; G.N. Chaudhari, C.K. Kokate and A.Y. Nimbkar (1981); N. Chevers (1886): 26–41; A.B. Chowdhury, G.A. Schad and E.L. Schiller (1968); A.B. Chowdhury and E.L. Schiller (1968); M.L. Dhar et al. (1968); S.K. Dikshit and O.P. Lalit (1970); R. Dutt (1972); K.N. Gaind and R.D. Budhiraja (1967); S.C. Garg and N. Siddiqui (1992); P.D. Gupta (1984); L.V. Guru and D.N. Mishra *(1964), *(1965), (1966); E. Hinz (1972); W.P. Jacocks, J.F. Kendrick and W.C. Sweet (1935); H.K. Kakrani and G.A. Kalyani (1983); V.K. Kochar et al. (1976); V.T. Korke (1926); S.W. Kulkarni et al. (1978); P.A. Maplestone and N.V. Bhaduri (1937); K.S. Mhaskar (1924); R.P. Misra (1970): 141–142; A.K. Mukerji and N.V. Bhaduri (1947); S. Nakhare and S.C. Garg (1991); S.H. Nanavutty (1924); I. Pal and H.S. Mathur (1986); R.P. Patel et al. (1964); C.K. Rao, A.K. Krishnaswami and H. Biswas (1971); N.C. Shah and L.D. Kapoor (1974); *P.V. Sharma (1964b); P.V. Sharma and C. Chaturvedi *(1964), *(1965a), *(1965b), (1968); R.D. Sharma, C. Chaturvedi and P.V. Tewari (1985); B.P. Shaw, A.K. Jain and R.M. Choudhry (1982); J.B. Shrivastav (1953); H.E. Sigerist (1961): 133; L. Singh (1973); Shiv Pal Singh (1991); N.N. Sircar (1991); M.C. Srivastava et al. (1967); M.C. Srivastava and S.W. Singh (1967); M.C. Srivastava, S.W. Singh and J.P. Tewari (1967); The International Health Board (1922); V.P. Trivedi, S. Nesamany and V.K. Sharma (1978); R.K. Tyagi et al. (1978); *K.M. Veeranan (1977). See on parasitic worms found in India: WIRM VII, 249–263. See on the history of human parasites and disorders caused by them: H. Vierordt (1903c).



47 See on Ca.Vi.8.3–14: H.R. Zimmer (1948): 75–86. See on the so-called 'oath' of initiation: Gulabkunverba I, 162–168; G. Liétard (1897a); I.A. Menon and H.F. Haberman (1970). See on the qualities required in a student: Gulabkunverba I, 168–170. Cf. Su.Sū.2. See on initiation (upanayana) in general and in āyurveda: *B. Barua (1994); N.N. Bhattacharyya (1996): 133–158; M. Eliade (1959): 113–120, 219–227; H. Falk (1986): 66–68; J. Gonda (1965a): 320–322; A. Hillebrandt (1897): 50–53; J. Jolly (1914b); P.V. Kane II.1, 268–415; R.C. Majumdar (1974): 445–446; R.K. Mookerji (1960): 174–195; R.B. Pandey (1969): 111–140; Mrs. S. Stevenson (1971): 27–45. See on the importance of the relationship between guru and pupil: H.W. Gensichen (1969); S. Kakar (1991): 41–63; R. Lannoy (1975): 341–372; J.S. Neki (1973), (1974); R.M. Steinmann (1986). See on the history of medical education in India: P. Cordier (1902); N.H. Keswani (1970); R.K. Mookerji (1960): 345–349, 468–472; Th. Puschmann (1966): 7–18. Compare the literature on the Hippocratic oath: K. Deichgräber (1933), (1972); L. Edelstein (1943); G. Harig and J. Kollesch (1978); *W.H.S. Jones (1924); F. Kudlien (1970), (1978); Ch. Lichtenthaeler (1984); É. Littré (1978): IV, 610–633; S. Nittis (1939); Ch. Triebel-Schubert (1985). Compare the literature on the history of medical education in classical antiquity and in general: I.E. Drabkin (1944); F. Hartmann (1978); C.D. O'Malley (1970); Th. Puschmann (1966).

48 See on this subject: G. Oberhammer, E. Prets and J. Prandstetter (1996): 109; V. Shekhawat (1984); Y.K. Tripāṭhī (1987): 40–51. See on verbal contests, debates, and similar meetings in India: *T. Elizarenkova (1987); F.B.J. Kuiper (1960); R.K. Mookerji (1960): 82–83, 133–138, 219–223, 245 (pariṣad); E.A. Solomon (1976); G. Tucci (1976): XXV–XXVI. See on the meaning of pariṣad and types of pariṣad: J.D.M. Derrett (1978); Jyotir Mitra (1985): 185–194; M. Müller (1859): 128–132; G. Oberhammer, E. Prets and J. Prandstetter (1996): 159–161. Compare on medical meetings in classical antiquity: V. Nutton (1995).

49 See G. Oberhammer (1991): 61.

50 See E.A. Solomon (1976): 74–75.

51 See E.A. Solomon (1976): 75–77. Ca.Vi.8.3–25 was already translated into German in 1872 by R. Roth.

52 See on these terms: S. Dasgupta (1975): II, 377–388; Jyotir Mitra (1982); G. Oberhammer (1991); G. Oberhammer, E. Prets and J. Prandstetter (1996); E.A. Solomon (1976): 78–86; Y.K. Tripāṭhī (1987); G. Tucci (1976); S.Ch. Vidyabhusana (1971). See on vāda manuals for philosophical discussions: G. Tucci (1976): XXV–XXVI. See on the use of logic in medical discussions: A. Roşu (1978): 77.

53 Compare *Nyāyasūtra* 1.2.1 (vāda), 2 (jalpa), 3 (vitaṇḍā). See S. Dasgupta (1975): II, 377–378; B.K. Matilal (1986): 128–130; G. Oberhammer, E. Prets and J. Prandstetter (1996): 151–153 (s.v. pakṣa); E.A. Solomon (1976): 100–134; Y.K. Tripāṭhī (1987): 88–92; S.Ch. Vidyabhusana (1971): 23, 31, 51, 52, 62–63. See on jalpa: G. Oberhammer, E. Ernst and J. Prandstetter (1996): 95–97.

54 Ślokasthāna = Sūtrasthāna (see Ca.Sū.1.).

55 Compare *Nyāyasūtra* 1.1.33. See S. Dasgupta (1975): II, 379; S.Ch. Vidyabhusana (1971): 27, 32, 60.

56 See Cakra's comments on this term. See also S. Dasgupta (1975): II, 379; Jyotir Mitra (1982): 57; P.V. Sharma (1985): 337; S.Ch. Vidyabhusana (1971): 42, 51.

57 Compare *Nyāyasūtra* 1.1.32. See S. Dasgupta (1975): II, 379.

58 See S. Dasgupta (1975): II, 379; Jyotir Mitra (1982): 67–70; P.V. Sharma (1985): 337; S.Ch. Vidyabhusana (1971): 27, 32. S. Dasgupta (1975): I, 302: absent from the *Nyāyasūtra*.

59 Compare *Nyāyasūtra* 1.1.34. See S. Dasgupta (1975): II, 379–380; Y.K. Tripāṭhī (1987): 84–85; S.Ch. Vidyabhusana (1971): 27, 28, 32, 60–61.

60 See on anupalabdhi: G. Oberhammer (1991): 37–40. See on aitihya: E.W. Hopkins (1969): 51; G. Oberhammer, E. Prets and J. Prandstetter (1996): 63–65; E. Sieg (1969): 19, n.1.

61 Ca.Vi.8.33. Compare Ca.Sū.11.26–33; Vi.4. See Ca.Vi.8.39–42 for their definitions.

62 Ca.Vi.8.34: the Sāṃkhya philosophy (sāṃkhyajñāna) is referred to. Compare *Nyāyasūtra* 1.1.36; *Upāyahṛdaya* 5 (see G. Tucci, 1976: Notes 15). See G. Oberhammer, E. Prets and J. Prandstetter (1996): 120–122; S.Ch. Vidyabhusana (1971): 27, 32, 52, 59.

63 See Y.K. Tripāṭhī (1987): 86; S.Ch. Vidyabhusana (1971): 27, 32, 60. Compare G. Oberhammer, E. Prets and J. Prandstetter (1996): 36–39.

64 See G. Oberhammer, E. Prets and J. Prandstetter (1996): 126–129; Y.K. Tripāṭhī (1987): 86–87; S.Ch. Vidyabhusana (1971): 27, 32, 60–61.

65 The same as jāti in the *Nyāyasūtra* (1.2.18; 2.1.70–71). See S. Dasgupta (1975): II, 380–383; Jyotir Mitra (1982): 73–74; G. Oberhammer, E. Prets and J. Prandstetter (1996): 20–21; P.V. Sharma (1985e): 338; E.A. Solomon (1976): 144–199; S.Ch. Vidyabhusana (1971): 27, 32, 51. See on jāti: G. Oberhammer, E. Prets and J. Prandstetter (1996): 97–105.

66 See G. Oberhammer (1991): 27–28. Compare *Upāyahṛdaya* 6 (see G. Tucci, 1976: Notes 15).

67 Compare *Nyāyasūtra* 1.1.26 and 28–31. See S. Dasgupta (1975): II, 383; Jyotir Mitra (1982): 74–76; Y.K. Tripāṭhī (1987): 80–83; S.Ch. Vidyabhusana (1971): 27, 33, 52, 59–60. See G. Oberhammer (1991): 82–84.

68 Dṛṣṭārtha and adṛṣṭārtha are also mentioned in the *Nyāyasūtra*, where śabda = āptopadeśa (1.1.8).

69 Compare *Nyāyasūtra* 1.1.4.

70 Compare *Nyāyasūtra* 1.1.5.

71 See Jyotir Mitra (1982): 79; S.Ch. Vidyabhusana (1971): 33, 50–51. Compare Cakra's comments. Compare *Nyāyasūtra* 2.2.2 and Vātsyāyana's *Bhāṣya*.

72 See Ca.Vi.8.39–42. Compare Ca.Vi.8.33. Compare on aupamya: *Nyāyasūtra* 1.1.6 (upamāna). See also Jyotir Mitra (1982): 79–80; G. Oberhammer, E. Prets and J. Prandstetter (1996): 43–49, 69–70; S.Ch. Vidyabhusana (1971): 33, 50–51.

73 Compare *Nyāyasūtra* 1.1.23. See S. Dasgupta (1975): II, 383; Jyotir Mitra (1982): 80; Y.K. Tripāṭhī (1987): 77–79; S.Ch. Vidyabhusana (1971): 33, 52, 58–59.

74 Compare *Nyāyasūtra* 1.1.24. See S. Dasgupta (1975): II, 383–384; Jyotir Mitra (1982): 81; Y.K. Tripāṭhī (1987): 79; S.Ch. Vidyabhusana (1971): 23, 33, 52, 59.

75 Compare *Nyāyasūtra* 1.2.5. See S. Dasgupta (1975): II, 384; Jyotir Mitra (1982): 81; L. Suali (1913): 379–383; S.Ch. Vidyabhusana (1971): 33, 63–64.

76 Not mentioned in the *Nyāyasūtra*. See S. Dasgupta I, 302; Jyotir Mitra (1982): 81–82; G. Oberhammer, E. Prets and J. Prandstetter (1996): 106–108; S.Ch. Vidyabhusana (1971): 33.

77 Also called niścaya (Vi.8.47). Compare *Nyāyasūtra* 1.1.41 (nirṇaya). See S. Dasgupta (1975): I, 302: vyavasāya is absent from the *Nyāyasūtra*; Y.K. Tripāṭhī (1987): 88; S.Ch. Vidyabhusana (1971): 33.

78 The same as arthāpatti according to Cakra. Compare *Nyāyasūtra* 2.2.3–6 (arthāpatti). Arthaprāpti is not a separate pramāṇa according to Cakra (ad Ca.Vi.8.48), being included in anumāna. Compare *Nyāyasūtra* 2.2.2. See S. Dasgupta (1975): I, 302, and II, 384; Jyotir Mitra (1982): 82. See G. Oberhammer (1991): 85–86.



79 Saṃbhava belongs to anumāna in the *Nyāyasūtra* (2.2.2). See Jyotir Mitra (1982): 82–83; S.Ch. Vidyabhusana (1971): 56. Cakra explains saṃbhava along Sāṃkhya lines. See P.V. Sharma's critical notes (1985e: 340).

80 Compare S.Ch. Vidyabhusana (1971): 33 (censurable). See G. Oberhammer (1991): 60–61.

81 Compare S.Ch. Vidyabhusana (1971): 33 (non-censurable). Cf. *Nyāyasūtra* 5.2.22 (niranuyojya). See G. Oberhammer (1991): 30.

82 Compare S.Ch. Vidyabhusana (1971): 33 (interrogation). See S. Dasgupta (1975): II, 384; G. Oberhammer (1991): 60.

83 Compare S.Ch. Vidyabhusana (1971): 33 (re-interrogation).

84 S. Dasgupta (1975): I, 302: absent from the *Nyāyasūtra*.

85 See S. Dasgupta (1975): II, 384–385; G. Oberhammer, E. Prets and J. Prandstetter (1996): 149–150.

86 See S. Dasgupta (1975): II, 385; G. Oberhammer (1991): 25–26.

87 See G. Oberhammer (1991): 31.

88 See G. Oberhammer (1991): 74.

89 Compare S. Dasgupta (1975): II, 385; Y.K. Tripāṭhī (1987): 123, 124–127; S.Ch. Vidyabhusana (1971): 34. The *Nyāyasūtra* (5.2.1) adds punarukta (repetition) and omits viruddha (see on viruddha: *Nyāyasūtra* 1.2.4); adhika includes punarukta in the *Carakasaṃhitā* (Vi.8.54); punarukta is, however, separately mentioned at Ca.Vi.8.65. See Jyotir Mitra (1982): 84–85. See G. Oberhammer (1991): 84–85 (arthapunarukta); G. Oberhammer, E. Prets and J. Prandstetter (1996): 165–166 (punarukta). Viruddha is of three types: dṛṣṭānta-, siddhānta- and samayaviruddha (see S. Dasgupta, 1975: II, 385). Dṛṣṭānta and siddhānta have already been dealt with. Samaya (context) is of three kinds: āyurvaidika (medical), yājñika (pertaining to sacrificial ritual) and mokṣaśāstrika (relating to final emancipation). See on samaya: Jyotir Mitra (1982): 86–97.

90 Compare S. Dasgupta (1975): II, 385; S.Ch. Vidyabhusana (1971): 34 (excellence of speech). S. Dasgupta (1975): I, 302: absent from the *Nyāyasūtra*.

91 Compare *Nyāyasūtra* 1.2.10–17. The *Carakasaṃhitā* distinguishes vākchala and sāmānyacchala; Cakra says that vākchala includes the upacāracchala of the *Nyāyasūtra*. See S. Dasgupta (1975): II, 385–386; Jyotir Mitra (1982): 87–89; E.A. Solomon (1976): 135–144; Y.K. Tripāṭhī (1987): 99–105; S.Ch. Vidyabhusana (1971): 23, 24, 52, 65 (quibble). See on upacāracchala: G. Oberhammer, E. Prets and J. Prandstetter (1996): 31–33, on chala: the same, 92–94.

92 See S.Ch. Vidyabhusana (1971): 34–35, 51 (fallacy). See G. Oberhammer (1991): 108–109.

93 Compare the five types of hetvābhāsa (fallacy) of the *Nyāyasūtra*: savyabhicāra, viruddha, prakaraṇasama, sādhyasama and kālātīta (1.2.4–9). The *Carakasaṃhitā* employs the term hetvābhāsa as a synonym of ahetu (Vi.8.59). See also the twenty-four jātis of the *Nyāyasūtra* (5.1.1); prakaraṇasama of the *Nyāyasūtra* (5.1.16) differs from Caraka's prakaraṇasama; saṃśayasama of the *Nyāyasūtra* (5.1.14) is not identical with Caraka's use of the term; varṇyasama is similar to sādhyasama of the *Nyāyasūtra* (5.1.4). See S. Dasgupta (1975): II, 386–388; Jyotir Mitra (1982): 89–92; E.A. Solomon (1976): 271–306; Y.K. Tripāṭhī (1987): 92–99 and 105–115; S.Ch. Vidyabhusana (1971): 34–35, 51.

94 See S. Dasgupta (1975): II, 388; Jyotir Mitra (1982): 92; S. Ch. Vidyabhusana (1971): 35 (mistimed). Compare G. Oberhammer (1991): 24.

95 See Jyotir Mitra (1982): 93; G. Oberhammer, E. Prets and J. Prandstetter (1996): 52–54; S.Ch. Vidyabhusana (1971): 35. S. Dasgupta (1975: I, 302) and Jyotir Mitra (1982: 93): not mentioned in the *Nyāyasūtra*. See Vātsyāyana ad *Nyāyasūtra* 1.1.41.

96 See Jyotir Mitra (1982): 93; G. Oberhammer, E. Prets and J. Prandstetter (1996): 161; S.Ch. Vidyabhusana (1971): 35 (avoidance of defeat). S. Dasgupta (1975: I, 302) and Jyotir Mitra (1982: 93): not mentioned in the *Nyāyasūtra*.

97 Compare *Nyāyasūtra* 5.2.2. See Jyotir Mitra (1982): 93–95: Caraka's pratijñāhāni includes pratijñāhāni, pratijñāntara, pratijñāvirodha and pratijñāsaṃnyāsa of the *Nyāyasūtra*; these belong to the twenty-two kinds of nigrahasthāna (5.2.1–5). Compare E.R. Solomon (1980–1981) (violating the proposition); Y.K. Tripāṭhī (1987): 115–135; S.Ch. Vidyabhusana (1971): 34, 44, 84–85 (hurting the proposition).

98 Comparable to matānujñā of the *Nyāyasūtra* (5.1.42). See S. Dasgupta (1975): II, 388; Jyotir Mitra (1982): 95; P.V. Sharma (1985): 341; Y.K. Tripāṭhī (1987): 129; S.Ch. Vidyabhusana (1971): 35 (admission). See G. Oberhammer (1991): 82.

99 Compare *Nyāyasūtra* 5.2.6. Hetvantara of Caraka differs from hetvantara of the *Nyāyasūtra*: S. Dasgupta (1975): II, 388; Jyotir Mitra (1982): 95–96; S.Ch. Vidyabhusana (1971): 84, 86 (shifting the reason).

100 Compare *Nyāyasūtra* 5.2.7. See S. Dasgupta (1975): II, 388; Jyotir Mitra (1982): 96; S.Ch. Vidyabhusana (1971): 35, 84, 86–87 (shifting the topic). See G. Oberhammer (1991): 88.

101 Described (Ca.Vi.8.65) as a situation in which a statement, though thrice repeated, is not understood by the opponent, or questioning when this is not appropriate (ananuyojyasyānuyogaḥ; see G. Oberhammer, 1991: 30), or not questioning when the situation requires this (anuyojyasyānanuyogaḥ; see G. Oberhammer, 1991: 61); Caraka's nigrahasthāna includes pratijñāhāni, abhyanujñā, kālātīta (see G. Oberhammer, E. Prets and J. Prandstetter, 1996: 80–82), ahetu, nyūna, adhika, anarthaka, vyartha (= apārthaka), punarukta, viruddha, hetvantara, and arthāntara. The *Nyāyasūtra* (5.2.1) distinguishes twenty-two varieties of nigrahasthāna. See S. Dasgupta (1975): II, 388; Jyotir Mitra (1982): 97; G. Oberhammer, E. Prets and J. Prandstetter (1996): 129–132; P.V. Sharma (1985): 341; K.H. Potter (1977); E.A. Solomon (1976): 209–270; Y.K. Tripāṭhī (1987): 115–135; S.Ch. Vidyabhusana (1971): 35, 51, 52, 66–67, 269 (a point of defeat or an occasion of rebuke).

102 Synonyms are kriyā, karman, yatna, kāryasamārambha.

103 See on these ten concepts: D. Chattopadhyaya (1979): 317–318; Jyotir Mitra (1982): 98–105; Y.K. Tripāṭhī (1987): 136–144.

104 Cf. Ca.Sū.11.17–19 and Vi.4.

105 Kinds of soil will be dealt with in the Kalpasthāna.

106 See on sāra: S.P. Gupta (1977): 321–329.

107 Cakra says that a constitution with a predominance of all three doṣas does not exist, because such a condition of the embryo leads to its early death.

108 Cf. Ca.Sū.1.59–61.

109 Compare Ca.Vi.6.13, where the existence of the prakṛtis as constitutional types, not to be regarded as morbid states, is denied. Cf. Su.Śā.4.62–77.

110 Compare the tvaksāra type of Samudra's *Sāmudrikaśāstra* (2.7).

111 Compare the raktasāra type of the *Bṛhatsaṃhitā* (67.97) and *Sāmudrikaśāstra* (2.8).

112 Compare the māṃsasāra type of the *Bṛhatsaṃhitā* (67.100ab) and *Sāmudrikaśāstra* (2.9).

113 Compare the medaḥsāra type of the *Bṛhatsaṃhitā* (67.98cd) and *Sāmudrikaśāstra* (2.10ab).

114 Compare the asthisāra type of the *Bṛhatsaṃhitā* (67.99ab) and *Sāmudrikaśāstra* (2.10cd).



115 Compare the majjāsāra type of the *Bṛhatsaṃhitā* (67.98cd) and *Sāmudrikaśāstra* (2.11).

116 Compare the śukrasāra type of the *Sāmudrikaśāstra* (2.12ab).

117 Cf. Su.Sū.35.16.

118 Compare Ṭoḍara II: 3.378–381ab; *Kāśyapasaṃhitā*, Śārīrasthāna. See on saṃhanana: W. Schubring (1962): 143–144. A related term, saṃghāta (explained as saṃhati by Bhaṭṭotpala), is found in the *Bṛhatsaṃhitā* (67.100cd).

119 Compare the measures given in Samudra's *Sāmudrikaśāstra* (2.26–28, 39–52). Compare also the measures found in works on iconography (see, for example, T.A. Gopinatha Rao, 1971: II, 2, 573–576).

120 See the tables in the Caraka translation by R.K. Sharma and Bhagwan Dash and in H.C. Shukla (1970). Cakra points to the disagreement between Caraka and Suśruta on this subject; the total length of the body is 84 aṅgula according to Caraka, 120 aṅgula according to Suśruta. Cakra explains this by assuming that Suśruta's unit is longer than the one adopted by Caraka. Cf. Su.Sū.35.12. Compare on the length of the human body: A.M. Shastri (1969): 343–344; S. Srinivasan (1979): 19. See on the aṅgula: Āḍhamalla ad *Śārṅgadharasaṃhitā* I.1.35cd–36ab; *Bṛhatsaṃhitā* 57.1–2 and 4 (with Bhaṭṭotpala's comments); *Śivatattvaratnākara* VII.12.59cd. See also: J.N. Banerjea (1956): 315–321; R.F.G. Müller (1961): 75; R. Shamasastry (1913); A.M. Shastri (1969): 342–343; H.C. Shukla (1970); S. Srinivasan (1979): 8–11; F.R.S. Edward Thomas (1970): 29–32. Compare on the measure called hasta: Cakra ad Ca.Sū.14.46; Ḍalhaṇa ad Su.Sū.35.12; Bhoja's *Samarāṅgaṇasūtradhāra*, hastalakṣaṇa (9); see also: A.M. Shastri (1969): 343; S. Srinivasan (1979): 13–14.

121 See P.V. Sharma's translation.

122 See Cakra.

123 See Cakra.

124 The type of sātmya meant here is okasātmya according to Cakra. Cf. Ca.Sū.6.49 and Vi. 1.20.

125 Related terms (mahāsattva and alpasattva) occur in the Mokṣadharma part of the Śāntiparvan of the *Mahābhārata* (see J.A.B. van Buitenen, 1957b: 106; A. Roşu, 1978: 193).

126 See Cakra's calculations of these stages when the life span is 120 or 80 years. Cf. Su. Sū.35.29.

127 See Ca.Śā.8.

128 Cf. Ca.Sū.6.

129 See on some of the purgatives: P.K. Das and M.K. Raina (1967).

130 See on these groups: P.V. Sharma (1985g). Cf. Su.Sū.42.11. Compare on the madhuraskandha: Cakra ad Ca.Śā.8.4, on the amlaskandha: Ca.Ci.24.151 (pañcāmlaka), on the tiktaskandha: Ca.Si.8.8–9ab (pañcatikta). Compare the six groups of medicinal herbs to be laid in stock by a king in his fortresses (see H. Losch, 1959: 74–75).

# Chapter 4
# Śārīrasthāna

1 See on chapter one: R.F.G. Müller (1952), (1956a). Cf. Su.Śā.1.

2 Compare the theory of Hiraṇyākṣa at Ca.Sū.25.14–15. See P.V. Sharma (1989a): 18–20, 23–24. The human being is also called ṣaḍdhātu, i.e., composed of the five mahābhūtas and the vijñāna, in some Buddhist texts, for example the *Garbhāvakrāntisūtra* (see A. Roşu, 1978: 160).

3 See P.V. Sharma (1989a): 22–23.

4 The five buddhīndriyas and the five karmendriyas. The senses (manas included) are six at Ca.Sū.26.43; they are five at Ca.Sū.8.3, while the manas is a separate entity, being 'beyond the senses' (atīndriya) (Ca.Sū.8.4). See Cakra's comments ad Ca.Sū.8.3–4. See also A. Comba (1987): 49.

5 See Ca.Śā.1.63. Puruṣa is not separately mentioned in this list; it is included in avyakta, one of the eight dhātus of prakṛti, according to Cakra. S. Dasgupta (1975: I, 214) supposes that the tanmātras of Sāṃkhya, never mentioned in the *Carakasaṃhitā*, are one of the eight dhātus of prakṛti. Cakra lists these eight dhātus as: the five mahābhūtas (or tanmātras), buddhi, avyakta and ahaṃkāra, in agreement with Ca.Śā.1.63. See on this eightfold prakṛti: E.H. Johnston (1974): 25–29; (1978): LVII and 168. See also on Ca.Śā.1.17: A. Roşu (1978): 135.

6 Ca.Śā.1.18 is very close to *Vaiśeṣikasūtra* 3.2.1 (see A. Comba, 1987: 47); the existence of the manas is inferred from the fact that, even when there is contact between ātman, the senses and the objects of the senses, sometimes knowledge is produced and sometimes not. The *Carakasaṃhitā* attributes to the manas aṇutva (minuteness ) and ekatva (oneness), as does the *Vaiśeṣikasūtra* (3.2.3; 8.1.30); see A. Comba (1987): 47–48. Compare on manas: *Nyāyasūtra* 1.1.16. See also: R.N. Dandekar (1938): 40–59. See on manas in the *Carakasaṃhitā*: R.N. Dandekar (1941); J. Filliozat (1972); S.P. Gupta (1977): 91–101; Jyotir Mitra (1982): 238–247; R.F.G. Müller (1935e), (1952a); A. Roşu (1978).

7 The characterization of buddhi in these verses is based on Vaiśeṣika views; the buddhis are not only many, but they differ according to the organ by the contact of which they arise (see A. Comba, 1987: 53–54).

8 See Cakra's comments.

9 See on rāśi: K.B. Ramakrishna Rao (1962).

10 See on Ca.Śā.1.36: E.H. Johnston (1974): 35; P.V. Sharma (1989a): 24–25. Compare *Buddhacarita* 7.53.

11 See on the ātman in the *Carakasaṃhitā*: Jyotir Mitra (1982): 229–237. See on the bhūtātman (Ca.Śā.1.57): E.W. Hopkins (1969): 39–41; E.H. Johnston (1974): 49–50; A. Roşu (1978): 131, 146–147, 149, 176–177. See on Ca.Śā.1.37–62: A. Roşu (1978): 123, 129, 131–132, 136, 190–191. See on the term bhāva (1.47, 48, 50): F. Zimmermann (1995): 94–95.

12 The five tanmātras according to Cakra.

13 The same as mahat (in Sāṃkhya thought) according to Cakra.

14 Cf. Ca.Śā.1.17.



15 See on the number sixteen in Indian culture: G. Eichinger Ferro-Luzzi (1974): 146–147; J. Gonda (1965a); D.G. White (1996): 36–44. See on quaternary numeration in general in India: G. Tucci (1963).

16 The organism, imagined as a field.

17 See P.V. Sharma (1989a): 24–25.

18 Caraka's list agrees partly with the one from the *Vaiśeṣikasūtras* (3.2.4), partly with another one, found in the *Yājñavalkyasmṛti* (3.174–175). Cf. Su.Śā.1.17. See on the ātmaliṅgas: A. Comba (1987): 54–57; B. Faddegon (1969): 247–259; A. Roşu (1978): 130–131. Atrideva claims (ABI 169) that Caraka's ātmaliṅgas completely agree with those of the *Vaiśeṣikasūtras*.

19 See on Ca.Śā.1.75–76: A. Roşu (1978): 150. See on the ātman in Ca.Śā.1.78: E.H. Johnston (1974): 54. See on prāṇāḥ in the sense of sattva in Ca.Śā.1.77: P.V. Sharma (1989a): 7.

20 See on this subject: A. Comba (1987): 50–53, who is convinced that the verses on the kartṛtva of the ātman reflect a Vaiśeṣika orientation. See on the kartṛtva of the ātman: E. Frauwallner (1956; see index s.v. Seele).

21 See on Ca.Śā.1.86–156: E. Woltz-Gottwald and J. Schmitt (1986).

22 Interpreted as tṛṣṇā (thirst, desire) by Cakra.

23 Caraka's upadhā resembles the same concept as found in the Vaiśeṣikasūtras (6.2.3–4); see A. Comba (1987): 57–58. S. Dasgupta (1975: II, 415–416) is in favour of interpreting it as the Buddhist upādāna, 'grasping' (see S. Dasgupta, 1975: I, 85, 90, 92; II, 415–416). P.V. Sharma (1992d: 183) appears to accept Dasgupta's view.

24 See on dhī: J. Gonda (1963b).

25 Cf. Ca.Sū.1.54; 11.37; Ni.1.3. See A. Roşu (1978): 109.

26 Cf. Ca.Sū.7.51–53; 11.41 and 43; Ni.1.3; Vi.6.6.

27 Cf. Ca.Sū.10.5; Ni.7.10, 19–21; Vi.3; see also Cakra's comments on these passages.

28 See Cakra's comments.

29 See on the *Carakasaṃhitā* and Yoga: Jyotir Mitra (1982): 349–359; A. Roşu (1978): 159 and 192.

30 Compare Ḍalhaṇa ad Su.Ci.29.13 and U.60.20. See also the powers acquired by the use of soma plants (Su.Ci.29.10–13). The extraordinary powers acquired by Yoga are described in the *Pātañjalayogasūtra* (3.16–53); they are also found, for instance, in the *Upāyahṛdaya*, where they are called aiśvarya (see G. Tucci, 1976: retranslation 7), and in the *Mārkaṇḍeyapurāṇa* (see G. Tucci, 1976: notes to the *Upāyahṛdaya*, 16). See on these powers, usually called siddhi: M. Bloomfield (1917); H. Brunner-Lachaux (1975): 432–434; M.E. Burnouf (1973): 291–292, 820–824; E.W. Hopkins (1901), (1905); S. Lindquist (1935); J. Moussaieff Masson (1980): 125–141; N.M. Penzer (1925c); A. Roşu (1997b): 428; R. Schmidt (1921); *F.O. Schrader (1937); L. de la Vallée Poussin (1931); D.G. White (1996): 371–372.

31 See on the concept of mokṣa in the *Carakasaṃhitā*: A. Comba (1987): 58–61; Jyotir Mitra (1982): 353–354; P.V. Sharma (1989a): 24–26.

32 Cf. Bhela Śā.3. See on midwifery in ancient India: G. Mukerji (1929, 1930, 1931); J. Roberton (1846).

33 See on the age of marriage in ancient India: G. Mukerji (1929): 132–140. Cf. A.s.Śā.1.3; A.h.Śā.1.8–9a.

34 Cf. Su.Ci.24.122. The rule is formulated, for example, in the *Viṣṇusmṛti* (36.7) and *Yājñavalkyasmṛti* (3.231). See J. Gonda (1951): 60. See on the gotra system and its

development: J. Brough (1946), (1947), *(1953); R. Fick (1913), (1931); G.S. Ghurye (1972); *S.V. Karandikar (1929); D.D. Kosambi (1950), (1951), (1953); J.E. Mitchiner (1982; see index); R.K. Mookerji (1947): 83–84, 242–243; M. Müller (1859): 380–388; V.G. Rahurkar (1973); H. Zimmer (1914). Several treatises on the gotras are known (see NCC; H. Zimmer, 1914: 6); the *Gotrapravaramañjarī* of Puruṣottama has been edited (by P. Chentsalrao in his *Gotrapravaranibandhakadamba*, Mysore 1900) and *translated into English (J. Brough, 1953); Kamalākarabhaṭṭa's *Pravaradarpaṇa* also has been edited (by P. Chentsalrao in the mentioned collection of texts). The messenger sent to the physician by the patient or his relatives should preferably be of the same gotra (Su.Sū.29.24).

35 See Ca.Śā.2.48. Kaviratna reads twenty-six and argues why his number is the correct one.

36 See on many of these subjects: Bhagwan Dash (1975a).

37 The mahābhūta called ākāśa does not take part in the formation of śukra; equal parts of the remaining four are present in it (Cakra).

38 See on a Buddhist text mentioning many factors preventing conception: F. Huebotter (1932): 7–8.

39 This disorder resembles raktagulma (see Ca.Ni.3 and Ci.5). Bhela (Śā.3.7) describes a disorder of pregnancy called vātodara.

40 See about bhūtas and disorders of pregnancy: Th. Blanchet (1987): 50–55, 74–75.

41 See on bhūta: E. Arbman (1922): 167–221. See on ojohara yakṣas: G.H. Sutherland (1991): 125.

42 The nature of this rakta is a matter of discussion; it is often translated by ovum (R.K. Sharma and Bhagwan Dash; P.V. Sharma), which credits Caraka with modern knowledge he did not possess. The usual meaning of rakta is blood, but a female procreational fluid, resembling blood, which is transformed into the menstrual discharge (called purāṇarudhira in the *Bhelasaṃhitā*, Śā.5.5) when conception does not take place, is meant here. See on sexual fluids in Indian thought: W.D. O'Flaherty (1980): 17–61, (1980c): 331–346, (1981): 17–61.

43 Cf. Bhela Śā.3.8ab; Su.Śā.3.5. The subject is dealt with in many non-medical treatises; see, for example, *Bṛhatsaṃhitā* 75.1. See on the same subject in ancient Iranian culture: B. Lincoln (1988). Theories of conception in the Graeco-Roman world are dealt with in many works; see, for instance: H. Balss (1936); J. Blayney (1986); L.A. Dean-Jones (1996); H. Fasbender (1897): 81–92.

44 Cf. Bhela Śā.3.9, where Kṛṣṇātreya is referred to as an authority; see also Bhela Śā.3.10. Cf. Su.Śā.2.37 (and Ḍalhaṇa's reference to Gayadāsa's interpretation). See also *Atharvaveda* 3.28. See on twins in Indian culture: J. Gonda (1974): 33–34; I. Fischer (1922): 36; J.J. Meyer (1937): II, 165–166; J. von Negelein (1902), (1912): 249. See on the meaning of twins in various cultures and on heavenly twins: U. Bianchi (1987); J.R. Harris (1906); E.S. Hartland (1921); D. Ward (1968); G. Zeller (1990): 15–22.

45 Cf. Bhela Śā.3.11. See on multiple births: A.A. Ayer and A. Girija (1963).

46 Translated as hermaphrodite (Gulabkunverba; R.K. Sharma and Bhagwan Dash; P.V. Sharma). The dviretas is described as possessing both male and female characteristics (strīpuṃsaliṅgin); Cakrapāṇi is uncertain about the meaning of this term and offers two different explanations, which have in common that the secondary sexual characteristics do not develop in a dviretas when the male and female contributions to the bīja are equal, because they only manifest themselves at puberty when there was either an excess of śukra or rakta in the bīja.



47 The term bīja often denotes those parts of the embryo which are the origin of later organs or organ systems; it appears to correspond here to the earliest stages of the development of the embryo, unknown in āyurveda for obvious reasons. See Cakra's comments on the term bīja (ad Ca.Śā.2.31–36).

48 Cf. Bhela Śā.3.8cd.

49 A dviretas with damage (upatāpa) to the bīja differs from the first-mentioned type according to Cakra, who is again in doubt about the correct interpretation. Compare the types of hermaphrodite mentioned in Pali literature (see Jyotir Mitra, 1985: 292).

50 Cakra says that indriya is a synonym of śukra; a pavanendriya ejaculates air (pavana) instead of sperm during intercourse. Cf. A.s.Śā.2.22.

51 Cakra is of the opinion that the sexual abnormalities described by Suśruta under the names of āsekya, saugandhika and kumbhīka belong to the type called saṃskāravāha in the *Carakasaṃhitā*. The term saṃskāravāha is not explained by Cakra. Cf. A.s.Śā.2.23.

52 Impotence (Gulabkunverba); sterility (R.K. Sharma and Bhagwan Dash; P.V. Sharma). Cakra equates the klība with the ṣaṇḍa of Suśruta.

53 A male with hypospadia (Gulabkunverba; R.K. Sharma and Bhagwan Dash); a man with a curved member (P.V. Sharma; Yogīndranātha). Kaviratna agrees with Gaṅgādhara in considering a vakrin to be the same as Suśruta's āsekya; he remarks that some regard a vakrin as identical with Suśruta's kumbhīka. However, the meaning of vakra is not clear at all in this context; Cakra says that the sperm of a vakrin does not reach the uterus.

54 Cakra interprets pratigha (resistance) as aversion to intercourse or an abnormal position of the female partner.

55 Cakra equates the īrṣyārati with Suśruta's īrṣyaka, who can only produce an erection when looking at the intercourse of another couple. Cf. A.s.Śā.2.27.

56 See on perversions in Indian literature: W. Gampert (1939): 149–151; J.J. Meyer (1952): 242. See on eunuchs, transvestism, homosexuality, etc., in India: N.J. Bradford (1983); W.N. Brown (1927); G.M. Carstairs (1956), (1957); W. Doniger (1997); R.P. Goldman (1993); S. Nanda (1990); W.D. O'Flaherty (1980); N.M. Penzer (1925b); *A.H. Prasad (1991); L.W. Preston (1987); *S.K. Sharma (1989); K. Shetty (1990); E. Thurston (1975): 396–397; M.D. Vyas and Y. Shingala (1987). See on androgyny in Indian culture: J.J. Meyer (1937; see index); W.D. O'Flaherty (1980): 297–334.

57 Cf. Su.Śā.2.38–43; A.s.Śā.2.28.

58 The child may be female, male, or neither male nor female (the tṛtīyā prakṛtiḥ or napuṃsaka). Cf. Su.Śā.3.34. See on napuṃsaka: M. Angot (1993–94); R.P. Goldman (1993): 395; R.F.G. Müller (1963d). A male child was thought to reside in the right side of the womb, a female child in the left side; this opinion was also common among Greek physicians (see H. Oertel, 1905: 188–190). See on the symbolic meanings of left and right and their connection with anything female, respectively male: V. Das (1977): 95–104; J. Gonda (1972), (1975): II, 225; J. von Negelein (1928); H. von Stietencron (1972): 113–127.

59 Compare Ca.Śā.2.23 and Su.Śā.3.13.

60 Ākāśa is absent (see Cakra ad Ca.Śā.2.31). Compare Śā.1 and 4, where the five mahābhūtas take part in the formation of the embryo.

61 The transmigrating ātman, choosing the foetus as its new abode. Cf. Ca.Śā.2.31–38.

62 In particular its type of sattva.

63 Ca.Śā.2.36 adds rajas and tamas. Cf. Bhela Śā.3.17–20.

64 Four very subtle (susūkṣma) bhūtas (the tanmātras of Sāṃkhya) are among these entities.

Cakra refers to the transmigrating ātivāhikaśarīra of Sāṃkhya; see on the ātivāhikaśarīra: W.D. O'Flaherty (1980b): 16–17.

65 See Kaviratna's notes on these verses.

66 Daiva and pauruṣa are defined (Ca.Vi.2.44ab). Cf. Ca.Vi.3.29–35. Pravṛtti and nivṛtti are defined too (Ca.Vi.2.44cd); see Cakra's remarks on their interpretation; see on pravṛtti and nivṛtti: G. Bailey (1983): 42–57; O. Strauss (1911).

67 Compare Bhela Śā.6; Su.Śā.3; the garbhāvakrānti chapter of the Śārīrasthāna of the *Kāśyapasaṃhitā*. See on the term garbhāvakrānti, its uses and meanings: A. Roşu (1978): 163, 171, 172, 189; E. Windisch (1908): 31–33. See also R.F.G. Müller (1963c) and Kaviratna's remarks.

68 See on jīva in the *Carakasaṃhitā*: E. Windisch (1908): 52–56.

69 Cakra emphasizes (ad Ca.Vi.3.25) that this Bharadvāja is not the one who is mentioned in Ca.Sū.1 as Ātreya's teacher.

70 See on these six factors: A. Roşu (1978): 172; M. Sinha and P.V. Tewari (1992); E. Windisch (1908): 52. The same set of six bhāvas is known to the *Saṃgītaratnākara* (1.2.44). Sattva is mentioned as an associated factor (aupapāduka), a term recurring at Ca.Vi.3.13 and 14; Cakra explains it as the factor producing the link between the ātman and a body. E. Windisch (1908: 52) was struck by the juxtaposition of ātman and sattva; he regarded the latter as a term of Buddhist origin. The *Bhelasaṃhitā* (Śā.6.1) employs aupapādaka in the same meaning as Caraka's aupapāduka; sattva is called aupapādika in the *Kāśyapasaṃhitā* (73). See on aupapāduka and related terms (aupapāduka in Buddhist hybrid Sanskrit; opapātika in Pali; uvavāiya in Jain Prakrit): E. Hultzsch (1919); A. Roşu (1978): 180–193; J. Takakusu (1966): 3; E. Windisch (1908): 184–194.

71 Tvac replaces the more usual rasa in this list. See S.W. Jamison (1986).

72 The Vedic term for the large intestine is vaniṣṭhu (see J. Filliozat, 1975: 126; J. Schwab, 1886: 128–129).

73 Cakra remarks that the vapāvahana is called tailavartikā (compare Cakra ad Ca.Śā.7.10 and Vi.5.8). Compare *Mahābhārata*, Śāntiparvan 305.6 (ed. Poona); *Agnipurāṇa* 369.31–32ab and 370.20ab; *Saṃgītaratnākara* 1.2.45. See on the vapā in Vedic literature: J. Filliozat (1975): 126; J. Schwab (1886): 111–121.

74 Compare *Mahābhārata*, Śāntiparvan 305.5 (ed. Poona); *Agnipurāṇa* 369.32cd and 370.19cd; *Saṃgītaratnākara* 1.2.46.

75 See on this concept of the ātman: E. Windisch (1908): 53.

76 See on the technical meaning of this term: G. Oberhammer (1991): 112–115. See also: M. Biardeau (1964).

77 Compare *Saṃgītaratnākara* 1.2.48.

78 Compare *Saṃgītaratnākara* 1.2.56ab.

79 Compare *Saṃgītaratnākara* 1.2.47.

80 Ca.Śā.3.13 uses the rare term spṛkśarīra (see A. Roşu, 1978: 180). Compare Ca.Śā.3–13 and Su.Śā.3.33.

81 The four classes of organisms are mentioned: jarāyuja (placentalia), aṇḍaja (oviparous animals), svedaja (organisms generated from moisture) and udbhijja (organisms generated from the earth). See Cakra's comments on this classification, already known to the *Aitareyopaniṣad* (3.3), and also found in the *Manusmṛti* (1.43–46) and many other works; a less common threefold scheme (aṇḍaja, jīvaja, ubbhijja) occurs in the *Chāndogyopaniṣad* (6.3.1). Cf. Su.Sū.1.22; Bhela Śā.4.4 and 5.2. The four classes correspond to the four yonis of Buddhist literature (see, for instance: *Milindapañha* in I.B. Horner, 1963: I, 177–179), with this difference that the fourth class is called opapātika in Pali, (a)upapāduka in Sanskrit texts. See on the classifications of living beings: S.Ch. Banerji (1972): 14–17, (1991): 73–77; J.L. Bhaduri, K.K. Tiwari, Biswamoy Biswas (1971): 425–434; F. Edgerton's Buddhist hybrid Sanskrit dictionary (s.vv. upapāduka and aupapāduka); the Pali dictionaries (s.v. opapātika and yoni); E. Frauwallner (1956): 267; W. Halbfass (1980): 292–295, (1991): 317–320; E. Hultzsch (1919): 224–226; R.F.G. Müller (1935); H.S. Rao (1957); P. Rolland (1972): 130–131; A. Roşu (1978): 181–182; B. Seal in B.K. Sarkar (1974): I, 318–328; B. Seal (1985): 177–201; A.M. Shastri (1969): 292–293; B.K. Smith (1991); S. Sundara Rajan (1988); Vishnu-Mittre (1970); Wilson's translation of the *Viṣṇupurāṇa* 31, n.5; E. Windisch (1908): 191–192; H.Zimmer (1879): 74–77. See for the Jaina terminology: C. Caillat (1965): 298; P.S. Jaini (1980): 222–224; H.S. Rao (1957): 258–259, 279; B. Seal (1985); W. Schubring (1962): 139–142; S. Stevenson (1970): 99–101. See also *Bhāgavatapurāṇa* 3.10 (Sanyal's translation I, 173–174).



82 The embryo, as an assemblage of various parts, is compared to a kūṭāgāra and a chariot (3.14). See Cakra on different interpretations of kūṭāgāra. The cire-perdue method of casting images is referred to at 3.16; beeswax moulds are called madhūcchiṣṭavigraha. Beeswax (madhūcchiṣṭa, madhuśeṣa, sikthaka) is repeatedly employed in āyurveda (see, for example: Ca.Sū.3.22, 5.25, Ci.7.121, 11.7; A.h.Ci.3.75, 19.78 and 84). See on the uses of wax in India: P.K. Gode (1952c). See on cire-perdue casting in India: M.V. Krishnan (1976); A. Michaelis (1986); M.K. Pal (1978): 55–61, 206–219.

83 Cf. Su.Śā.3. See on Indian embryology, dealt with in many non-medical texts as well: R. Barkhuis (1995): I, 171–173; Bhagwan Dash (1975a); C. Caillat (1974); J. Jolly (1901): 53–55 (C.G. Kashikar 66–68); Jyotir Mitra (1985): 296–298; N.H. Keswani (1963); F.B.J. Kuiper (1970); R.F.G. Müller (1928): 248–249 and (1955a); P. Rolland (1972); W. Schubring (1962): 141–142; E. Windisch (1908): 87–89. See also H. Fasbender (1897): 41–48. Non-medical texts dealing with embryology are, for example: the *Garbhopaniṣad*, *Piṇḍopaniṣad*, *Mahābhārata* (see J.J. Meyer, 1952: 367–371), *Agnipurāṇa*, Pretakalpa of the *Garuḍapurāṇa*. A Buddhist text discussing embryology is the *Garbhasūtra* (see F. Huebotter, 1932).

84 Cf. Ca.Śā.1. Four mahābhūtas are mentioned at Ca.Śā.2.26. Cf. Su.Śā.3.3.

85 I.e., the ātman; numerous synonyms are listed. See A. Roşu (1978): 161.

86 Guṇa means guṇin (= mahābhūta) here according to Cakra.

87 Compare Ca.Śā.4.5–8 and Su.Śā.3.4.

88 The *Saṃgītaratnākara* of Śārṅgadeva (adhyāya 1, piṇḍotpattiprakaraṇa 23ab) calls it a kalala, because it is still a fluid mass. Cf. Su.Śā.3.18.

89 See on piṇḍa: W.D. O'Flaherty (1980b): 6–9; C. Suneson (1991).

90 Ghana means that it is like a granthi (a kind of tumour); it may be elongated like a peśī or globular like an arbuda (a kind of tumour) (see Cakra). See on the terms for stages of the development of the embryo in Pali literature: I.B. Horner (1963): I, 55, n.1; C. Suneson (1991). The *Saṃgītaratnākara* of Śārṅgadeva (adhyāya 1, piṇḍotpattiprakaraṇa 23cd) employs the terms ghana piṇḍa, peśī and īṣadghana arbuda; one of its commentaries, the *Kalānidhi* of Kallinātha, explains arbuda as a structure resembling the bud (mukula) of a śālmalī flower. See for the stages of embryonal development and the terms designating them found in the pariśiṣṭa of Yāska's *Nirukta*, the *Mahābhārata*, *Mārkaṇḍeyapurāṇa* (11.2–3), *Vāyupurāṇa*, *Viṣṇudharmottarapurāṇa* (II.114.1–5), Śrīdharī's commentary on the

*Bhāgavatapurāṇa*, Sureśvara's *Taittirīyopaniṣadbhāṣyavārttika*, and Vaidyarāja's *Sukhabodha*: C. Suneson (1991).

91 See Bhagwan Dash (1975a): 7–8.

92 Cf. Su.Śā.3.18. Compare also *Saṃgītaratnākara* 1.2.24cd–26ab. See Bhagwan Dash (1975a): 8–9.

93 Laghu is usually a property of vāta (see Ca.Sū.1.59).

94 Compare Ca.Śā.3.10, where preraṇa is ātmaja.

95 Cf. Ca.Śā.5.5 and 7.16. Compare Ca.Śā.4.12 and Su.Śā.1.19.

96 The cravings of a pregnant woman are usually called dohada. See on dohada: M. Bloomfield (1920); O. Böhtlingk (1901a); J.C. Jain (1947): 149–150; H. Lüders (1898): 2–5; G. Obeyesekere (1963); K.A. Padhye (1924); N.M. Penzer (1924c): I, 221–228. A particular dohada was regarded as a sign pointing to the future character of the child; see on this subject: M. Bloomfield (1920): 6–7; *Thusa Jātaka* (No. 338). Dohada is a phenomenon also occurring in trees; see M. Bloomfield (1920); J. Gonda (1963): 260; R. Krishnamurthy (1995): 337–338; J.J. Meyer (1937): I, 237, Anm. 1, and III, 222; N.M. Penzer (1924): I, 221; K.R. Pisharoti (1935a); R. Syed (1990): 83. See on the longings of pregnant women in Graeco-Roman medicine: E.D. Baumann (1934a): 256–257; P. Diepgen (1937): 158–159.

97 Cf. Su.Śā.3.18–21. See on Indian attitudes towards the cravings: N. Rizvi (1986): 235–236.

98 Cf. Su.Śā.3.14–15.

99 Cf. Su.Śā.3.16.

100 See Bhagwan Dash (1975a): 9.

101 Cf. Su.Śā.3.30. See also *Saṃgītaratnākara* 1.2.36cd–38ab.

102 See on the duration of pregnancy in the Indian tradition: R.F.G. Müller (1928): 237–238.

103 Cf. Ca.Śā.6.23; Su.Śā.3.31.

104 A macerated child (pūtiprajā) is born in such a case.

105 A vārttā is a child with largely female characteristics without being fully female. Cakra did no longer understand the precise meaning of the term.

106 A tṛṇaputrika is a predominantly, but not fully, male child.

107 Cf. Su.Śā.1.18. Compare the classification of *Manusmṛti* 12.40–51.

108 The *Bṛhatsaṃhitā* describes a surasattva (67.111cd).

109 A related type, called niśācarasattva, is described in the *Bṛhatsaṃhitā* (67.113ab).

110 A piśācasattva is described in the *Bṛhatsaṃhitā* (67.113cd).

111 A related type, called tiraścīnasattva, is described in the *Bṛhatsaṃhitā* (67.114ab).

112 Cf. Su.Śā.4.81–98ab; *Saṃgītaratnākara* 1.2.72–74. See on the sattva typology: K.C. Dube, A. Kumar and S. Dube (1983); S.P. Gupta (1977): 330–340; S. Lienhard (1959): 86–90; G.J. Meulenbeld (1997): 197–199; R.F.G. Müller (1964b); R.K. Sen (1954); M.G. Weiss (1980): 107–108. Compare the descriptions of persons with a surasvabhāva, narasvabhāva, rakṣaḥprakṛti, piśācaprakṛti and tiryakprakṛti in Samudra's *Sāmudrikaśāstra* (2.64cd–66); the same text characterizes individuals with a suraprakṛti, vidyādharasvabhāva, gandharvaprakṛti, yakṣaprakṛti, rākṣasasvabhāva, piśācaprakṛti, narasvabhāva, kapiprakṛti, ahisvabhāva, kharaprakṛti, biḍālasvabhāva, and siṃhaprakṛti (5.33–44). Compare also the sāttvika, rājasa and tāmasa types of beings in L. Rocher (1980): 66–67.

113 Vibhūti is rendered as greatness (Gulabkunverba; P.V. Sharma) and potentiality (R.K. Sharma and Bhagwan Dash).

114 Cakra says that Dakṣa, one of the Prajāpatis, is meant, which, in itself, is not unusual (see A. Holtzmann, 1884, 232). See on the mind-born sons of Brahmā, called the Prajāpatis: G. Bailey (1983): 61–62; A. Holtzmann (1884): 207; J.E. Mitchiner (1982); H.H. Wilson's translation of the *Viṣṇupurāṇa* (42–43).



115 This statement may be remarkable, because Brahmā is often identified with the ahaṃkāra (see G. Bailey, 1983). See on ahaṃkāra: M. Biardeau (1965); J.A.B. van Buitenen (1957a). See on ahaṃkāra in the *Carakasaṃhitā*: A. Roşu (1978).

116 The solar deity in this context.

117 Compare Ca.Sū.6.4–8; ādāna is the characteristic of the half of the year in which the sun courses northwards (udagayana, uttarāyaṇa). Cakra explains ādāna by grahaṇa (grasping).

118 See on these deities, usually eight in number, for example: Dowson; A.T. Gopinatha Rao (1971): II, 2, 550–553; Hopkins; M. and J. Stutley (1977).

119 See on these deities: H.W. Bodewitz (1973): 88–89; L. Renou (1963).

120 See on Ca.Śā.5.5: A. Roşu (1978): 133–134. Compare the adhyātmadevatās of the *Bhelasaṃhitā* (Śā.7.8).

121 See on the meaning of loka in this context: A. Roşu (1978): 136.

122 Sarvaloko 'ham iti viditvā.

123 Compare Ca.Śā.2.44cd on these terms.

124 Compare *Buddhacarita* 12.24 (and the notes in E.H. Johnston's translation).

125 Compare Cakra ad Ca.Sū.1.49.

126 These secretions are not called mala when they serve to lubricate body canals (srotas), says Cakra.

127 Excessive pāka occurs when the transforming fires are too great in intensity. Cakra remarks that some read aparipakva, which would mean that dhātus loaded with too much immature matter (āma) are included among the malas.

128 Cakra says that excitation denotes both increase and decrease; this meaning of (pra)kopa would be very unusual.

129 Cakra remarks that faeces, etc., if not exceeding their proper measure, should be included.

130 Or the guda in the vicinity of the pakvāśaya, i.e., the uttaraguda (Cakra).

131 One of these is the ojas (Cakra).

132 Cf. Bhela Śā.4.30; Su.Śā.3.32.

133 Cf. Bhela Śā.4.32.

134 Explained as niṣyanda (oozing out) by Cakra; he characterizes it as dhātuniṣyanda in his comments ad Ca.Śā.4.27. The term upasneha is used in the same context in the *Suśrutasaṃhitā* (Śā.3.31) and *Aṣṭāṅgasaṃgraha* (Śā.2.16, 17). It also occurs at Su.Ni. 7.6cd–7ab, where Gayadāsa and Ḍalhaṇa regard it as the transudation, the leakage of fluids, from a new pitcher. Compare the *Madhukośa* ad *Mādhavanidāna* 35.21–24, where upasneha elucidates the pathological processes in parisrāvyudara and dakodara.

135 The term is used in the same context at Ca.Śā.4.27, where Cakra compares it with the hatching of eggs. Compare A.s.Śā.2.16.

136 Cakra says that it is called amarā in the vernacular; compare Cakra ad Ca.Śā.3.6, where he equates jarāyu with amarā (incorrectly, according to P.V. Sharma's critical notes). Compare also Ḍalhaṇa ad Su.Śā.4.24 (aparā = amalā or amarā) and Ci.15.17 (aparā = jarāyu = āvala); Aruṇa ad A.h.Śā.1.84 (jarāyu = aparā) and 2.39 (aparā = jarāyu); glosses ad *Bhāvaprakāśa*, cikitsā 3.206 (aparā = śrīvara) and 70.131 (aparā = āmbara).

137 Cf. Ca.Śā.4.27; Su.Śā.3.31.

138 Cf. Ca.Vi.3.38.

139 Cf. Bhela Śā.7; Su.Śā.7.

140 Cf. Bhela Śā.7.1. Compare the seven layers of the *Suśrutasaṃhitā* (Śā.4.4 and 5.6); the *Hastyāyurveda* (III.6) also has seven layers.
141 I.e., holding a watery fluid.
142 I.e., holding blood.
143 The first layer is the seat of sidhma in the *Suśrutasaṃhitā* (Śā.4.4).
144 The fourth layer is the seat of kilāsa in the *Suśrutasaṃhitā* (Śā.4.4).
145 The same view is found in the *Bhelasaṃhitā* (Śā.7.1).
146 The fifth layer is the seat of kuṣṭha in the *Suśrutasaṃhitā* (Śā.4.4).
147 The same view is found in the *Bhelasaṃhitā* (Śā.7.1).
148 The same view is found in the *Bhelasaṃhitā* (Śā.7.1). The seventh layer is the seat of vidradhi in the *Suśrutasaṃhitā* (Śā.4.4).
149 See Cakra's comments. Compare on tāmyati: Ca.Sū.17.64; *Madhukośa* ad *Mādhavanidāna* 2.70 and 12.23.
150 Cakra: arus = vraṇa (ulcer).
151 Compare Bhela Śā.7.1, where the same views are found.
152 Cf. Su.Śā.5.3.
153 See the tables in the translations by R.K. Sharma and Bhagwan Dash and by P.V. Sharma; see also A.F.R. Hoernle (1978): 22–23. See on Indian osteology: C. Chakraberty (1923): 6–17; S. Dasgupta (1975): II, 284–287; Hariprapanna's *Rasayogasāgara*, upodghāta 170–178; J.R. Haldar (1977): 31–37; A.F.R. Hoernle (1978); Jyotir Mitra (1985): 77–85; P. Kutumbiah (1969): 6–18. The bones are also three hundred and sixty in the *Bhelasaṃhitā* (Śā.7.2), but three hundred in the *Suśrutasaṃhitā* (5.18). Their number is three hundred and twenty in elephants (*Hastyāyurveda* III.6). Non-medical texts dealing with osteology are the *Viṣṇusmṛti* (and the commentary of Nanda Paṇḍita), *Yājñavalkyasmṛti* (and the commentaries of Aparārka, Vijñāneśvara, Śūlapāṇi, and Mitramiśra), *Agnipurāṇa*, *Viṣṇudharmottarapurāṇa*, and the treatise called *Śārīrapadminī* (see A.F.R. Hoernle, 1978). The verses on osteology of the *Saṃgītaratnākara* mention three hundred and sixty bones (1.2.90cd); Dhanvantari's number of three hundred is also referred to (1.2.92ab). Information on the bones of the human body is also found in the *Atharvaveda* and *Śatapathabrāhmaṇa* (see A.F.R. Hoernle, 1978: 104–114). See on osteology in a Buddhist text: F. Huebotter (1932).
154 See on the teeth and their sockets: A.F.R. Hoernle (1978): 182.
155 See A.F.R. Hoernle (1978): 122–123.
156 See A.F.R. Hoernle (1978): 123–124.
157 Carpus and tarsus according to A.F.R. Hoernle (1978: 124–128).
158 See A.F.R. Hoernle (1978): 128–129.
159 These are the malleoli.
160 A.F.R. Hoernle: styloid processes, wrist-bones.
161 See on forearms and lower legs: A.F.R. Hoernle (1978): 129–130.
162 The kneecaps according to A.F.R. Hoernle.
163 The elbow-pans (olecranon) according to A.F.R. Hoernle (1978: 25–26), who supposed jānukapālikā, because it is preceded by jānu, to be an error for kapālikā; a non-medical parallel version has kapola (elbow-pan) instead of jānukapālikā. See also on jānu and kapālikā: A.F.R. Hoernle (1978): 131–133.
164 A.F.R. Hoernle (1978: 25) was of the opinion that aṃsa, being superfluous, is a very ancient false repetition, due to the immediately following aṃsaphalaka. He supplied the two items by making the wrist-bones four in number. See also A.F.R. Hoernle (1978): 133–138.



165 See A.F.R. Hoernle (1978): 138–141.
166 See A.F.R. Hoernle (1978): 133–138.
167 See A.F.R. Hoernle (1978): 158–168 (trachea, bronchi).
168 See A.F.R. Hoernle (1978): 181–182.
169 See A.F.R. Hoernle (1978): 152–156.
170 See A.F.R. Hoernle (1978): 152–156.
171 See A.F.R. Hoernle (1978): 148–152.
172 See A.F.R. Hoernle (1978): 156–158.
173 See A.F.R. Hoernle (1978): 141–144.
174 See A.F.R. Hoernle (1978): 144–148.
175 See A.F.R. Hoernle (1978): 145–148.
176 See A.F.R. Hoernle (1978): 145–148.
177 See on hanvasthi and hanumūlabandhana: A.F.R. Hoernle (1978): 173–177.
178 See A.F.R. Hoernle (1978): 177–181.
179 See A.F.R. Hoernle (1978): 172–173.
180 See A.F.R. Hoernle (1978): 168–172. See the criticisms of Kaviratna and A.F.R. Hoernle (1978: 27–31, 49–52, 88–90) concerning Gaṅgādhara's recension of the osteological list. See A.F.R. Hoernle's remarks (1978: 34–37) on Cakrapāṇidatta's comments.
181 Cf. Bhela Śā.7.3.
182 Compare Ca.Sū.29.3, where navel and muscular tissue are replaced by the two temples. Compare Bhela Śā.7.3, where the same ten seats are enumerated as at Ca.Śā.7.9. The *Kāśyapasaṃhitā* (Śā.4) also mentions ten prāṇāyatanas.
183 See on the kloman: Ca.Vi.5.8.
184 Remarkable is the absence of the gall-bladder in āyurvedic anatomy. This organ may be mentioned as halīkṣṇa in the *Atharvaveda* (2.33.3) (see S. Dasgupta, 1975: II, 288).
185 See on the kidneys: J.R. Haldar (1977): 41.
186 Also called purīṣādhāna (Ca.Sū.20.8; Śā.3.6). Absent from the corresponding lists of *Aṣṭāṅgahṛdayasaṃhitā* (Śā.3.12) and *Kāśyapasaṃhitā* (p.76).
187 Absent from the list of A.h.Śā.3.12.
188 Absent from the list of the *Bhelasaṃhitā* (Śā.7.4), which also has fifteen items, but counts each kidney separately. Also missing in the list of A.h.Śā.3.12.
189 Uttara- and adharaguda are absent from the list of A.h.Śā.3.12. The list of the *Kāśyapasaṃhitā* (p.76) has guda.
190 The *Aṣṭāṅgahṛdayasaṃhitā* (Śā.3.12) has antra.
191 Cakra says that vapāvahana is the seat of medas; it is also called tailavartikā. Absent from the list of A.h.Śā.3.12. The *Kāśyapasaṃhitā* (76) has vapā.
192 Compare also the lists of the *Suśrutasaṃhitā* (Ci.2.12cd–13ad), Āḍhamalla (ad (*Śārṅgadharasaṃhitā* I.4.4cd–5ab), Ṭoḍara (II: 4.225), and *Yogaratnākara* (p.648). See on the viscera in Indian medicine: R.F.G. Müller (1935d).
193 Compare Ca.Vi.8.117, where the measurements of many parts of the body are given. See also the lists of pratyaṅgas of Bhela Śā.7.5, Su.Śā.5.4 and the *Kāśyapasaṃhitā* (p.76–77: eighty-seven items).
194 The *Bhelasaṃhitā* lists two jaṅghās (legs) and two piṇḍikās, not specified as jaṅghāpiṇḍikās. The jaṅghāpiṇḍikās form part of the list of the *Kāśyapasaṃhitā*.

195 A group of muscles of the thigh, probably the quadriceps; also mentioned in *Bhela-* and *Kāśyapasaṃhitā*. The *Suśrutasaṃhitā* does not mention the piṇḍikās as pratyaṅgas, but lists the arms and thighs. Piṇḍikā, when unspecified, usually means calf.

196 The *Bhelasaṃhitā* has two parts called sphic and two called nitamba. Sphic is mentioned in the list of the *Suśrutasaṃhitā*; it is absent from the list of the *Kāśyapasaṃhitā*, but restored as one of its items by the editor.

197 Mentioned in all the lists.

198 Not listed in the *Suśrutasaṃhitā*.

199 See Cakra's explanation of the term, rarely used in this sense. Ukhā also denotes a particular part of the thigh (MW; Mayrhofer, 1956). Vessels called ukhā are mentioned at Ca. Ci.12.50 (see P.V. Sharma's edition; other editions have uṣā; see on the vessel: W. Rau, 1972) and A.s.Sū.26.7. The ukhā is replaced by kakṣa (armpit) in the *Suśrutasaṃhitā* (see on kakṣa: S.W. Jamison, 1987); the armpits are absent from the lists of *Bhela-* and *Kāśyapasaṃhitā*.

200 Mentioned in all the lists (restored as an item of the list by the editor of the *Kāśyapasaṃhitā*).

201 Cakra explains that the kakundaras are the elevated or projecting (unnata) parts above the buttocks, which may point to the cristae iliacae. Interpreted as cavities of the loins (MW; Mayrhofer, 1956), flanks (Gulabkunverba), hips (R.K. Sharma and Bhagwan Dash), ischial tuberosities (P.V. Sharma; Hemarājaśarman). Mentioned in *Bhela-* and *Kāśyapasaṃhitā*; absent from the list of the *Suśrutasaṃhitā*. The kukundara is a marman (Su.Śā.6.26).

202 Literally, the head of the urinary bladder. The part below the navel according to Cakra. Interpreted as pelvis (Gulabkunverba; R.K. Sharma and Bhagwan Dash); pubis (P.V. Sharma). The *Suśrutasaṃhitā* has basti, the *Bhelasaṃhitā* basti and śīrṣa, the *Kāśyapasaṃhitā* basti and bastiśiras. Compare bastiśiras at Ca.Vi.8.117 and bastiśīrṣa at Ca.I.10.12.

203 Mentioned in all the lists.

204 Mentioned in all the lists.

205 Absent from the other lists. Explained as the hard (kaṭhina) parts located at the sides (pārśva) of the throat. Interpreted as shoulders (Gulabkunverba), tonsils (R.K. Sharma and Bhagwan Dash). Compare the upajihvikās, which are by some regarded as the tonsils. P.V. Sharma prefers the variant bhujau (arms), but it is preferable to retain the lectio difficilior; the absence of any separate mention of the legs makes it improbable that bhujau is a better reading than the variant śuṣmabhuvau, accepted by Cakra.

206 Arm musculature (Gulabkunverba); the muscular portion of the arms (R.K. Sharma and Bhagwan Dash); forearm (P.V. Sharma). Probably the biceps (compare jaṅghā- and ūrupiṇḍikā). The *Bhelasaṃhitā* has bāhu (arm). The *Kāśyapasaṃhitā* also mentions the bāhupiṇḍikās.

207 Mentioned in all the lists.

208 Absent from the *Suśrutasaṃhitā*.

209 Absent from the *Suśrutasaṃhitā*.

210 Absent from the *Suśrutasaṃhitā*.

211 Absent from *Suśruta-* and *Kāśyapasaṃhitā*.

212 Absent from *Suśruta-* and *Kāśyapasaṃhitā*. Galaśuṇḍikā is also the name of a disease (Ca. Sū.18.20 and 28.14).

213 One under the tongue and one on or above the tongue according to Cakra. Interpreted as tonsils (Gulabkunverba; P.V. Sharma; Hemarājaśarman; PW); epiglottis and posterior part of the tongue (R.K. Sharma and Bhagwan Dash). Compare śleṣmabhū. Absent from the *Bhelasaṃhitā* and *Suśrutasaṃhitā*. Upajihvikā is also the name of a disease (Ca.Sū.18.19; Ci.12.77).



214 See Cakra's explanation. Absent from the *Bhela-* and *Suśrutasaṃhitā*.

215 Mentioned in all the lists (restored in the list of the *Kāśyapasaṃhitā* by the editor).

216 The pinnae according to the Gulabkunverba translation, Hemarājaśarman, and P.V. Sharma; the earholes according to R.K. Sharma and Bhagwan Dash; the auditory passages (M. Mayrhofer, 1976; MW); the external ears (PW). Cakra says that the āvartakas of the ears are meant, which may point to the auditory passages (āvartaka = depression) or to the conchae and their convolutions (āvartaka). Absent from the *Suśrutasaṃhitā*. Compare karṇaputraka.

217 The conchae, i.e., the external portions of the ears (Cakra; Gulabkunverba; R.K. Sharma and Bhagwan Dash; MW); the lower parts of the pinnae (P.V. Sharma); the tragus (Hemarājaśarman). Also mentioned at Ca.Śā.8.51 (tragus according to P.V. Sharma, and R.K. Sharma and Bhagwan Dash). Absent from *Bhela-* and *Suśrutasaṃhitā*, which mention the ears (karṇa); the *Kāśyapasaṃhitā* adds the two ears to the karṇaśaṣkulīs and -putras.

218 The eye sockets (Gulabkunverba; R.K. Sharma and Bhagwan Dash; P.V. Sharma); the eyeballs (Cakra: akṣigolaka; Hemarājaśarman; PW); the superciliary ridges (MW). Absent from the *Suśrutasaṃhitā*.

219 Absent from *Kāśyapa-* and *Suśrutasaṃhitā*.

220 The inner corners of the eyes (see Cakra; Ḍalhaṇa ad Su.U.1.16; R.K. Sharma and Bhagwan Dash; MW; PW); the pupils (Gulabkunverba; P.V. Sharma; MW; PW). *Bhela-* and *Suśrutasaṃhitā* mention the eyes; the *Kāśyapasaṃhitā* lists both the eyes and the pupils (akṣitāraka).

221 Absent from the *Bhelasaṃhitā*.

222 Nape (Gulabkunverba); thyroid (R.K. Sharma and Bhagwan Dash; P.V. Sharma). Cakra gives ghāṭā as a synonym. See on avaṭu as the nape of the neck: Ḍalhaṇa ad Su.Sū.35.12 and U.6.27; it is the same as the marman called kṛkāṭikā. Not mentioned in the other lists.

223 Also mentioned in the list of the *Kāśyapasaṃhitā*.

224 Cf. Su.Śā.5.4.

225 Caraka omits the extra orifices in females. Cf. Su.Śā.5.10. Later treatises add the brahmarandhra in the crown of the head (e.g., *Bṛhadyogataraṅgiṇī* 1.134ab–137).

226 The same number is mentioned in the *Suśrutasaṃhitā* (Śā.5.29), *Aṣṭāṅgahṛdayasaṃhitā* (Śā.3.17), *Aṣṭāṅgasaṃgraha* (Śā.5.49), and *Kāśyapasaṃhitā* (p.66; they are said to originate from the mastuluṅga, i.e. the brain tissue, which may mean that nerves are meant). Non-medical texts, for example the *Visuddhimagga*, also acknowledge a number of nine hundred; see: J.R. Haldar (1977): 39–40 and Jyotir Mitra (1985): 75–77. The same number is found in the *Saṃgītaratnākara* (1.2.95ab). The *Bhelasaṃhitā* employs the term snāyu, but does not specify their number in its Śārīrasthāna. The number of snāyus in elephants is 5,000 in the *Hastyāyurveda* (III.6). Snāyu is a term covering various anatomical structures (ligaments, tendons, nerves); see C. Chakraberty (1923): 29–34; *Saṃjñāpañcakavimarśa* 12–18. See also: Su.Śā.5.30–36; Ḍalhaṇa ad Su.Sū.25.21 and U.51.52; A.s.Śā.5.49–53. Snāyus are mentioned as a major constitutent of the body, derived from the father, in the *Mahābhārata* (Śāntiparvan 5 and 24; ed. Poona).

227 A sirā, if distinguished from a dhamanī, is usually a vein.

228 The same number is mentioned in the *Suśrutasaṃhitā* (Śā.7.3), *Aṣṭāṅgahṛdayasaṃhitā*- (Śā.3.19cd–20ab), *Aṣṭāṅgasaṃgraha* (Śā.6.2), and *Kāśyapasaṃhitā* (p.66; see also p.77). The *Bhelasaṃhitā* does not specify the number of sirās, but refers to 3,000,060 networks (jāla) of these structures (Śā.4.27); see on sirā also Bhela Sū.20. The number of sirās is also seven hundred in elephants (*Hastyāyurveda* III.6). See on sirā: *Saṃjñāpañcakavimarśa* 49–75.

229 A dhamanī, if distinguished from a sirā, is usually an artery.

230 The same number is found in the *Kāśyapasaṃhitā* (p.66). The number of dhamanīs is twenty-four in the *Suśrutasaṃhitā* (Śā.9.3–10), *Aṣṭāṅgahṛdayasaṃhitā* (Śā.3.39–40ab) and *Aṣṭāṅgasaṃgraha* (Śā.6.9–13). The *Bhelasaṃhitā* refers to ten dhamanīs connected with the heart (Ni.7.2, 8.3 and 8), which divide themselves, thus becoming sixty in number (Śā.4.27). The number of dhamanīs in elephants is twenty-five (*Hastyāyurveda* III.6). See on the dhamanīs and other types of vessels: S. Dasgupta (1975): II, 344–352; J. Filliozat (1975): 129–133; V. W. Karambelkar (1961): 94–100; P. Kutumbiah (1969): 23–29 and 49–50; B. Seal (1985): 208–218; *Saṃjñāpañcakavimarśa* 49–75.

231 The same number is found in the *Kāśyapasaṃhitā* (p.66). The *Bhelasaṃhitā* does not mention the number of muscles. The number is five hundred in men and twenty more in women according to the *Suśrutasaṃhitā* (Śā.5.37–41), two hundred in men and twenty more in women according to Vāgbhaṭa (A.h.Śā.3.17cd–18ab; A.s.Śā.5.54–57). The *Saṃgītaratnākara* (1.2.97) prefers the number of five hundred in men and twenty more in women. The number of peśīs is seven hundred in elephants (*Hastyāyurveda* III.6). The *Visuddhimagga* acknowledges a number of nine hundred (J.R. Haldar, 1977: 38–39; Jyotir Mitra, 1985: 75). See C. Chakraberty (1923): 20–27; P. Kutumbiah (1969): 18–23; *Saṃjñāpañcakavimarśa* 1–12.

232 This is the accepted number: Su.Śā.6.; A.h.Śā.4; A.s.Śā.7; *Kāśyapasaṃhitā* (p.66); *Kalyāṇakāraka* 20.49–83; *Bhāvaprakāśa* I.3.224; *Bṛhadyogataraṅgiṇī* 2.148–150; *Hastyāyurveda* III.6. The *Bhelasaṃhitā* does not specify the number of marmans. The marmans are described in the *Suśrutasaṃhitā*. The three chief marmans are head, heart and bladder (see Ca.Ci.26).

233 Sandhis are not only joints, but also analogous structures, occurring, for example, in the eyes.

234 Other treatises mention a number of two hundred and ten: Su.Śā.5.24–28; A.h.Śā.3.16cd–17ab; *Saṃgītaratnākara* 1.2.92cd. The *Kāśyapasaṃhitā* (p.66) refers to a number of three hundred and eighty-one. The *Bhelasaṃhitā* does not specify their number. The number of sandhis in elephants is thrice sixty-six (*Hastyāyurveda* III.6). The *Visuddhimagga* acknowledges a number of one hundred and eighty (Jyotir Mitra, 1985: 85–86).

235 The pores of the hairs (romakūpa) and the minute openings of the sirās are 200,000 in number in the *Kāśyapasaṃhitā* (p.78), at least in males, their number being reduced by one quarter in females. Compare Ca.Śā.7.14 and Su.Śā.5.6, 26, 37, 6.4, 7.3, and 9.3. The *Saṃgītaratnākara* mentions a number of three koṭi and and a half (35 millions) of body hairs and a number of three lakṣa (300,000) of the hairs of scalp and beard (1.2.114cd). See on the careful distinction of terms for the hair of the head and body hair, and the emotional correlates of this distinction: P. Hershman (1974).

236 Cakra ad Ca.Ka.3.15cd: one añjali is four pala. P.V. Sharma (1981): 459: an añjali is 160 grams. The *Carakasaṃhitā* specifies that the añjali is in this case the individual añjali (i.e., the hollow formed by joining both hands in the form of a cup).

237 Cf. Su.Sū.15.37.



238 See the specifications concerning udaka.

239 See on mastiṣka: S.P. Gupta (1977): 144–145 and 192–197.

240 The same figures are given in the *Kāśyapasaṃhitā* (p.78), ojas excepted; the quantity of ojas is said to be equal to that of kapha. The *Bhelasaṃhitā* (Śā.7.6) presents an incomplete series, but the figures mentioned are the same again, mastiṣka and śukla excepted, which are present to the amount of one añjali each. The *Saṃgītaratnākara* (1.2.116cd–118) gives the same quantities as the *Carakasaṃhitā*, but has śiromajjā instead of mastiṣka, bala instead of śukra, and śleṣmasāra instead of ślaiṣmika ojas.

241 Compare Ca.Śā.4.12 and 5.5. Compare also: *Mahābhārata*, Śāntiparvan 184 (ed. Poona).

242 See A.s.Sū.20.16; Hemādri ad A.h.Sū.6.69–71.

243 Large rope-like structures (tendons, large nerve trunks, etc.). The kaṇḍarās are not described in the *Carakasaṃhitā*, but, nevertheless, more than once referred to (Ca.Sū.5.60 and 17.90; Ci.15.17). See Su.Śā.5.11.

244 Compare Bhela Śā.8; the jātisūtrīya chapter of the *Kāśyapasaṃhitā*.

245 See on these subjects: L.A. Babb (1975): 72–73; P. Diepgen (1937): 59–87; I. Fischer (1922); A. Hillebrandt (1930); P. Hymavathi (1992); K.R. Kirtikar (1887); R.F.G. Müller (1928); H.A. Rose (1905), (1907); W.D. Sutherland (1909); P.V. Tewari, R.D. Sharma and C. Chaturvedi (1987).

246 See on the woman in childbed in India: J.J. Meyer (1952): 391–399. See on the position of women in India: A.S. Altekar (1995); C. Bader (1964); T.A. Baig (1958); Th. Blanchet (1987); A. Coomaraswamy (1924): 82–102; M. Cormack (1953); F.H. Das (1979); R.M. Das (1962); V. Das (1979); P.C. Dharma (1938), *(1949); S. Gulati (1985); E.W. Hopkins (1889): 330–372; J.C. Jain (1947): 152–168; P.S. Jaini (1991); R. Jalali (1994); S. Jayal (1966); P. Jeffery, R. Jeffery and A. Lyon (1989); J. Jolly (1876); J. Leslie (1986), (1989), (1992a), (1992b), (1992c); (1994); D.G. Mandelbaum (1988); F.A. Marglin (1985); W.F. Menski (1992); J.J. Meyer (1915), (1952); R.K. Mookerji (1958); *A. Mukherjee (1996); A. Nandy (1976); K.M. Panikkar (1958); M.W. Pinkham (1941); F.M. Smith (1992); M. Srimannarayana Murti (1994); S.J.M. Sutherland (1989); P. Thomas (1964); L.K. Tripathi (1988); M. Winternitz (1920).

247 Cf. Su.Śā.2.25–30. Two mantras to be muttered before intercourse mention Dhātar and Vidhātar, Brahmā, Bṛhaspati, Viṣṇu, Soma, Sūrya, the Aśvins, Bhaga, and the couple consisting of Mitra and Varuṇa (compare *Ṛgveda* 10.184 and *Atharvaveda* 5.25). Compare the rules laid down in dharmaśāstra texts (see R.B. Pandey, 1969: 51–52). See on sexual life in ancient India: J.J. Meyer (1952); R. Schmidt (1911). See on attitudes and customs regarding menstruation in India and Sri Lanka: N.N. Bhattacharyya (1996): 159–183; Th. Blanchet (1987); V. Das (1979); G. Eichinger Ferro-Luzzi (1974), (1980a); M.B. Emeneau (1939); G.S. Ghurye (1972): 250–292; E.K. Gough (1955); Jyotir Mitra (1985): 294–296; E. Leach (1970); J. Leslie (1994); D.B. McGilvray (1982); R. Schmidt (1911): 273–287; R.A. Shweder (1985); D. Winslow (1980); M. Winternitz (1920): 40; N. Yalman (1963). Compare on the attitude towards a menstruating woman: *Manusmṛti* 3.239. See on the special rules for the menarche: G. Eichinger Ferro-Luzzi (1974): 121–127.

248 Cakra refers to the sāmudrakas, i.e., the specialists in sāmudrikaśāstra, who know about the relationships of all kinds of bodily signs with fortune, whether good or bad; palmistry belongs to this branch of knowledge. Many texts on sāmudrika are known (see CC); see, for example, the edition of the *Sāmudrikaśāstra* ascribed to Samudra; see also Y.G. Krishnamurti and C. Sharma (n.d.). The subject is, for example, dealt with in the *Bṛhatsaṃhitā*

(see A.M. Shastri, 1996: II, 367–371). Compare the bodily signs characteristic of the Buddha and great men in general (mahāpuruṣalakṣaṇa) (see on this subject, for example: M.E. Burnouf, 1973: 553–621; I.B. Horner, 1963: 252; Liacre-de Saint-Firmin, 1916: 70–71; E. Senart, 1882: 88–160). See also Cakra's comments ad Ca.I.1.7.

249 Compare Ca.Śā.8.9 and Su.Śā.2.35. The simple prescriptions for a śūdra couple are separately mentioned (8.13).

250 Dark (Gulabkunverba); blue (R.K. Sharma and Bhagwan Dash); sky-like (P.V. Sharma).

251 Cf. Su.Śā.2.35.

252 Puṃsavana is also referred to at Ca.Ci.9.42ab. The ritual is described in the Gṛhyasūtras, for instance: *Āśvalāyanagṛhyasūtra* 1.13; *Jaiminigṛhyasūtra* 1.5 (see W. Caland, 1984: 10). See on puṃsavana: R. Bhaṭnāgar (1980); E. Brucker (1986); J. Gonda (1977): 557; A. Hillebrandt (1897): 41–42; R.B. Inden and R.W. Nicholas (1977): 54; P.V. Kane II.1, 218–220; R.C. Majumdar (1974): 441–442; W.F. Menski (1986); J.J. Meyer (1937): II, 37 and III, 162; A. Mitra (1953): 286; M. Monier-Williams (1891): 355–356; G.K. Pai (1974); R.B. Pandey (1969): 60–63; B.N. Sandd and Krishna Kumari (1990); H.P. Shastri (1917); R.K. Sūd (1995); K.P. Vardhan (1990).

253 See on this subject: M.N. Pal (1983). The Greek authors Ktesias (see J.W. McCrindle, 1973) and Strabo (Geography 15.1.60) already reported that the Indians can beget sons or daughters with certainty. See on early texts relating to the determination of the sex of the unborn child: M. Roy (1966).

254 One of the procedures consists of putting a kuḍyakīṭaka (P.V. Sharma: some insect; P. Rāy and H.N. Gupta, 1965: 36: a wall lizard) or matsyaka (P.V. Sharma: a small fish; P. Rāy and H.N. Gupta, 1965: 37: a silver-fish, *Lepisma saccharina*) in a handful of water. See on *Lepisma*: E. Balfour (1967): II, 702. Kuḍyamatsya is a synonym of gṛhagodhikā (*Bṛhatsaṃhitā* 87.8; Hemacandra's *Abhidhānacintāmaṇi* 1298, ed. Boehtlingk and Rieu; *Vaijayantīkoṣa* 4.1.30–31); the passage from the *Bṛhatsaṃhitā* makes clear that it is a gecko.

255 Cf. Su.Śā.2.32.

256 Cf. Su.Śā.3.16 and 10.3.

257 Cf. Su.Śā.10.57. See on these disorders in India: N. Chevers (1886): 734–778.

258 See R.F.G. Müller (1928): 252; (1932): 804–805. Compare Ca.Śā.8.30 and Su.Ni.8.12.

259 Compare Bhela Śā.8.6; Su.Śā.10.4. See on dietary habits of Indian women during pregnancy: G. Eichinger Ferro-Luzzi (1980b); N. Rizvi (1986): 234–235.

260 Compare Bhela Śā.8.8. See Aruṇa ad A.h.Śā.1.58; Indu ad A.s.Śā.3.3; Śivadāsa ad *Cakradatta*, strīroga 37 (kikkiśaroga). A disorder called kikkisāvāta is mentioned by Basava (see *Rasayogasāgara*, pariśiṣṭa 683).

261 Compare Bhela Śā.8.3, where Śaunaka's view on paiṅgalya is refuted by Ātreya. See on the colour piṅga(la): H. Lüders (1937).

262 Cf. Su.Śā.10.5. See on this subject: Th. Blanchet (1987): 75–79, 107, 109; R.F.G. Müller (1928); R.B. Pandey (1969): 71–72 (sūtikābhavana); N.M. Penzer (1924d); S. Sen Gupta (1976): 139; S. Stevenson (1971): 2; E. Thurston (1912): 53–54. See on rather bad actual practices: N. Chevers (1886): 745–746. See on the huts constructed for girls during the menarche and for menstruating women in general: G. Eichinger Ferro-Luzzi (1974).

263 See on Indian obstetrics: Bhasker Rao (1963); K. Das (1923); P. Diepgen (1937): 59–87; H. Fasbender (1906): 7–9; K.S. Mhaskar (1933), (1934). See on the position of the woman during parturition: R.F.G. Müller (1928): 242–246.

264 A mantra (8.39), to be muttered (japa) in the ear of the parturient woman, mentions the five elements, Viṣṇu, and Prajāpati, as the agents to protect mother and child; the wish is expressed that a son be born with the lustre of Kārttikeya, protected by that same deity. Cf. Su.Śā.10.7–9. See on the term japa: A. Padoux (1975): 336–339.



265 See for a Vedic hymn aiming at a safe delivery and a speedy coming out of the placenta: *Atharvaveda* 1.11. See on practices having to do with the expulsion of the placenta: Th. Blanchet (1987): 85, 89–92. See on the āyurvedic treatment of disorders occurring during delivery (uterine inertia, a retained placenta, post partum haemorrhage, etc.) and drugs acting on the uterine musculature: B.N. Dhawan and P.N. Saxena (1958); R.D. Kapur (1948); J.C. Saha and S. Kasinathan (1961); J.C. Saha, E.C. Savini and S. Kasinathan (1961); G.V. Satyavati et al. (1969), (1970); P. Tewari et al. (1967), (1971), (1972); P.V. Tewari, D.N. Prasad and P.K. Das (1966); P.V. Tewari, P.V. Sharma and D.N. Prasad (1972).

266 Compare Bhela Śā.8.12; Su.Śā.10.21.

267 See A. Kumar (1994): 2–7; K.S. Mhaskar (1934): 427–429, 468–471. Caraka does not describe the bath of the newborn (see Su.Śā.8.13; A.h.U.1.6–7ab); see on this bath: A. Kumar (1994): 8–9.

268 Caraka prescribes that the cord should be cut first, at a distance of eight aṅgula from the navel, with an ardhadhāra instrument, and then tied. Suśruta (Śā.10.12) mentions the same distance, but recommends, more suitably, tying prior to cutting. Vāgbhaṭa (A.s.U.1.7; A.h.U.1.5) prefers Suśruta's procedure, but shortens the length of the stump to four aṅgula. See the comments of A. Kumar (1994): 7–8. See on contemporary practices: Th. Blanchet (1987): 92–96; S. Stevenson (1971): 5.

269 See Cakra's explanations. The *Aṣṭāṅgasaṃgraha* (U.2.135–136) describes tuṇḍi, vināma and vijṛmbhikā. See A. Kumar (1994: 186–187), who regards the mentioned disorders as different types of umbilical hernia, which, however, does not agree with Indu's interpretation (ad A.s.U.2.136) of vināma and vijṛmbhikā.

270 See A. Kumar (1994): 184–187. Cf. Su.Śā.10.12–13.

271 See on jātakarman: J.A. Dubois (1947): 155–156; J. Gonda (1977): 557–558; A. Hillebrandt (1897): 45–46; R.B. Inden and R.W. Nicholas (1977): 55–56; S.W. Jamison (1991): 116–120; J. Jolly (1901): 58; P.V. Kane II.1, 228–238; A. Kumar (1994): 82–84; R.C. Majumdar (1974): 443; W.F. Menski (1986); M. Monier-Williams (1891): 357–358; J.S. Speijer (1872).

272 Cf. Su.Śā.10.13. The jātakarman should precede the cutting of the cord according to the Gṛhyasūtras. See on the ritual, for instance: *Āśvalāyanagṛhyasūtra* 1.15.1–3; *Jaiminigṛhyasūtra* 1.8 (see W. Caland, 1984: 12–14).

273 The right breast should be offered first. Suśruta has a different feeding schedule for the first four to five days (Śā.10.14–15). See on the differences in and on references to non-medical texts: A. Kumar (1994): 9–11.

274 Cf. Su.Śā.10.23. See A. Kumar (1994): 11–13. Compare S. Stevenson (1971): 5.

275 Cf. Su.Śā.10.14–20. Compare S. Stevenson (1971): 7. See on puerperal diseases in India: Th. Blanchet (1987): 115–116; N. Chevers (1886): 738–749, 757–777.

276 The ritual is described in the Gṛhyasūtras. See, for instance: *Āśvalāyanagṛhyasūtra* 1.15.4–15; *Jaiminigṛhyasūtra* 1.9 (see W. Caland, 1984: 14). See on nāmakaraṇa: V.M. Apte (1954): 68–69; A. Bhattacharya (1951); J.A. Dubois (1947): 156; R. Fick (1910a); J. Gonda (1977): 558; A. Hilka (1910): 10–13, 38–45; A. Hillebrandt (1897): 46–47; R.B. Inden and R.W. Nicholas (1977): 57; J. Jolly (1901): 59; P.V. Kane II.1, 238–254; A. Kumar (1994): 84–85; R.C. Majumdar (1974): 443–444; R.P. Masani (1932); A. Mitra (1953): 284–285; M. Monier-Williams (1891): 358; R.B. Pandey (1969): 78–85; H.A. Rose (1907): 233–235; Mrs. S. Stevenson (1971): 13–16. See on naming and names of

persons in India: V. Agravāl (1955/56): 180–196; M.B. Emeneau (1978); B. Heimann (1931); A. Hilka (1910); P. Horsch (1965); *P.V. Kane (1938); F.E. Pargiter (1922): 126–137; J.A. van Velze (1938). See on the importance of names in Indian culture in general: J. Gonda (1970).

277 Cf. Su.Śā.10.24.

278 See on this subject: D. Kohlbrugge (1946). See also: P. Chatterjee (1978). The interpretation of these characteristics was the domain of specialists, called aṅgavidyāpāṭhaka (see R. Fick, 1974: 148). The prognostic significance of bodily characteristics is dealt with, for example, in the *Bṛhatsaṃhitā* (67: puruṣalakṣaṇa; 68: pañcamahāpuruṣalakṣaṇa; 69: kanyālakṣaṇa).

279 Cf. Ca.Śā.8.54; Su.Ni.10.25; Su.Śā.10.25–27, 31. See on the dhātrī in medical and non-medical texts: Jyotir Mitra (1985): 284–287; A. Kumar (1994): 23–27; Liacre-de Saint-Firmin (1916): 63–64. See on wet-nursing in ancient Greece and Rome: K.R. Bradley (1986); P. Diepgen (1937): 183–184, 291, 296; V. Fildes (1986): 20–23, 27–34, (1988). See on the history of wet-nursing in general: V. Fildes (1986), (1988).

280 Compare the eight kṣīradoṣas of Ca.Sū.19.3 and 4. See also Ca.Ci.30.229–231, where the three disorders of breastmilk by the doṣas and the eight kṣīradoṣas are referred to. See on the kṣīradoṣas and their management: A. Kumar (1994): 188–202.

281 Compare Ca.Śā.8.55 and Su.Ni.10.23cd–24. Compare on kṣīraśodhana and kṣīravivardhana measures: *Kāśyapasaṃhitā*, p.7–8. See on kṣīrajanana measures and drugs: A. Kumar (1994): 35–36. See on āyurvedic galactagogues: I.P. Agrawala et al. (1968); I.P. Agrawala and H.S. Sharma (1978); J.V. Anjaria et al. (1975); K. Devi et al. (1985); M.H. Jetmalani, P.B. Sabnis and B.B. Gaitonde (1967). See about dietary rules during the puerperium and lactation: G. Eichinger Ferro-Luzzi (1980c).

282 Weaning is not described in the *Carakasaṃhitā*; the reason may be that the majority of Indian mothers go on nursing the child for a long time, sometimes up to five years if no other child be born in the interval (S. Stevenson, 1971: 20). See on weaning: A.h.U.1.37–39; A.s.U.1.66–70; the subject is also dealt with in Gṛhyasūtras (see A. Kumar, 1994: 33).

283 See A. Kumar (1994): 42. Conspicuous materials are the tips of the right horn of particular animals, particular herbs, and whatever may be regarded as appropriate by brāhmaṇas conversant with the *Atharvaveda*. See on Indian charms and amulets: G.M. Bolling (1910); W. Crooke (1910); N.J. Shende (n.d.): 163–171; E. Thurston (1912): 180–198, (1975): 265–270.

284 See on toys: J. Auboyer (1955): 1–3, (1961): 217–218; Jyotir Mitra (1985): 287–288; A. Kumar (1994): 50–55.

285 See on the Indian joint family, the development of children within this structure, child-rearing practices, the resulting personality characteristics, and related subjects: H.S. Asthana (1956); D.M. Bassa (1978); O. Berkeley-Hill (1921); *G. Bose (1949), (1950); G.M. Carstairs (1953), (1957): 63–76, 137–169, (1978); K.K. Chakravarty (1994); C.D. Daly (1927); *A. Dammann (1993); S. Derné (1995); *I.P. Desai (1956); G. Devereux (1951); S.C. Dube (1978); R. Fick (1910a); J. Filliozat (1971); R.P. Goldman (1978); M.S. Gore (1965), (1978); A. Grey (1973); C. Hartnack (1987); R.B. Inden and R.W. Nicholas (1977); J. Jolly (1912a); S. Kakar (1978), (1978a), *(1979a), (1982a), (1985), (1985a), (1989), (1990), (1995), (about 1997a); I. Karve (1950); A. Kumar et al. (1973); S.N. Kurtz (1992); R. Lannoy (1975): 81–131; K.C. Mahanta (1994); D.G. Mandelbaum (1949); W.F. Menski (1986); U. Misri (1986); *J.D. Mitchell (1957); G. Obeyesekere (1989a), (1990); W.D. O'Flaherty (1980c): 357–369; B.K. Ramanujam (1979); A.K. Ramanujan (1972), (1984); A. Roland (1978), (1978a), (1982), (1989); J.L. Roopnarine et al. (1990); A.D. Ross (1961); M. Roy (1975); J. Sarma (1951); W.S. Sax (1997); S. Seymour (1975), (1976), (1980), (1983); R.A. Shweder (1985); M. Silvan (1981); *T.C. Sinha (1977); P. Spratt (1977); G.P. Steed (1955); H. von Stietencron (1979); H. Stork (1986); N.C. Surya (1969); T. Tandon (1981); W.S. Taylor *(1943), (1948).

# Chapter 5
# Indriyasthāna

1 Cf. Su.Sū.28–32; A.h.Śā.5–6; A.s.Śā.9–12; Bhela, Indriyasthāna; *Kāśyapasaṃhitā*, Indriyasthāna; *Hārītasaṃhitā* II.2–6, 8–9; *Siddhasāra* 4; *Siddhayoga* 80 (ariṣṭādhikāra); Vaṅgasena, ariṣṭādhikāra. See on the Indriyasthāna: P.N. Raval (1976).

2 Cakra says (ad I.1.1–2) that indra is a synonym of prāṇa (vital breath); a sign indicating the end of life is a riṣṭa or indriya (Pāṇini 5.2.93 is referred to); the presence of one or more riṣṭas establishes that a disease is or has become incurable. See on the concept of ariṣṭa: Cakra ad Ca.Sū.1.62–63ab, 30.25, Ni.6.16, I.2.4–5, 9.14–17, 11.29; Cakra and Ḍalhaṇa ad Su.Sū.28.3; Cakra ad Su.Sū.30.3 and 33.1–2; Gayadāsa ad Su.Ni.1.1–2; A.h.Śā.5.2–4ab; A.s.Śā.9.2; *Kusumāvalī* ad *Siddhayoga* 80.1–4. See on ariṣṭas in medical works: J. Jolly (1901): 23–24 (C.G. Kashikar 28–30). See on ariṣṭas in general: S.A. Dange (1987): 379–383; R. Dvivedī (1973): 3–18; J. Filliozat (1952). Ariṣṭas were collected and systematically arranged (from Caraka, Bhela, Hārīta, Suśruta and Vāgbhaṭa) in Ramānāth Dvivedī's *Ariṣṭa-vijñān*, written in Hindī, with many Sanskrit quotations (1973). A work entirely devoted to ariṣṭas is Durgadeva's *Riṣṭasamuccaya*. Ariṣṭas are also dealt with in non-medical texts, for example the *Narapatijayacaryā*, *Liṅgapurāṇa* (I.91; compare L. Gopal, 1982: 64), *Mārkaṇḍeyapurāṇa* (43.1–37; see F.E. Pargiter, 1969: I, 207–209; compare P.V. Sharma, 1992g: 95 and L. Gopal, 1982: 64), *Vāyupurāṇa* (19; compare L. Gopal, 1982: 64), *Viṣṇudharmottarapurāṇa* (see L. Gopal, 1982), and *Śivatattvaratnākara* (V.1.62–88ab). A Telugu text dealing with them is the *Jaiminīyabhāratamu* (see P. Hymavathi, 1993: 237). Sanskrit works on omina and portenta are numerous; an important example is the *Adbhutasāgara*, begun in A.D. 1168 by Ballālasena and completed by his son Lakṣmaṇasena (see A.B. Keith, 1973: 534; R.C. Majumdar, 1974: 370–371; Winternitz III, 572). An early collection of omina is found in the *Atharvavedapariśiṣṭa* (50–72). See on the importance of prognostics in other medical systems: L. Edelstein (1967b); J. Filliozat (1952); *R. Labat (1951); *Th. Meyer-Steineg (1913).

3 Cf. Su.Sū.31.

4 The means to acquire valid knowledge are three in this passage: pratyakṣa (perception), anumāna (inference) and upadeśa (authoritative teachings); yukti is mentioned at I.1.4.

5 See Cakra's comments.

6 These factors are discussed in I.12; they comprise signs relating to the messenger (dūta), ominous occurrences on the physician's way to the patient (autpātikaṃ pathi) and (ominous) changes in the patient's domestic surroundings (āturakule bhāvāvasthāntarāṇi).

7 Cakra refers to the bodily marks of sāmudrikaśāstra. Compare Cakra's comments ad Ca. Śā.8.9.

8 Cakra distinguishes two main types: pretaliṅgānurūpa, indicating immediately following death, and pretaliṅgānanurūpa, indicating that death is approaching.

9 Compare Samudra's *Sāmudrikaśāstra* 3.34–35.

10 Dark (Gulabkunverba); bluish (R.K. Sharma and Bhagwan Dash); sky-like (P.V. Sharma). See on śyāma: A.K. Bhattacharya (1974/75); A. Foucher (1905): 64; J. Filliozat (1957): 305; M.-Th. de Mallmann (1963): 238. See also on śyāma and its shades: Indu ad A.s. 'Śā.9.3.



11 Cakra: gaura. See on avadāta: J. Filliozat (1957): 305. Cf. Ca.Śā.8.15.

12 See on Indian colour terms: J. Filliozat (1957); S. Gunasinghe (1957); R.F.G. Müller (1963a); A. Roşu (1969a). See on colour in Indian philosophy: L. Suali (1913): 195–198. Compare on Latin colour terms: J. André (1949).

13 See on śyāva: Śivadāsa ad A.h.U.37.8; Indu ad A.s.Sū.8.8; *Madhukośa* ad *Mādhavanidāna* 59.67ab.

14 These shades are not natural; they appear due to disease. Cakra mentions that (temporary) changes of complexion may be the result of rasāyana treatments.

15 Compare Samudra's *Sāmudrikaśāstra* 3.27–30.

16 Compare Ca.I.1.23ab and Bhela I.10.11ab.

17 See Cakra's discussion of certain (niyata) and doubtful (aniyata) types of ariṣṭa, and of kāla- and akālamṛtyu.

18 Cf. Bhela I.11.1–5.

19 Cf. Su.Sū.28.11–12.

20 The term pṛṣṭheṣikā designates the vertebral column (Cakra).

21 Cf. Bhela I.7; Su.Sū.30.

22 The sensory faculties (jñānam indriyāṇām; 3.4) are said to be atīndriya and therefore only knowable by inference (Cakra). See A.Roşu (1978): 198–199. Compare Ca.Sū.11.7, where these faculties are called apratyakṣa.

23 Ca.I.4.3–6 is very close to Bhela I.7.1–4. Compare also Ca.I.4.7–18 and Bhela I.7.5–15, 4.21 and Bhela I.7.17, 4.22 and Bhela I.7.18, 4.24 and Bhela I.7.20.

24 Cf. Bhela I.6; Su.Sū.29.

25 The colour red plays a conspicuous role in this chapter. See on the meaning of this colour in Indian culture: J.J. Meyer (1937; see index); J. von Negelein (1912; passim); Th. Zachariae (1903).

26 Parallels are found in Jagaddeva's *Svapnacintāmaṇi*; compare, for example, Ca.I.5.15cd and *Svapnacintāmaṇi* 2.20, 5.17 and 2.31ab, 5.25 and 2.28.

27 Cf. Bhela I.11; *Kāśyapasaṃhitā*, oṣadhabheṣajendriyādhyāya (89–92); *Hārītasaṃhitā* II.2. Compare *Svapnacintāmaṇi*, chapter 2, where parallels are found. Dreams of prognostic significance are repeatedly described in the *Carakasaṃhitā*; see, for instance: Ca.Ci.23.236–237. Bad dreams are also called duḥsvapna (Ca.Ci.23.59).

28 See J. Filliozat (1943): 95–96.

29 See Cakra's explanation.

30 Compare *Svapnacintāmaṇi* 1.5, where six groups of dreams are said to be aphala.

31 Compare *Svapnacintāmaṇi* 1.7.

32 The *Kāśyapasaṃhitā* (p.90–91) describes the same seven types as Caraka, but considers all of them to be useless from a medical point of view; useful dreams are those not based on anything seen, heard, spoken or imagined. Vāgbhaṭa agrees with Caraka; see A.h.Śā.6.61 and A.s.Śā.12.12. Compare *Praśnopaniṣad* 4.5; *Svapnacintāmaṇi* 1.4 (nine groups of dreams). See on dreams, their meaning and interpretation in Indian culture: E. Abegg (1919) and (1945); W. Bollée (1984); G.M. Bolling (1912); E.G. Carpani (1948); U. Dhammaratna (1969); V. Elwin (1979): 408–430; A.-M. Esnoul (1959): 207–247; J. Filliozat (1947); A.S. Gopāṇī's notes to his edition of the *Riṣṭasamuccaya* (77–78, n.107); S.P. Gupta (1977): 417–421; R.G. Harshe (1948); V. Henry (1988): 175–176;

E.M. Hoch (1973); I.B. Horner (1963): 252; P. Hymavathi (1993): 237–239; J.C. Jain (1947): 148–149; Jyotir Mitra (1985): 160–181; Kane II.2, 774–781; S. Layek (1990); G.J. Meulenbeld (1997): 215–216; *U. Mishra (1929); S.Ch. Mitra (1932); B.R. Modak (1993): 369–378; R.F.G. Müller (1951/53); R. Naga Raja Sarma (1928); J. von Negelein (1912); T. Pobozniak (1979); G.S. Ramaiah and S.D.A.J. Rao (1988); P.N. Raval (1972), (1978); A. Roşu (1978): 121; J.P. Sharma and L. Siegel (1980); N.J. Shende (1985): 173–174; J. Sinha (1996): I, 307–324, III, 121–124; R. Stuhrmann (1982); J.C. Tavadia (1933); G.U. Thite (1982); A. Venkoba Rao (1966a); A. Wayman (1967). Texts on dreams are: the *Svapnādhyāya* of the *Atharvavedapariśiṣṭa* (see A.-M. Esnoul, 1959: 215–221); *Aitareyāraṇyaka* 3.2.4 (see A.S. Gopāṇī's Introduction, 27, to his edition of the *Riṣṭasamuccaya*); *Brahmavaivartapurāṇa* (see J. von Negelein, 1912); *Garuḍapurāṇa*, Uttarakhaṇḍa 11; *Matsyapurāṇa* 108 (compare: A.S. Gopāṇī's Introduction, 29–30, to his edition of the *Riṣṭasamuccaya*; J. von Negelein, 1912); Hemacandra's *Yogaśāstra* (see A.S. Gopāṇī's Introduction, 36–37, to his edition of the *Riṣṭasamuccaya*); *Riṣṭasamuccaya* 107cd–130ab.

Monographs on the subject are: Jagaddeva's *Svapnacintāmaṇi* (see J. von Negelein, 1912); R.K. Rāy's *Svapnakamalākara* (1982). See also *Atharvaveda* 6.46 and *Kauśikasūtra* 46.9–13 (translation: W. Caland, 1967: 151). Six types of dreams are distinguished in the *Milindapañha* (see ABI 141; I.B. Horner, 1964: 128). Compare on the importance of dreams in Greek medicine: S.M. Oberhelman (1981), (1983), (1987), (1993); L. Thorndike (1923): I, 177–178. See on ancient and medieval dream-books: L. Thorndike (1923): II, 290–302. See on dreams and their interpretation in the middle ages: P. Diepgen (1912). See on the history of dream interpretation: S. Freud (1948).

33 Compare *Svapnacintāmaṇi* 1.15–16.

34 Compare *Svapnacintāmaṇi* 1.18: one should not go to sleep again after a happy dream, but pass the night in praising the sun god; 1.21: an inauspicious dream is annulled by falling asleep again.

35 Compare *Svapnacintāmaṇi* 1.20.

36 Compare Ca.I.6.24 and Su.Śā.4.78.

37 Cf. Su.Sū.31. Pannarūpa means : whose outward appearance (rūpa) has been damaged (naṣṭa); see Cakra ad 7.3.

38 Compare *Bṛhatsaṃhitā* 67.105, where these types are said to measure 84, 96 and 108 aṅgula respectively.

39 Varṇa is dealt with in I.1.

40 Chāyā covers both chāyā in its restricted sense and praticchāyā in 7.7 (see Cakra's comments).

41 Compare on the types of chāyā: *Bṛhatsaṃhitā* 67.89–94; Samudra's *Sāmudrikaśāstra* 3.19–25.

42 Expansive (Gulabkunverba); emanative (R.K. Sharma and Bhagwan Dash); developing (P.V. Sharma). See on vikāsin as a guṇa: Cakra and Śivadāsa ad Ca.Sū.26.79.

43 Broad (Gulabkunverba); dense (R.K. Sharma and Bhagwan Dash); large (P.V. Sharma).

44 Cf. Su.Sū.31. Compare Ca.I.8.3 and Bhela I.12.1.

45 See Cakra ad 7.3–7.

46 Compare Ca.I.9.3 and Bhela I.5.1, 9.5 and Bhela I.5.2.

47 Cakra comments that some interpret these verses as implying that some ariṣṭas are aniyata, i.e., not invariably leading to death; he rejects this view, which would contradict earlier statements on the nature of ariṣṭas. Compare Cakra's remarks ad 2.3–5, where he does recognize the existence of niyata and aniyata types of ariṣṭa.



48 See on the verb siprāyate, occurring at 10.19: R.P. Das (1990): 54–55.

49 Cakra says that sudden death indicates death occurring after seven days according to some, after three days according to others.

50 Aṇujyotis is interpreted as someone whose bodily fires are weak (Cakra ad 11.3).

51 Cakra comments on this verse are elicited by the mention of the doṣas, which seems to contradict that an ariṣṭa appears without any apparent cause (akasmāt, nirnimitta; see I.1.7); he suggests that the doṣas are corrupted due to the peculiar impact of imminent death, not by the usual causative factors.

52 Compare Ca.I.12.3 and Bhela I.9.1.

53 Cf. Su.Sū.29; Bhela I.8; *Hārītasaṃhitā* II.8. See G.U. Thite (1982): 190–193.

54 See on omina in Indian culture: S.A. Dange (1989): 1080–1086; W. Gampert (1939): 183–187; Hopkins; D.J. Kohlbrugge (1938); B.R. Modak (1993): 329–380, R.C. Sharma (1981); E. Thurston (1912): 13–72, (1975): I, 238–253; A. Weber (1858).

55 Cf. Su.Sū.29. See G.U. Thite (1982): 193–195. Many types of omen referred to in these verses are described in detail in, for example, the *Bṛhatsaṃhitā* (chapters 85–94 are about omina relating to various animals and birds).

56 Cf. Su.Sū.29.

57 Ca.I.12.71cd–80ab consists of a list of maṅgala objects. See Cakra's two alternative explanations of kanyāpuṃvardhamāna. See on suradhvaja, i.e., Indra's banner, and the festival (utsava), connected with it: K.K. Gupta (1994): 110; J.J. Meyer (1937): III. Cf. A.s.Śā. 12.5.

## Chapter 6
## Cikitsāsthāna

1 Chapter one and two of the Cikitsāsthāna are separate sthānas, of four chapters (adhyāya in the colophons, pāda in the opening verses) each, in one of the MSS (Cat. IO Nr. 2637).

2 The *Carakasaṃhitā* is the only treatise beginning its section on treatment with chapters on rasāyana and vājīkaraṇa, subjects usually dealt with at the end. See P.V. Sharma (1994): 3.

3 The two types are called bādhana and sānubādhana. See Cakra's explanations. Compare P.V. Sharma (1994): 5–6.

4 See P.V. Sharma (1994): 6–7.

5 See on rasāyana: E.T. Fenner (1983); D. Joshi (1991); S. Mahdihassan (1979), (1982c), (1984); A. Roşu (1975); V.V.S. Sastry (1974); M.P. Shukla (1971), (1973); R.H. Singh (1978c), (1997); *K.N. Udupa and R.H. Singh (1978); P.R. Warrier (1982); D.G. White (1996; see index). See on rasāyana (called kāyakalpa) in Siddha medicine: G. Geetha (1983).

6 See on this type: A. Roşu (1975), (1982); D.G. White (1996): 26–27 and 364.

7 These types are referred to at Ca.Ci.1$^{4}$.27–29.

8 See on harītakī: Bhagwan Dash (1976b), (1978): 158–168; V.N. Tripathi et al. (1983); K. Vasudevan Nair, B.V. Holla and S.N. Yoganarasimhan (1988). See on the uses of harītakī: P.V. Sharma (1996): 404–412.

9 Harītakī is heating (uṣṇa), whereas āmalakī is cooling (śīta).

10 Prescribed in the treatment of hṛdroga (Ca.Ci.26.99). The first brāhmarasāyana begins with the enumeration of five groups of five roots (pañcamūla), which are the same, without these terms being used, as the groups usually called laghu-, bṛhat-, madhyama-, jīvana- and tṛṇapañcamūla. The laghupañcamūla group is referred to as sthirādipañcamūla at Ca.Ci.8.133, hrasvā pañcamūlī at Ci.11.56, sthirādivarga at Ci.26.23, sthirādika at Ci.26.74; the jīvanākhyapañcamūla group as jīvakādyagaṇa at Ca.Ci.26.278, as jīvakādyapañcamūla at Ci.30.270; the tṛṇapañcamūla group as śarapūrvapañcamūla at Ca.Ci.22.27, as tṛṇapañcamūla at Ci.22.30 and Si.3.48. Bṛhat- and laghupañcamūla together form the daśamūla group, mentioned as dvipañcamūla at Ca.Ci.12.50. See on the uses of tṛṇapañcamūla: P.V. Sharma (1966): 169–170, daśamūla: the same, 184–188, pañcapañcamūla: the same, 221, laghupañcamūla: the same, 222–223, bṛhatpañcamūla: the same, 224–225. See on groups of five items of plant origin in Indian culture: T.N. Chakravarti (1951).

11 Prescribed in the treatment of hṛdroga (Ca.Ci.26.99). See on its preparation: The Ayurvedic Formulary of India (1978), Part I: 30–31. See for some studies on cyavanaprāśa: M. Alam et al. (1977); J.D. Gode (1973–74); K.J. Joshi et al. (1977); *J.K. Ojha (1978); J.K. Ojha et al. (1973), (1975); *P.V. Sharma and J.K. Ojha (1970); P.V. Sharma (1982c); M.S. Shastry et al. (1977); M.D. Varma, R.H. Singh and K.N. Udupa (1973). See also: F. Zimmermann (1995): 116–121.

12 Prescribed in the treatment of hṛdroga (Ca.Ci.26.99). See for some studies: N. Banu et al. (1982); J.D. Gode (1973–74); I.P. Singh and L.V. Guru (1975); A. Tewari, S.P. Sen and



L.V. Guru (1968); M.D. Varma et al. (1977). See on āmalakī and its uses: P.V. Sharma (1996): 33–39; R. Syed (1990): 46–52.

13 See on the Vaikhānasas: J. Charpentier (1920): 333; J. Gonda (1951): 67; A.A. Macdonell and A.B. Keith (1967); V.G. Rahurkar (1964): 220; S. Sörensen (1963); Vettam Mani.

14 See on the Vālakhilyas: J. Charpentier (1920): 332–334; S.A. Dange (1969): 131–134; Hopkins; A.A. Macdonell and A.B. Keith (1967); J.E. Mitchiner (1982); S. Sörensen (1963); M. and J. Stutley (1977); Vettam Mani (s.v. Bālakhilya). They are also mentioned at Ca.Sū.1.13; A.h.U.39.22; A.s.Śā.12.5 and U.49.30.

15 Cf. Su.Ci.27.7.

16 Cf. Su.Ci.27.10. See on the uses of nāgabalā: P.V. Sharma (1996): 207–208.

17 See on this formula: P.V. Sharma (1994): 18.

18 See P.V. Sharma (1994): 18.

19 Cf. Ca.Ci.15.170.

20 Cf. Vaṅgasena, arśas 166–170.

21 Jatūkarṇa, quoted by Cakra, distinguished the same ten forms. Compare on bhallātaka preparations: Bhela Ci.13.49 up to the end of the chapter; Su.Ci.6.17–18. See also N.S. Mooss (1984): 11. See on bhallātakataila: T.N. Sharma and D. Joshi (1968). See on bhallātaka as a rasāyana: N.G. Bandhyopadhyay and P.V. Sharma (1976); R.H. Singh (1997). See on the uses of bhallātaka: P.V. Sharma (1996): 273–275. See on bhallātaka in Indian medicine: H.S. Bajpai et al. (1970); M.K. Chattopadhyaya and R.L. Khare (1969); M.P. Chitnis et al. (1980); R.R. Desāī (1978): 921–925; V.S. Kumar (1991); *A. Majumdar (1979); P. Pāṇḍey (1973–74); B.K. Patwardhan, M.N. Saraf and R.B. Ghooi (1990); B. Patwardhan, M.N. Saraf and S.B. David (1988); *N.H. Rao (1980); M.N. Saraf, R.B. Ghooi and B.K. Patwardhan (1989); G.V. Satyavati et al. (1968), (1969); *A.K. Sharma et al. (1981); P.V. Sharma and C. Chaturvedi *(1964), *(1965b), (1968); P.V. Sharma, C. Chaturvedi and N.G. Bandhyopadhyaya (1966); S.P. Singh (1985); S.N. Tripathi et al. (1979); *S.N. Tripathi, D. Ojha and P. Kisore (1965); *B.N. Upadhyay et al. (1986); R.S. Yadav, R.C. Saxena and B.N. Singh (1978).

22 Cf. Su.Ci.10.11 (ayaskṛti).

23 Cf. Su.Ci.28.5–7.

24 Medhya: promoting the intelligence and other mental faculties. See on medhyarasāyana preparations: S.C. Dash, S.N. Tripathi and R.H. Singh (1983); V.K. Joshi (1986); R.H. Singh (1978c); R.H. Singh and A.R.V. Murthy (1989); R.H. Singh and R.K. Tripathy (1982).

See on śaṅkhapuṣpī, one of the plants mentioned: G.N. Aulakh, S. Narayanan and G. Mahadevan (1988); G.N. Chaturvedi, R.K. Sharma and S.P. Sen (1966); P.J. Deshpande and Lalta Prasad (1978a), (1978b); N. Gopalakrishna Pillai (1976); R.C. Gupta et al. (1981); R.C. Gupta and V. Mudgal (1974); V. Koshi, C. Prabhakar and B. Vaidyanathan (1997); H.K. Kushwaha and K.P. Sharma (1992a); V. Mudgal et al. (1972), (1977); V. Mudgal and K.N. Udupa (1977a), (1977b); G.C. Prasad et al. (1974); S. Rakhit and N.K. Basu (1958); V. Shah and P.V. Bole (1961); V.N. Sharma et al. (1965); R.H. Singh et al. (1977); R.H. Singh, V.K. Agrawal and A.K. Mehta (1977); R.H. Singh and A.K. Mehta (1977); S.N. Sinha et al. (1989). See on the uses of śaṅkhapuṣpī: P.V. Sharma (1996): 352–353.

See on brāhmī, another medhya rasāyana plant: D.K. Ganguly and C.L. Malhotra (1969); A.S. Mahal et al. (1976); C.L. Malhotra and P.K. Das (1959); A.S. Ramaswamy, S.M. Periyasamy and N. Basu (1970); G.V. Satyavati, A.K. Gupta and N. Tandon (1987): 50–54;

Romesh Sharma et al. (1985); B. Shukia, N.K. Khanna and J.L. Godhwani (1987); *R.H. Singh and L. Singh (1979), (1981); R.H. Singh and B.N. Sinha (1978a); R.H. Singh, B.N. Sinha and H.P. Pandey (1975); *R.K. Singh, S.P. Sen and M.M. Sinha (1968). See on the uses of brāhmī: P.V. Sharma (1966): 271.

See on maṇḍūkaparṇī: M.V.R. Appa Rao et al. (1967); M.V.R. Appa Rao, Kanchana Srinivasan and Koteswara Rao (1973); S. Chaudhuri et al. (1978); S. Deshpande et al. (1980); T. Dutta and U.P. Basu (1968); R.E. Emmerick (1984b): 104–105 and (1986a): 193; K. Kuppurajan, Kanchana Srinivasan and K. Janaki (1978); R.P. Labadie and K.T.D. De Silva (1987); L.M. Perry (1980): 413–414; R.H. Singh and B.N. Sinha (1978a); S.P. Shukla (1989). See on the uses of maṇḍūkaparṇī: P.V. Sharma (1996): 281–282.

See on all four plants: A.K. Koushik and R.H. Singh (1982); R.H. Singh and B.N. Sinha (1978), (1979).

See on other rasāyana preparations and rasāyana measures in general: C.K. Atal and A.E. Schwarting (1961); K.P. Bhargava and Narendra Singh (1985); C. Chaturvedi (1973); S.P. Dixit, P.V. Tewari and R.M. Gupta (1978); D.S. Gaur and L.P. Gupta (1968); C.R. Karnick (1970), (1991); *K. Kuppurajan et al. (1980); M.P. Shukla (1973); I.P. Singh et al. (1975); N.K. Singh and R.H. Singh (1989); R.H. Singh (1978c), (1997); R.H. Singh and P.C. Malviya (1978); R.H. Singh and B.N. Sinha (1978); R.K. Tripathy and R.H. Singh (1983); K.N. Udupa (1972); *K.N. Udupa and R.H. Singh (1978); M.D. Varma, R.H. Singh and K.N. Udupa (1973). See on āyurvedic plants with anabolic properties: S. Venkitaraman and N. Radhakrishnan (1976). Compare vyādhikṣamatva.

25 Cf. Su.Ci.28.4.

26 See P.V. Sharma (1994): 19–21. See on the uses of pippalī: P.V. Sharma (1996): 239–246. See on the actions of pippalī: V.K. Kulshrestha et al. *(1969), (1971); R.A. Podār (1998); N. Singh et al. (1973a), (1973b).

27 See P.V. Sharma (1994): 21–23. Cf. Bhela Ci.4.72cd; 6.51; 11.19; 14.19; 15.40. See for some studies: *G.P. Dubey and R.H. Singh (1972); I.P. Singh and L.V. Guru (1972); *A. Tewari, S.P. Sen and L.V. Guru (1966).

28 See on triphalā: M. Ikram (1980); K.H. Krishnamurthy (1970); S. Mahdihassan (1978); *A. Wayman (1954/1955). See on the uses of triphalā: P.V. Sharma (1996): 173–178.

29 See on śilājatu: S.B. Acharya et al. (1988); M. Alam et al. (1983); K.S. Caldwell (1917); R.N. Chopra et al. (1958): 457–461; R.N. Chopra, J.P. Bose and N.N. Ghosh (1926); U.Ch. Dutt (1922): 95–96; S. Ghosal et al. (1991); R.K. Goel, R.S. Banerjee and S.B. Acharya (1990); K. Hemadri (1987), (1989), (1991); K. Hemadri and S.S. Rao (1990); V.H. Jackson (1917): 315–316; A.K. Jaiswal and S.K. Bhattacharya (1992); D. Khosa and K. Chandrasekhar (1978); V.K. Lal and P. Joshi (1976), (1978); V.K. Lal, K.K. Panday and M.L. Kapoor (1988); V.K. Lal and V. Tivārī (1978); S.R.N. Murthy (1978); A.K. Nadkarni (1954): II, 23–32; H.C. Pandey and L.C. Tewari (1975); R.N. Saletore (1975): 156–158; V.P. Tiwari, K.C. Tiwari and P. Joshi (1973).

30 See on bhāvayati and related words: J. Gonda (1959): 87–88.

31 See Cakra's comments.

32 See P.V. Sharma (1994): 23–24. Cf. Cakra ad Ca.Sū.1.70; Su.Ci.13.10cd–17ab; *Śivatattvaratnākara* VI.23.134cd–140; Ṭoḍara IV: 6.119–128.

33 Compare the story at the beginning of of Ca.Sū.1.

34 See on this and related topics: C. Dwarakanath (1970); Ch. Malamoud (1976), (1996): 74–91; M. Witzel (1987): 206–207.



35 Cakra says that Indra instructed the sages a second time because their minds had become dull due to village life.

36 Compare the jīvanīya group of Ca.Sū.4.9.

37 Aindrī and brāhmī are sometimes thought to be identical; see, for example: P.V. Sharma (1996): 271.

38 See on the actions and uses of *Asparagus racemosus* Willd. (śatāvarī): H.S.K. Agarwal (1974); N. Pāṭhak (1997); G.V. Satyavati, M.K. Raina and M. Sharma (1976): 101–106; P.V. Sharma (1996): 355–357; WIRM I, rev. ed., 470–472.

39 See on the uses of vidārī: P.V. Sharma (1996): 346–347.

40 See on the actions and uses of jīvantī: G.V. Satyavati, A.K. Gupta and N. Tandon (1987): 151–160; P.V. Sharma (1996): 155–156.

41 See on the uses of nāgabalā: P.V. Sharma (1996): 207–208.

42 See on the actions and uses of *Acorus calamus* Linn. (vacā): S.L. Agarwal et al. (1956); G.V. Satyavati, M.K. Raina and M. Sharma (1976): 18–22; P.V. Sharma (1996): 334–336; WIRM I, rev. ed., 63–65.

43 Cf. Su.Ci.28.5–7 and 30.5.

44 See on brahmasuvarcalā and ādityaparṇī: M. Uniyāl (1980).

45 The term divyauṣadhi is used at 4.6 and 8. Long lists of divyauṣadhis are found in rasaśāstra texts.

46 Cf. Su.Ci.30.6–25.

47 A vānaprastha is a brāhmaṇa in the third stage of life, who has abandoned his house and family for an ascetic life.

48 A gṛhastha is a brāhmaṇa in the second stage of life, who performs his duties as the master of a house and father of a family.

49 Cf. Su.Ci.30.4.

50 See Ca.Sū.4.

51 Cf. Ca.Ci.1[1].16–28.

52 Śūdras are excluded. Compare Ca.Ci.1[4].30–35 and Su.Ci.28.28, 1[4].36–38 and Su.Ci.27.3–4.

53 Jejjaṭa reads prāṇivarya (see P.V. Sharma, 1994: 29). The term prāṇācārya is more frequent in the works ascribed to Vāgbhaṭa (A.h.Sū.7.1; A.s.Sū.8.2, U.50.185, 188, 201).

54 They are called devabhiṣaj (physicians of the gods) and yajñavāha.

55 Explained as somapānapātra by Cakra. A graha is a ladle or vessel employed for taking up a portion of fluid (especially of soma) out of a larger vessel in Vedic ritual (MW).

56 Vedic hymns of praise.

57 Compare the verses in praise of the Aśvins found in the *Aṣṭāṅgasaṃgraha* (U.50.177–184).

58 See P.V. Sharma (1994): 29–30.

59 Jejjaṭa reads dvija (see P.V. Sharma, 1994: 29).

60 See on vājīkaraṇa: H.S.K. Agrawal et al. (1986); A.K. Bose (1981); J.J. Meyer (1952): 238–239; V.V.S. Sastry (1974); R. Schmidt (1911): 842–857; R.H. Singh and R.K. Tripathi (1982). See on the meaning of vāja: H. Oldenberg (1896): 443–447. Cf. Ca.Ci.30.191cd–204ab; Su.Ci.26.16–39.

61 See Ca.Ci.2[1].53.

62 These two recipes contain mainly substances of vegetable origin.

63 Prepared with a broth of the meat of kukkuṭa (cock), śikhin (peacock), tittiri, or haṃsa.

64 Prepared with the testicles of a goat and the meat of a buffalo.

65 Caṭakas in tittiri broth, tittiris in kukkuṭa broth, etc.
66 Prepared with caṭaka meat.
67 A recipe without animal ingredients.
68 Prepared with the meat of a cock, fried in the semen of a nakra (crocodile).
69 Prepared with fish spawn, or the eggs of haṃsa, peacock, or cock.
70 A vegetable preparation.
71 Prepared with the semen and fat of a number of animals.
72 A vegetable preparation.
73 Prepared with milk boiled in various vegetable substances.
74 A medicated ghee.
75 Prepared with the eggs of nakra and cock.
76 Cf. Su.Ci.26.6–9cd.
77 This refers to the use of stimulants (see Cakra's comments).
78 Prepared with the fishes called śapharī and rohita, and the meat of a goat.
79 Prepared with fish and buffalo meat.
80 See on a study of the vṛṣya effects of māṣa: C.V. Nande, D.S. Antarkar and A.T. Jakhmola (1978).
81 See Cakra's comments. Compare P.V. Sharma (1994): 46–47.
82 See J. Jolly (1901): 70–74 (C.G. Kashikar 86–90). See on fevers in India: D. Arnold (1993): 11–60; *J. Fayrer (1882).
83 See Cakra's comments on this use of the term prakṛti.
84 The term prakṛti is employed again.
85 See on pāpman: H.W. Bodewitz (1973): 39–40; S. Rohde (1946).
86 The god of death.
87 Parigraha was a characteristic of human beings living towards the end of the Kṛtayuga (see Ca.Vi.3.24).
88 Compare Ca.Ni.1.35, where the wrath of Maheśvara is mentioned. See on Rudra, for example: E. Arbman (1922); S. Bhattacharji (1960); M. Chakravarti (1986); J. Charpentier (1909); J. Deppert (1977); J. Gonda (1960): 85–89; T.A. Gopinatha Rao (1971): II, 1, 39–47; H. Grégoire (1949); A. Hillebrandt (1965): II, 433–462; Hopkins; W.A. Jayne (1925): 172–173; A.B. Keith (1976); S. Kramrisch (1981); A.A. Macdonell (1981): 74–77; M. Mayrhofer (1953); H. Oldenberg (1923): 215–225; C.L. Prabhakar (1968); S. Rohde (1946): 65–68; L. von Schroeder (1895): 233–252; N.J. Shende (n.d.): 82–84; D.M. Srinivasan (1983); M. and J. Stutley (1977); Vettam Mani.
89 References to Vīrabhadra are to be found in H. Meinhard (1928). See on him also: B. Dagens (1984): I, 196–197, 629–630; T.A. Gopinatha Rao (1971): II, 1, 186–188; D.M. Knipe (1990); S. Kramrisch (1981): 322–330; B. Ziegenbalg (1867): 164–169.
90 Cf. Bhela Ci.1.1–2; Su.U.39.9. Stories about Dakṣa's sacrifice and the creation of Vīrabhadra by Śiva are found in the *Mahābhārata* (Śāntiparvan 281–283; ed. Poona) and many Purāṇas (see A. Bharati, 1963: 148; Dowson; Hopkins; W.D O'Flaherty, 1982: 118–122, 324–325; Vettam Mani; Wilson's translation of the *Viṣṇupurāṇa*, 53; H.H. Wilson, 1984: I, 12, 25, 44). See also R.F.G. Müller (1935): 45–46; (1964d): 40.
See on Dakṣa: A. Bharati (1963): 147–149; J. Charpentier (1920): 390–392; *B. Chatterji (1980); S.A. Dange (1987): 372–373; A. Daniélou (1964): 121–122, 320–322; J. Gonda (1960): 256, (1963): 57; T.A. Gopinatha Rao (1971): II, 1, 182–186; A. Hiltebeitel (1972): 106, n.43. (1976): 312–335; K. Klostermaier (1991); S. Kramrisch (1981): 315–330; H. Krishna Sastri (1916): 89–90, 155, 159; J.B. Long (1977); A.A. Macdonell (1981); W.D. O'Flaherty (1971): 315–319, (1980c): 272–277, (1982); M.M. Pathak (1978); D. Shulman (1980); 113–116, 337–346; D.C. Sircar (1973): 5–7; W.J. Wilkins (1974): 372–380; H. Zimmer (1977): 299–307. A fever demon, called Jvarāsura, is known in Indian folk religion (see S. Sen Gupta, 1976: 97). A deity like the Roman goddess Febris (see P.E. Burke, 1996: 2266–2271; W.A. Jayne, 1925: 462–463; G. Wissowa, 1909) is unknown in India.



91 Compare Su.U.39.10 and 13cd–14ab.
92 Compare Ca.Ni.1.33, which has a much longer list.
93 Compare Ca.Ci.3.32, which distinguishes bodily and mental fevers; see Cakra's comments on the apparent contradiction; see also Ca.Ci.3.36–37ab and Cakra's explanations.
94 See Ca.Ni.1.24 and 27.
95 Compare Ca.Ni.1.32.
96 See P.V. Sharma (1994): 58–59.
97 This appears to be the description of the āgneya and saumya types of fever, though Cakra (ad Ca.Ci.3.32) defined them as caused by heat, respectively cold.
98 Compare Suśruta's gambhīra type (U.39.92cd–93ab).
99 Jejjaṭa mentions that some read these verses. He does not comment on them.
100 See Cakra's comments and the various interpretations he refers to. See also P.V. Sharma (1994): 62–64. Compare Ca.Sū.6 on ṛtucaryā.
101 See the comments of Jejjaṭa and Cakra. Compare P.V. Sharma (1994): 66. Cf. Su.U. 39.45cd–46ab.
102 Compare Suśruta's incurable type of gambhīra fever (U.39.93cd–94ab).
103 Identified as malarial remittent fever by A. Roy (1929: 149). N. Saxena (1995: 115) claims that a fever of the saṃtata type occurs in filariaṣis. A remittent fever is also characteristic of relapsing fever (see on this disease in India: N. Chevers, 1886: 95–109). Leptospirosis, known as seven-day fever, is another disease which may have been designated as saṃtata. See on the history of malaria in general: E.H. Ackerknecht (1953). See on malaria in India: R.H. Cassen (1978): 85–88; N. Chevers (1886): 162–262; S.R. Christophers and J.A. Sinton (1926); A. Hirsch (1881): 144–146; I. Klein (1972); R.P. Misra (1970): 107–114; R.W. Nicholas and A.N. Sarkar (1976); H.E. Sigerist (1961): 128. See on the history of malaria in ancient Greece and Rome: P.F. Burke (1996); M.D. Grmek (1991): 245–304; W.H.S. Jones (1907), (1909), (1967); A. Patrick (1967): 242–243.
104 Satataka is a double quotidian fever. A fever of this type is a characteristic feature of leishmaniasis (kala-azar) (C. Chakraberty, 1923: 211). A double remission in the twenty-four hours also occurs in one other tropical fever, subtertian malaria, caused by *Plasmodium falciparum*. Satataka is identified as double quotidian malarial fever by A. Roy (1929: 149). N. Saxena (1995: 115) claims that a fever of the satataka type also occurs in filariasis.
105 Anyedyuṣka is a quotidian fever, found in malaria and other diseases, such as enteric fevers, pyelonephritis, cholecystitis, amoebic abscess of the liver, etc. Identified as quotidian malarial fever by A. Roy (1929: 149). N. Saxena (1995: 115) claims that a fever of the anyedyuṣka type also occurs in filariasis. An anyedyus fever is already mentioned in the *Atharvaveda* (7.116.2).
106 Tertian fever (tṛtīyaka) occurs in tertian malaria by *Plasmodium vivax* or *P. ovale*; a perfect tertian periodicity may also be present in enteric fevers and meningococcal septicaemia. Quartan fever (caturthaka) is found in quartan malaria by *Plasmodium malariae*, but also

in enteric fevers and meningococcal septicaemia. N. Saxena (1995: 115–16) claims that fevers of these types also occur in filariasis.

107 Cf. Su.U.39.51–53, 57ab, 63cd–71ab.

108 Reversed quartan fever, usually called double quartan fever, may occur in multiple infection with *Plasmodium malariae*. Cf. Su.U.39.55.

109 See Cakra's comments on various opinions about the question which fevers should be included in the group called viṣamajvara. See on viṣamajvara: S. Venkatraghavan et al. (1989).

110 See P.V. Sharma (1994): 72–73. Cf. Su.U.39.83–90ab.

111 Cf. Su.U.39.46cd–50.

112 Compare Ca.Sū.17.41. The treatment of these fevers is described at Ca.Ci.3.285cd–287ab (see Cakra's comments). These thirteen varieties of saṃnipāta fever are prakṛtisamasamavāyārabdha, which means that their symptoms agree with those caused by the doṣas involved. See on this term: Cakra's comments ad Ca.Vi.1.10, Ci.5.16 and 17, 10.25–27, 18.69–75.

113 Cakra disagrees with those regarding this fever as vikṛtiviṣamasamavāyārabdha, because some of the symptoms only are of this type; compare Jejjaṭa's comments. See on the term: Cakra's comments ad Ca.Vi.1.10 and Ci.5.16–17. See also P.V. Sharma (1994): 74.

114 Cf. Su.U.39.41cd.

115 See on śokaja and kāmajajvara: S.P. Gupta (1977): 492–496. See on kāma: F. Zimmermann (1995): 58–62.

116 See on abhicāra: L.P. van den Bosch (1978): 17, n.44 and 96, n.32; W. Caland (1908): 3–4. The literature on sorcery, magic and witchcraft in Indian culture is extensive. See, for example: L.A. Babb (1975): 200–208; E. Balfour (1968): III, 1079–1080; D.P. Bhattacharyya (1981), (1986); P.O. Bodding (1986); W. Caland (1908), (1967); G.M. Carstairs (1955), (1983); A.B. Chaudhuri (1984); W. Crooke (1906): 516–520; S.A. Dange (1989): 1377–1386; S. Epstein (1967), (1974); R. Gombrich and G. Obeyesekere (1990); V. Henry (1988); S. Kapur (1983); A.A. Macdonell (1915); P. Mariadassou (1937); McKim Marriott (1955); S.C. Mitra (1913); H.A. Rose (1915); R.N. Saletore (1981); E. Thurston (1912): 224–272.

117 Compare Ca.Ni.1.30.

118 See P.V. Sharma (1994): 75–76. Cf. Su.U.39.75cd–82.

119 See the comments of Jejjaṭa and Cakra. Compare P.V. Sharma (1994): 77. Cf. Su.U.39.23–24.

120 Also called navajvara (3.138cd) and sāmajvara (3.283cd).

121 Also called jīrṇajvara (3.176cd).

122 See P.V. Sharma (1994): 78–79.

123 The vidārīgandhādi group (3.183) is the same as the hrasvapañcamūla or sthirādi (Ca.Ci. 26.23 and 74) group (see P.V. Sharma, 1985g: 58). The śaṭyādi- and bṛhatyādigaṇas (the members are enumerated) are useful in saṃnipātajvara (3.211–214). Cf. Bhela Ci.1.14–51 and 2.11–41.

Compare Ca.Ci.3.134–136ab and Su.U.39.116cd–119ab (the characteristics of āmajvara), 3.139cd–142ab and Su.U.39.100cd–106ab (laṅghana), 3.143cd–146ab and Su.U.39.106cd–109ab, 3.147cd–149ab and Su.U.39.121cd–125 (emesis in fever patients), 3.149cd–160ab and Su.U.39.109cd–110ab, 135–156ab, 3.160cd–163ab and Su.U.39.110cd–114, 119cd–120ab, 3.163cd–168ab and Su.U.39.135–156ab, 3.178–195ab and Su.U.39.135–156ab, 3.195cd–196ab and Su.U.39.156cd–159, 3.257–266 and Su.U.39.179–186ab, 282–294ab, 3.267–271 and Su.U.39.271–281, 3.293ab and Su.U.39.56, 3.317cd–318ab and Su.U.39.265 (the treatment of abhiṣaṅga fever), 266cd (the treatment of abhicāra and abhiśāpa fever), 3.318cd–320ab and Su.U.39.267cd–268ab (the treatment of abhighātajvara), 3.320cd–324ab and Su.U.39.265, 3.324cd–328 and Su.U.39.321, 3.329 and Su.U.39.322, 3.330–332 and Su.U.39.160–162, 3.345 and Su.U.39.323–324.



See on āyurvedic antipyretic drugs: M. Anis and M. Iqbal (1986); B.B. Gaitonde et al. (1977); M.L. Gujral et al. (1955); M.L. Gujral, P.N. Saxena and R.P. Kohli (1955); J.M. van der Nat (1989): 44–45; S.N. Okpanyi and G.C. Ezeukwu (1981); N. Singh et al. (1976); V.K. Singh and Z.A. Ali (1994).

See on āyurvedic antimalarial drugs: M.O. Abatan and M.J. Makinde (1986); L. Badam et al. (1988); A.S. Chawla and M. Kumar (1991); P. Misra et al. (1991); J.M. van der Nat (1989): 45–47; N.R. Pillai and N. Vijayamma (1988); N. Singh et al. (1978); N. Singh, R. Nath and R.P. Kohli (1977).

124 This recipe is in prose. A number of recipes of this name are known (see *Bhāratabhaiṣajyaratnākara* Nrs. 1790–1795). Compare, for example, *Cakradatta*, yakṣman 87–90. See on the uses of candana: P.V. Sharma (1996): 138–140.

125 A recipe in prose. See on the uses of aguru: P.V. Sharma (1996): 4. See on aguru in general: R.N. Saletore (1975): 120–123, 234–235.

126 Regarded as parotitis by R.K. Sharma and Bhagwan Dash. See on parotitis in India: N. Chevers (1886): 110–111.

127 One of the many forms of Śiva is called Jvarahareśvara, i.e., the lord who removes fever; see: S. Kramrisch (1981): 330; P.Z. Pattabiramin (1959): 20–24.

128 See on Śiva's attendants (gaṇas): J.N. Banerjea (1956); S.A. Dange (1989): 1313–1317; M.A. Dhaky (1984); M.-Th. de Mallmann (1963): 70–71; Vettam Mani (s.v. Nandana and Nandikeśa); B. Ziegenbalg (1867): 238.

129 See on this mātṛgaṇa: P.V. Kane II.1, 217–218; M.-Th. de Mallmann (1963): 150–152; J.J. Meyer (1937): I, 179; A.M. Shastri (1996): I, 153–155.

130 See on this stotra: J. Gonda (1977a): 269. The importance of this stotra, in contemporary India too, is demonstrated by S. Kuppuswami Sastri (1942).

131 See on the Maruts, for example: A. Daniélou (1964): 103–106; J. Gonda (1960); A. Hillebrandt (1965); W.A. Jayne (1925): 171–172; A.B. Keith (1976).

132 Cf. Su.U.39.270cd. See also *Cakradatta*, jvara 237–238 (= Ca.Ci.3.310cd–312ab), together with Niścalakara's comments.

133 Cf. Bhela Ci.3.2–4ab; Su.U.45.3.

134 Cf. Ca.Ni.2.4; Su.U.45.4–5ab.

135 Cf. Ca.Ni.2.3 and 5.

136 Spleen and liver are the organs whence the blood-carrying vessels spread throughout the body (see Ca.Ni.2.4).

137 Cf. Su.U.45.6cd.

138 Compare Ca.Ni.2.8 and Ci.4.24 on the doṣas in raktapitta. The prodromes are mentioned at Ca.Ni.2.6. See P.V. Sharma (1994): 103–104. Cf. Bhela Ci.3.4cd–7; Su.U.45.8cd.

139 Cf. Ca.Ni.2.9; Bhela Ci.3.8; Su.U.45.7ab.

140 These holes (chidra) are the nine orifices (dvāra) of the body (see 4.15cd).

141 Cf. Su.U.45.10.

142 Cf. Ca.Ni.2.8.

143 Compare Ca.Ci.4.25–28 and Su.U.45.11, 4.29–35 and Su.U.45.12–14, 4.36–48 and Su.U. 45.16–27, 4.54cd–60 and Su.U.45.15, 4.102–109 and Su.U.45.38ab.

144 Cf. Su.U.45.28ab.

145 Mentioned at Ca.Ci.5.126–127 and 8.105; Su.U.51.29; A.h.Ci.14.62; A.s.Ci.16.20. See on the actions and uses of vāsā: R.N. Chopra and S. Ghosh (1925); P.V. Sharma (1996): 340–343.

146 Mentioned at Ca.Ci.8.105.

147 Cf. Ca.Ni.3.6.

148 The raktaja type is not mentioned in these verses. Cf. Bhela Ci.5.2–5 and 9–12ab.

149 Cakra refers to conflicting interpretations; either five types of gulma, the raktaja included, are meant, or the four doṣic types; he prefers the first interpretation, which implies that the region of the two pārśvas comprises the uterus (garbhāśaya) too (this view is only valid if pārśva is synonymous with kukṣi in this case). Seats of gulma mentioned in the verses on treatment are also: jaṭhara (5.24), pakvāśaya (5.24 and 34).

150 Gulma caused by a combination of two doṣas is not mentioned at Ca.Sū.19.4 and in Ca.Ni. 3, which, according to Cakra, means that this combination is of the prakṛtisamasamavāya type.

151 This gulma is of the incurable vikṛtiviṣamasamavāyārabdha type. Cakra notices that some distinguish a curable prakṛtisamasamāvāyārabdha type.

152 The blood transformed into the menstrual discharge at the end of the cycle.

153 Gulma caused by blood as an element of the body occurs in males too (see Cakra ad Ca. Ni. 3.13–14). Corruption and excitement of blood is often an important feature of gulma (5.27–28, 36–37), which may, unless prevented by bloodletting (5.32 and 36–37), lead to inflammation (vidāha; 5.39 and 42–45), to be treated by means of surgery (śastra: 5.39 and 44).

154 See on the verb vilayati of Ca.Ci.5.52: R.P. Das (1990): 63–64. Compare on the treatment of gulma: Bhela Ci.5.12cd up to the end of the chapter. Compare Ca.Ci.5.20–26 and Su. U.42.22–23, 5.32, 36–37 and Su.U.42.52cd–53ab, 5.51cd–52ab and Su.U.42.55cd–56ab, 5.56cd–59ab and Su.U.42.40cd–45, 5.65–75 and Su.U.42.24–38, 5.99 and Su.U.42. 55cd–56ab. See on the treatment of raktagulma: K.S. Mhaskar (1933): 184–186. See on the treatment of gulma with kāṅkāyanaguṭikā: S.N. Mishra (1973–74).

155 See P.V. Sharma (1994): 113.

156 Dhānvantarīyāḥ (5.63) and kṣāratantravidaḥ (5.64) are referred to.

157 Cf. Bhela Ci.2.23cd–26; *Cakradatta*, gulma 62. Compare the tryūṣaṇaghṛta of the Bower-MS. See on tryūṣaṇa = trikaṭu in the *Carakasaṃhitā*: P.V. Vara Prasad and V.K. Joshi (1993). See on the uses of trikaṭu: P.V. Sharma (1996): 172.

158 See on hiṅgu: B. Laufer (1967): 353–362; U.P. Thapliyal (1979): 97. See on the uses of hiṅgu: P.V. Sharma (1996): 414. See also on hiṅgu: V. Ball (1889–1891): 392–393; DWH II, 141–152; B. Laufer (1967): 353–362; G. Watt III, 328–337; WIRM IV, 20–22.

159 Cf. A.h.Ci.14.11–13ab; A.s.Ci.16.4; *Cakradatta*, gulma 57–59. See on the uses of hapuṣā: P.V. Sharma (1996): 401.

160 See for another recipe of the same name, attributed to Caraka by Niścala: *Cakradatta*, jvara 245–247.

161 Cf. Bhela Ci.26.12cd–14ab; A.h.Ci.14.31–33; *Cakradatta*, gulma 34–39; *Gadanigraha*, prayogakhaṇḍa, cūrṇādhikāra 1–9 (two recipes).

162 See on the uses of laśuna: P.V. Sharma (1996): 321–323.



163 Nīlinyādyaghṛta is also prescribed against udara (Ca.Ci.13.145cd–146ab: nīlinīsarpis). Ghṛta and sarpis are not different from each other in medical texts; sarpis is liquid, ghṛta is solid sacrificial butter in Vedic ritual (see J. Gonda, 1965: 199–200). See on the uses of nīlinī: P.V. Sharma (1996): 216–217.

164 Cf. *Cakradatta*, gulma 63–67. See on the uses of trāyamāṇa: P.V. Sharma (1996): 171.

165 Various recipes of this name are known. See: *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 154, 208–211, 423–424. See on the uses of drākṣā: P.V. Sharma (1996): 197–200.

166 This vāsāghṛta differs from the one described in the chapter on the treatment of raktapitta (see P.V. Sharma, 1994: 115). Vāsāghṛta is also mentioned at Ca.Ci.8.105 and Su.U.51.29.

167 Cf. *Cakradatta*, gulma 76–79.

168 Cf. *Cakradatta*, gulma 71–72. The *Śārṅgadharasaṃhitā* (II.9.19cd–21ab) has a related formula. See for other recipes of the same name: *Cakradatta*, jvara 253–254; Vaṅgasena, jvara 758.

169 Miśrakasneha is also prescribed against udara (Ca.Ci.13.145cd–146ab). Cf. A.h.Ci. 14.89cd–91ab; A.h.U.6.45; A.s.Ci.10.53.

170 Cf. A.h.Ci.14.92cd–97; A.s.Ci.16.30; *Cakradatta*, gulma 83–87. See on the uses of dantī: P.V. Sharma (1996): 182–183.

171 The general aetiology of prameha is not described in Ca.Ni.4. Cf. Su.Ni.6.3.

172 Compare the saṃprāpti of kaphaja prameha at Ca.Ni.4.8.

173 Cf. Ca.Ni.4.11.

174 Compare Ca.Ni.4.7, which enumerates the same ten dūṣyas. See Cakra's comments. See also P.V. Sharma (1994): 118.

175 Compare Ca.Ni.4.10 on the types of kaphajameha; some of the names are variants: ikṣurasameha = ikṣuvālikārasameha, vālukāmeha = sikatāmeha, lālameha = ālālameha. Compare Ca.Ni.4.25 on the types of pittajameha: raktameha = lohitameha. Compare Ca.Ni.4.39 on the types of vātajameha: lasīkāmeha = hastimeha, ojomeha = madhumeha (see Cakra ad Ca.Ci.5.9–11).

176 Cf. Ca.Ni.4.47; Su.Ni.6.5. Ants are said to be attracted to the urine of patients with prameha; see on this characteristic prodrome: H.C. Trowell (1982).

177 See on the treatment of prameha: H.M. Chandola, S.N. Tripathi and K.N. Udupa (1985); G. Obeyesekere (1976); C.K. Roy, J.K. Ojha and H.S. Bajpai (1992). See on diseases of the kidneys and abnormal states of the urine in India: Ch. Morehead (1860): 465–507. See on the treatment of diabetes mellitus and on āyurvedic drugs with a hypoglycaemic action: F. Ahmad et al. (1991); M.S. Akhtar and J. Iqbal (1991); R.B. Arora, K.C. Mishra and S.D.S. Seth (1973); Atta-ur-Rahman and K. Zaman (1989); H.S. Bajpai et al. (1971); S.K. Bapat, K.U. Ansari and V. Chandra (1969); K.C. Barot et al. (1977); K.C. Bāroṭ, Ilā Deśpāṇḍe and W.B. Mehedale (1975); N.K. Basu and K.D. Chowdhury (1960); R. Bhaskaran Nair and G. Santhakumari (1986); S.K. Bhattacharya and H.S. Bajpai (1975); A. Caube, P.K. Prajāpati and Ś. Dīkṣit (1996); A.N. Chaddha (1973–74); *H.M. Chandola, S.N. Tripathi and K.N. Udupa (1980a), (1980b); K.P. Chatterjee (1963); G.N. Chaturvedi et al. (1984); R.N. Chopra and J.P. Bose (1925); R.N. Chopra, J.P. Bose and N.R. Chatterjee (1928); M.L. Dhar et al. (1968); K.G. Gharpurey (1926); *M.L. Gujral et al. (1954); S.S. Gupta (1963); S.S. Gupta and C.B. Seth (1962); S.S. Gupta, C.B. Seth and M.C. Variyar (1962); S.S. Gupta et al. (1967), (1967a); A.K. Jain and B.P. Shaw (1987); C.R. Karnick (1996): 148–155; S.K. Kashyap and M.M.S. Ahuja (1968); R. Kotecha, H.M. Chandola and G. Singh (1991); R.D. Kulkarni and B.B. Gaitonde

(1962); K. Kuppurajan et al. (1991); S.C. Lahiri (1990); B.N. Lal and K.D. Choudhuri (1968); T. Maheswar et al. (1997); S.K. Mukherjee and S.S. Mukerjee (1966); K.S. Murty et al. (1978); J.M. van der Nat (1989): 50; J.K. Ojha, H.S. Bajpai and P.V. Sharma (1978); J.K. Ojha and K.N. Dwivedi (1996); M.C. Pandey (1973–74); M.C. Pandey and P.V. Sharma *(1975), *(1976), (1978); N.R. Pillai and G. Santhakumari (1981b); N.R. Pillai, C. Seshadri and G. Santhakumari (1980); C.M. Prasad and A.V. Sharma (1989); K. Raghunathan and P.V. Sharma *(1968), (1969), (1969a); S. Rajasekharan and S.N. Tuli (1976); Raj Bahadur, O.P. Singh and J.K. Ojha (1997); A.Q. Saifi et al. (1971); P.S. Sankaran et al. (1963); K.S. Santhoshkumari and K.S. Devi (1990); R.V. Sathe, N.G. Talwalkar and S.S. Ajgaonkar (1960); G.C. Sepaha and S.N. Bose (1956); D.S. Shah (1967); *V.K. Shah (1995); E.R.B. Shanmugasundaram et al. (1988); A.L. Sharma, H.N. Sapru and N.K. Chowdhury (1967); M. Sharma and S. Shukla (1977); V.N. Sharma, R.K. Sogani and R.B. Arora (1960); D.S. Shrotri et al. (1963); *R. Shukla, S. Singh and C.R. Bhandari (1973); B.C. Singh (1972); D.C. Singh and J.K. Ojha (1991); K.N. Singh, R.K. Mittal and K.C. Barthwal (1970); T.N. Singh et al. (1985); P. Suresh et al. (1988), (1995); *S.N. Tripathi et al. (1979); *S.N. Tripathi, H.M. Chandola and V.D.S. Jamwal (1983); O.P. Upadhyay, R.H. Singh and S.K. Dutta (1996). See for more references up to 1970: R.R. Chaudhury and S.B. Vohora (1970a). See on the treatment of diabetes mellitus in Siddha medicine: K. Sivaprakasam, R. Yasotha and G. Veluchamy (1983).

178 Compare Ca.Ci.6.15 and Su.Ci.11.3–4, 6.18–24 and Su.Ci.11.5–6, 6.25 and Su.Ci.11.7.

179 Compare Ca.Ci.6.27–32 and Su.Ci.11.8–9.

180 Compare on the treatment of prameha: Bhela Ci.7. Compare Ca.Ci.6.48 and Su.Ci.11.10, 6.50 and Su.Ci.11.11.

181 Vātolbaṇa is vātānubaddha, i.e., vāta has become secondarily involved, not primarily; primary involvement of vāta would lead to incurability (see Cakra).

182 These piḍakās are described at Ca.Sū.17.82–89.

183 See Ca.Ci.7.9.

184 Cakra remarks that the chapter restricts itself to kuṣṭha; other disorders which damage the skin, such as piplu and vyaṅga, will not be discussed.

185 Cf. Ca.Ni.5.6; Bhela Ci.6.1–10; Su.Ni.5.3. Kuṣṭha is often regarded as the effect of sins committed in a former existence; the *Padmapurāṇa* (5.48.40–69; see N.A. Deshpande, 1990: 1844–1845), for example, mentions raktakuṣṭha as caused by sexual intercourse with one's daughter, pītakuṣṭha as caused by intercourse with one's sister, and gulmakuṣṭha as caused by intercourse with one's sister-in-law (see J. Gonda, 1935: 92); these types of kuṣṭha are not known from medical literature.

186 Cf. Ca.Ni.5.3. See Cakra's comments on the difference between kuṣṭha and visarpa; both diseases have the same sevenfold substrate; the doṣas remain localized (sthira) for a long time in kuṣṭha, whereas they tend to spread (visaraṇaśīla) in visarpa.

187 Cf. Ca.Ni.5.7; Su.Ni.5.4.

188 See on their identification, for example: N. Saxena (1995): 124–125. See on the senselessness of the attempts to identify the varieties of kuṣṭha as types of leprosy: R.E. Emmerick (1986a): 187.

189 Cf. Su.Ni.5.12cd. Sidhma is identified as pityriasis versicolor (see N. Saxena, 1995: 125; O.P. Singh, S.K. Tiwari and D. Ojha, 1994b).

190 Cf. Ca.Ni.5.8–11; Bhela Ci.6 18cd–19ab (kākaṇa), 19cd–20ab (audumbara), 20cd–21ab (maṇḍala), 21cd (ṛṣyajihva), 22ab (puṇḍarīka), 22cd (sidhma), 23ab (kapāla). Compare Ca.Ci.7.20 and Su.Ni.5.8 and 19.



191 Not described in Ca.Ni.5.

192 Cf. Bhela Ci.6.32cd–33ab.

193 Cf. Bhela Ci.6.23cd (carmakuṣṭha).

194 P.V. Sharma's edition and translation has kiṭibha. Cf. Bhela Ci.6.24cd–25ab (kiṭiba); Su. Ni.5.14ab (kiṭibha). Identified as psoriasis by N. Saxena (1995: 125).

195 Identified as a severe dermatosis of the extremities by N. Saxena (1995: 125). Also called vipādikā (Ca.Ci.7.29). Vipādikā is a vāta disorder at Ca.Sū.20.11. Cf. Bhela Ci.6.29cd–31ab.

196 Identified as lichen by N. Saxena (1995: 125). Alasaka is also the name of a type of āmapradoṣa (Ca.Vi.2.10 and 12).

197 Often called dadru, for instance at Ca.Ci.7.30. Compare on dadru: Ca.Śā.7.4; Bhela Ci. 6.26cd–27ab. The disease is identified as ringworm by N. Saxena (1995): 125.

198 Regarded as xeroderma by N. Saxena (1995: 125).

199 Regarded as scabies by N. Saxena (1995: 125). Cf. Bhela Ci.6.24ab; Su.Ni.5.14cd. Pāman is the name of a skin disease, probably scabies, in the *Atharvaveda* (5.22.12) and later Vedic texts (*Chāndogyopaniṣad* 4.1.8); the same term occurs, with the same meaning, in Iranian languages (see: R.E. Emmerick, 1984b: 95 and 1986a: 185; J. Filliozat, 1975: 43–44).

200 Regarded as impetigo by N. Saxena (1995: 125). Visphoṭa is also a type of śvayathu (Ca. Ci.12.90).

201 Identified as rupia ulcers by N. Saxena (1995: 125). Cf. Bhela Ci.6.27cd–28ab. See on arus: Ca.Sū.24.16 and 28.17. A disease called pākāru is mentioned in the *Vājasaneyisaṃhitā* (12.97) (see A.A. Macdonell and A.B. Keith, 1967; K.G. Zysk, 1985: 248–249).

202 Regarded as eczema by N. Saxena (1995: 125). Cf. Bhela Ci.6.25cd–26ab; Su.Ni.5.13ab.

203 Cf. Ca.Ni.5.5; Su.Ni.5.16.

204 Cf. Ca.Ni.5.10; Bhela Ci.6.11–15ab; Su.Ni.5.18.

205 Cf. Ca.Ni.5.9.

206 See on the treatment of kuṣṭha: *D. Ojha and G.M. Singh (1967); V.K. Singh (1976). See on the treatment of kṣudrakuṣṭha: V.K. Singh (1976), N.S. Tewari et al. (1977); on the treatment of vicarcikā: K.P. Śarmā, H.K. Kuśvāha and S.S. Śarmā (1993), B.P. Shaw et al. (1982); on the treatment of dadru: V.D. Śukla and R. Pāṭhak (1981); on the treatment of pāmā and vicarcikā: V.K. Singh and M.P. Sarmah (1984); on the treatment of pāmā, vicarcikā and dadru: S. Venkitaraman et al. (1977); on the treatment of vaipādika or vipādikā: K.P. Bhashkaran et al. (1978); on the treatment of sidhma: P.R. Mahapatra (1988); on the treatment of scabies: O.P. Singh, N.P. Rai and S.K. Tiwari (1997). See on the treatment of skin diseases (chavidosa) in Pali literature: Jyotir Mitra (1985): 247; K.G. Zysk (1991); 107–108; see on the treatment of a particular skin disease, called thullakacchā, in Pali literature: Jyotir Mitra (1985): 241–242; K.G. Zysk (1988): 129–131, (1991): 85–86. See on the treatment of skin diseases in Siddha medicine: K. Radhakrishnan (1983). See on the treatment of leprosy: H. Bantawal, B.R. Mardikar and V. Jadhav (1989); S. Chaudhuri (1978); A. Kumar (1973–74); B.P. Singh (1971–73).

207 Cf. Bhela Ci.6.39cd up to the end. Compare Ca.Ci.7.50–53, 84–96, 122–125ab and Su.Ci. 9.5, 10–11ab, Ca.Ci.7.82–83 and Su.Ci.9.5.

208 See on the uses of musta: P.V. Sharma (1996): 308–310.

209 Cf. Ca.Ci.6.41–44; *Mādhavacikitsā*, prameha 11; *Gadanigraha*, prayogakhaṇḍa, āsavādhikāra 370–371.

210 See on the uses of karavīra: P.V. Sharma (1996): 84–85.
211 See on the uses of ikṣvāku: P.V. Sharma (1996): 25–26.
212 See on the uses of svarṇakṣīrī = kanakakṣīrī: P.V. Sharma (1996): 399.
213 Cf. Su.Ci.9.9 (tiktakasarpis); *Mādhavacikitsā*, kuṣṭha 50; *Cakradatta*, kuṣṭha 95–98.
214 Also mentioned at Ca.Ci.12.57, 16.43, 21.62. Cf. Bhela Ci.17.19; Su.Ci.9.8 (mahātiktakasarpis); A.h.Ci.16.1, 17.14, 18.9 and 22, 19.8–11ab (mahātiktaghṛta and -sarpis); A.s.Ci.19.6 and 21.4; *Cakradatta*, kuṣṭha 106–112. See for three different formulae of the same name: *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 162–168, 169–176ab, 403–410.
215 Cf. *Cakradatta*, kuṣṭha 113–117. See on khadira and its uses: A. Narayana (1996); P.V. Sharma (1996): 119–121; P.K. Warrier, V.P.K. Nambiar and C. Ramankutty (1994): 19–22.
216 Compare Ca.Sū.19.3 and 4; Śā.7.4: sidhma and kilāsa are located in the third layer of the skin. Cf. Su.Ni.5.17. See on kilāsa, already mentioned in the *Atharvaveda* (1.23 and 24) and other Vedic texts: R.E. Emmerick (1986a): 186; J. Filliozat (1975): 102–104; Jyotir Mitra (1968a); V.W. Karambelkar (1961): 182–191; K.G. Zysk (1985): 81–82, 217, 221. See on *Atharvaveda* 1.24: S.W. Jamison (1991): 273–276. See on kilāsa in Pali literature: Jyotir Mitra (1985): 243–244.
217 Compare Su.Ni.5.30 on the causes of kuṣṭha.
218 See on śvitra: R.E. Emmerick (1986a): 189–190; N.R. Mehta et al. (1973); D. Ojha (1973). See on the treatment of śvitra (leucoderma, vitiligo): Z. Ansari (1971–73); K.M. Donata et al. (1990); G.D. Mukherjee (1976); B.P. Nanal and S.S. Ranade (1977); D. Ojha (1973); D. Ojha, R.K. Mamgain and P. Mamgain (1993); R.H. Singh and G.N. Chaturvedi (1966b).
219 See Cakra's comments. Cf. Su.Ci.9.15–22.
220 See on the contemporary interpretation of this disease: F. Zimmermann (1995): 11–12, 77–80.
221 Yákṣma means disease in general or a large group of diseases in Vedic literature; see J. Filliozat (1975): 40–43, 80, 83–89; Jyotir Mitra (1968a); V.W. Karambelkar (1961): 195–197; K.G. Zysk (1985; see index). See on the probably related and controversial Vedic disease called jāyānya and jāyenya: J. Filliozat (1975): 88–89; V.W. Karambelkar (1961): 191–204; K.G. Zysk (1985; see index).
222 See on Rohiṇī: S.G. Moghe (1970).
223 This story is called a paurāṇī kathā. Cf. Ca.Ni.6.12; Su.U.41.4–5. A version of the story is found in the *Mahābhārata* (Śalyaparvan 35; ed. Poona), where the daughters of Prajāpati are twenty-seven in number (see Vettam Mani); the myth is already known in Vedic literature, for example in the *Taittirīyasaṃhitā* (2.3.5) and other recensions of the *Yajurveda* (see: J. Filliozat, 1975: 84; A.A. Macdonell and A.B. Keith, 1967; K.G. Zysk, 1985: 15). See on the myth: D.G. White (1996): 24–25.
224 Cf. Ca.Ni.6.3.
225 The first group of causes, collectively known as sāhasa (rash action), gives rise to uraḥkṣata (8.14–19). Cf. Su.U.41.24–26ab.
226 Cf. Ca.Ni.6.4–11; Su.U.41.8cd–10. See on Ca.Ci.8.24–27: F. Zimmermann (1995): 77–80.
227 Cf. Ca.Ni.6.13; Bhela Ci.4.1–6.
228 Compare Ca.Ci.8.20–23 and Su.U.41.12–13.
229 Cf. Bhela Ci.4.7ab; Su.U.41.11.
230 Cf. Bhela Ci.4.7cd–9ab. Compare Ca.Ci.8.47 and Su.U.41.14–15.
231 Compare M.D. Grmek (1991: 334), who observes that the Hippocratic writers were careful to note that a runny nose is unfortunate when it occurs alongside some other disturbances, particularly in the lungs. Cf. Ca.Ci.26.104–107ab.



232 See Ca.Ci.8.45 and 46.
233 See Ca.Ci.8.45 and 46 (vaisvarya, svaragada) and Ci.26.283–290. Cf. Su.U.53.4–6.
234 See Ca.Ci.8.45 and 46 (pārśvaruj, pārśvaśūla, śiroruj).
235 See Ca.Ci.8.45.
236 Śvāsa is one of the eleven symptoms (8.45); diarrhoea (varcogada) is mentioned among the eleven and the six symptoms (8.45 and 46).
237 See Ca.Ci.8.45 and 46.
238 Cakra remarks that this type is not mentioned at Ca.Sū.19.4, which lists in that version varieties caused by vāta, pitta, kapha, dveṣa and āyāsa; the usual reading of the editions is, however: vātapittakaphasaṃnipātadveṣāḥ. Compare Ca.Ci.26.124–126: arocaka. See also P.V. Sharma (1994): 130.
239 Vomiting (chardana) of blood and phlegm is one of the eleven symptoms (Ca.Ci.8.45).
240 See on this term: F. Zimmermann (1989): 162, 164, 165.
241 See on the treatment of rājayakṣman: C.B. Dube, Y.K. Sharma and C.M. Kansal (1978). See on antitubercular drugs: A.L. Bhatia (1952); S.S. Bhatnagar et al. (1961); K.C. Gupta and I.C. Chopra (1953b), (1954); K.C. Gupta and R. Viswanathan (1955), (1956); M.R. Patel, R.A. Bellare and C.V. Deliwala (1966); G.S. Reddi, N.P. Shukla and K.V. Singh (1986); J.C. Suri (1951); R.N. Tandon, B.K. Khanna and R.P. Bajpai (1961); V.V. Upasani and B.R. Mardikar (1989); G.N. Wagh and V.V. Upasani (1989).
242 Cf. Bhela Ci.4.9cd–95. Compare Ca.Ci.8.53–86 and Su.U.41.55cd, 8.87–88 and Su.U.41.32cd–35, 8.89–110 and Su.U.41.55cd, 8.149–172 and Su.U.41.36–39, 8.179cd–189 and Su.U.41.58.
243 The flesh of jackal cubs should, for example, be served under the name of hare. Even earthworms are mentioned, to be served as the entrails of fish.
244 See on the uses of yavānī: P.V. Sharma (1996): 317–318.
245 See on tālīśādyacūrṇa: R.R. Desāī (1978): 470. See on the uses of tālīśa: P.V. Sharma (1996): 160.
246 The list ends with sacrifices (iṣṭi), prescribed in the Vedas. Compare the mahāśānti called saumyā, to be performed by a king afflicted by rājayakṣman (see R. Inden, 1985: 36–37).
247 See on this chapter: M.G. Weiss (1977).
248 Cf. Su.U.62.12.
249 Cf. Ca.Ni.7.4.
250 The prodromes are not mentioned; see on these Ca.Ni.7.6. Cakra remarks that some regard the signs enumerated at Ci.7.6 as general prodromes.
251 Cf. Ca.Ni.7.5; Su.U.62.13ab.
252 See: K.C. Dube (1978): identified as mania; M.G. Weiss (1977): 96–100. Cf. Ca.Ni.7.7; Su.U.62.8.
253 See: K.C. Dube (1978): identified as schizophrenia of the catatonic type; M.G. Weiss (1977): 100–105. Cf. Ca.Ni.7.7; Su.U.62.9.
254 See: K.C. Dube (1978): identified as schizophrenia simplex; M.G. Weiss (1977): 106–111. Cf. Ca.Ni.7.7; Su.U.62.10. Kapha causes unmāda only when accompanied by ūṣman (heat); R.K. Sharma and Bhagwan Dash, as well as P.V. Sharma, interpret ūṣman as pitta; Cakra remarks that it is either ūṣman (usually the same as or related to pitta) or a word denoting the vīrya or śakti (power) of kapha.

255 Cf. Ca.Ni.7.7.

256 Cakra: abhidharṣaṇa = āveśa. See on Jaina parallels: W. Schubring (1962): 151–152. The literature on possession states and exorcism in India and related cultural areas is very extensive. See, for example: L.R. Amarasingham (1980), (1981), (1983); W. Caland (1926): 158–159; G.M. Carstairs (1955); G.M. Carstairs and R.L. Kapur (1976): 110–112; R.J. Castillo (1994); P.J. Claus (1973), *(1975), (1979); W. Crooke (1911): 604–606; L. Dumont (1986): 383–391, 449–455; M. Eliade (1962): 174–176; W.T. Elmore (1984): 47–53; R.S. Freed and S.A. Freed (1990); S.A. Freed and R.S. Freed (1964); R. Gombrich and G. Obeyesekere (1990); J. Halverson (1971); E.O. Henry (1981); S. Kakar (1982); K. Kapadia (1996); T. Kapur (1988): 82–122; McKim Marriott (1955a); G. Obeyesekere *(1958), (1969), (1970), (1977a), (1981); E.R. Sarachchandra (1966); J.S. Teja, B.S. Khanna and T.B. Subrahmanyam (1970); L.P. Varma, D.K. Srivastava and R.N. Sahay (1970); S.S. Wadley (1976); P. Wirz (1941); N. Yalman (1964).

257 See on vrata, for example: P.V. Kane V.1, 1–80; S.S. Wadley (1983).

258 Cf. Su.U.60.5.

259 See on bhūtonmāda: G.J. Meulenbeld (1997).

260 Cf. Ca.Ni.7.10–16; Su.U.60.19.

261 See: K.C. Dube (1978): identified as schizophrenia simplex; M.G. Weiss (1977): 114–116, 137–139.

262 See M.G. Weiss (1977): 116–118, 139–140.

263 See: K.C. Dube (1978): identified as depression; M.G. Weiss (1977): 118–120, 140–143. See on the manes (pitaraḥ): Dowson; H. von Glasenapp (1922): 83–87; R.F. Gombrich (1971): 163–167; J.J. Meyer (1937: see index s.v. Totenseelen); M. Saindon (1995); N.J. Shende (n.d.): 59–63; B. Sureshcandra (1940).

264 See: K.C. Dube (1978): identified as mania; M.G. Weiss (1977): 120–121, 143–145. See on the gandharvas: A. Daniélou (1964): 305–306; Dowson; J. Gonda (1960): 101–102; T.A. Gopinatha Rao (1971): II, 2, 568–569; J.R. Joshi (1977): 21–38; A.B. Keith (1937), (1976); J.J. Meyer (1937): I, 34, 98, III, 179, 228, (1952): 311–315, 561; R.N. Misra (1981): 3; H. Oldenberg (1923): 248–254; M.K. Potdar (1971); N.J. Shende (n.d.): 135–136; M. and J. Stutley (1977); G.H. Sutherland (1991): 59–61. See also: E. Windisch (1908): 12–28.

265 See: K.C. Dube (1978): identified as the schizo-affective type of schizophrenia; M.G. Weiss (1977): 121–122, 145–147. See on the beings called yakṣa: V.S. Agrawala (1960), (1970); J.N. Banerjea (1956): 337–344; O.P. Bharadwaj (1991): 121–145; M. Chandra (1954); A.K. Coomaraswamy (1938), (1980); Dowson; R.F. Gombrich (1971): 160–167; J. Gonda (1960): 323–325; K.G. Goswami (1977); Hopkins; J.C. Jain (1947); M.-Th. de Mallmann (1975): 458–461; J.J. Meyer (1937: vide s.v.); R.N. Misra (1981); S. Sen (1972); M. and J. Stutley (1977); G.H. Sutherland (1991).

266 See: K.C. Dube (1978): identified as the catatonic type of schizophrenia; M.G. Weiss (1977): 122–124, 149–150. See on the rākṣasas: A. Daniélou (1964): 309–310; Dowson; Hopkins; R.N. Misra (1981): 3–4; M. and J. Stutley (1977); G.H. Sutherland (1991): 54–59.

267 See: K.C. Dube (1978): identified as the schizo-affective type of schizophrenia; M.G. Weiss (1977): 124–125, 147–149. Brahmarākṣasas are mentioned, for example: *Manusmṛti* 5.60 and 12.60; *Yājñavalkyasmṛti* 3.212; *Brahmāṇḍapurāṇa* 1.2.18.64 (ed. J.L. Shastri); *Matsyapurāṇa* *120.62, *201.12–13; *Vāyupurāṇa* I, 47.61. See on this class of rākṣasas: W. Crooke (1911): 602–603; F.E. Pargiter (1922): 242, 319; M. and J. Stutley (1977).



268 See: K.C. Dube (1978): identified as the hebephrenic type of schizophrenia; M.G.Weiss (1977): 125–127, 150–152. See on the piśācas: J. Charpentier (1911): 1–24; A. Daniélou (1964): 310; Dowson; G.A. Grierson (1912), (1918); A.A. Macdonell and A.B. Keith (1967); H. Oldenberg (1923): 266–267; N.J. Shende (n.d.): 216; M. and J. Stutley (1977); G.H. Sutherland (1991): 59. Cf. Ca.Ni.7.14; Su.U.60.6–15. See on the exceptional position of the piśācas among the grahas: A.s.U.8.56.

269 Cf. Su.U.60.17–18.

270 Cf. Ca.Ni.7.15.

271 See on the treatment of unmāda and mental disorders in general: D.P. Bhattacharyya (1981), (1983), (1984), (1986); G.M. Carstairs and R.L. Kapur (1976): 58–65; S.C. Dash et al. (1983); K.C. Dube (1978); A.S. Mahal et al. (1976); G. Obeyesekere (1977); M.G. Ramu et al. (1977), (1983); M.G. Ramu and B.S. Venkataram (1985); S. Pathak (1973–74); K.P. Shukla (1973–74), (1978); N. Waxler (1976), (1977), (1979). See on psychotherapy in India and related cultural areas: E.M. Hoch *(1963), (1977), (1991a); *A.S. Mahal (1974); J.S. Neki (1973), (1974), (1975), (1977); S.K. Pande (1968); T.C. Sinha (1966); *N.C. Surya and S.S. Jayaram (1964); B. Vogt Frýba (1991); H. Zimmer (1935). See on the religious treatment of mental illness: S. Kakar (1982); O. Somasundaram (1973); V. Skultans (1987), (1991). See on an Indian variant of psychoanalytic theory and treatment: D.P. Bhattacharyya (1986): 137–140; G. Bose *(1931), (1966); C. Hartnack (1990); S. Kakar (1997): 20–32; C.V. Ramana (1964); T.C. Sinha (1966). See on the attempts to establish the relevance of Yoga for the treatment of mental disorders: D.P. Bhattacharyya (1986): 131–132 (with references); G. Coster (1972); K.N. Udupa (1976); N.S. Vahia et al. (1972), *(1973a), *(1973b); N.S. Vahia, D.R. Doongaji and D.V. Jeste (1975); N.S. Vahia, S.L. Vinekar and D.R. Doongaji (1966).
See on āyurvedic drugs used in treating mental disorders: S. Balaraman (1971); N.G. Fozdar et al. (1962); *B.B. Gaitonde et al. (1957); *R.A. Hakim (1964); G.V. Joglekar and J.H. Balwani (1967); *B.S. Kale (1961). See on āyurvedic drugs with effects on the central nervous system: S.L. Agarwal et al. (1956); C.K. Atal et al. (1984); I.C. Bhattacharya (1968); B.C. Bose et al. (1960); C. Chatterjee, P.K. Dey and C.D. Dey (1964); M.L. Dhar et al. (1968); *P.C. Dandiya and Y.M. Chopra (1970); P.C. Dandiya and M.K. Menon (1963); P.C. Dandiya and J.D. Sharma (1962); P.K. Dey and B.K. Chatterjee (1966), (1968a), (1968b); P.K. Dey and C. Datta (1966); S.P. Dixit (1971); T. Joseph and G. Shanthakumari (1971); N.K. Khanna et al. (1972); C.K. Kokate and K.C. Varma (1982); V.K. Kulshrestha et al. *(1969), (1971); C.L. Malhotra, P.K. Das and N.S. Dhalla (1960a); J.M. van der Nat (1989): 48–49; D.N. Pandey and K.K. Pandey (1997); P.Ś. Pāṇḍey and K.K. Pāṇḍey (1997); N.R. Pillai and N. Vijayamma (1985); U.K. Sheth et al. (1963); N. Singh et al. (1973a), (1973b); N.Singh, N. Chand and R.P. Kohli (1974); R.R. Varma and G. Santhakumari (1986). See also the references to the literature on medhyarasāyana. See on mental diseases and their treatment in Siddha medicine: T. Anandan (1983).

272 Compare Ca.Ci.9.58–63ab and Su.U.61.22–24ab, 9.77 and Su.U.62.33ab, 9.85 and Su.U.62.35ab. Ca.Ci.9.78 prescribes the consumption of meat, which contradicts Ca.Ni.7.14, where it is described as an item causing insanity; see Cakra's comments on this problem. Ca.Ci.9.72 mentions kṛtyā and alakṣmī (compare Ca.Ci.23.59, where alakṣmī and

kārmaṇa occur side by side; see also A.h.Ci.23.46, U.5.13). See on Alakṣmī: J.N. Banerjea (1956): 383–384; J.J. Meyer (1937): II, 131–142.

273 He is called Bhūtādhipa, etc. Bhūtapati, which has the same meaning, is also one of the names of Rudra (see E. Arbman, 1922: 165–166).

274 Also mentioned at A.s.U.8.59. See on Śiva and the Pramathas: M.A. Dhaky (1984); J.J. Meyer (1937): 58–59. See on the Pramathas also: Varāhamihira's *Yogayātrā* 6.20–29 (H. Kern, 1876: 329–330, 350–352).

275 See on the rules for bali offerings: *Manusmṛti* 3.87–94; *Viṣṇusmṛti* 67.4–22. See on bali: E. Arbman (1922): 67–71, 99–148.

276 See on tapas: G. Bailey (1983): 203–227; C.J. Blair (1961); A.S. Geden (1909): 87–92; M. Hara *(1970), (1975), (1997); W.O. Kaelber (1989); D.M. Knipe (1975).

277 Cf. Su.U.60.28cd–31ab.

278 Cf. Su.U.62.33cd. Compare on the treatment of unmāda: Bhela Ci.8.19–33.

279 Also mentioned at Ca.Ci.12.57 and 16.43. Known to the *Bhelasaṃhitā* (Ci.9.5; 17.19; 19.13; 21.7: kalyāṇakaghṛta and -sarpis), *Suśrutasaṃhitā* (U.39.229cd–234ab and 62.22–24), *Aṣṭāṅgahṛdaya* (Ci.1.156 and 16.1; U.6.26cd–31), *Aṣṭāṅgasaṃgraha* (Ci.2.114, 18.2, 19.6), and numerous later works, for example, the *Gadanigraha* (prayogakhaṇḍa, ghṛtādhi- kāra 363–370ab, 370cd–373, 374–379ab).

280 Cf. Su.U.39.234cd–240ab and 62.25–26; A.h.Ci.6.24 and U.6.32–34ab; A.s.U.9.17; *Cakradatta*, unmāda 29–30; *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 379cd–381.

281 Cf. Bhela Ci.2.34–37; 8.20; 9.5; A.h.U.6.34cd–38ab; *Cakradatta*, unmāda 34–37; *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 396–399.

282 Cf. A.h.Ci.14.22cd–25; *Cakradatta*, unmāda 39–43.

283 Cf. Ca.Ni.8.5.

284 Cf. Ca.Ni.8.4.

285 Cf. Ca.Ni.8.8.

286 Compare on the treatment of apasmāra: Bhela Ci.9.5 up to the end; Su.U.61.22–41. Compare Ca.Ci.10.15 and Su.U.61.26cd–27ab, 10.25–26 and Su.U.61.22–24ab. See on the āyurvedic treatment of apasmāra: C.R. Karnick (1996): 184–187; R.H. Singh (1997); R.H. Singh and A.R.V. Murthy (1989).

287 This refers to the involvement of bhūtas according to Cakra, who mentions that some authorities, like Bhīmadanta, recognized an independent type of bhūtāpasmāra.

288 Mentioned at Ca.Sū.19.4. See on atattvābhiniveśa: S.P. Gupta (1977): 497–505; G.J. Meulenbeld (1997): 201–202.

289 Also mentioned at Ca.Ci.12.57 and 16.43. Cf. Bhela Ci.2.16; Su.U.39.240cd–242 and 61.34–37; A.h.Ci.1.156 and 16.1 (pañcagavyasarpis); A.s.Ci.2.114, 19,6, 18.2, U.9.17 (pañcagavyaghṛta and -sarpis); *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 319cd–322. See on pañcagavya: J.A. Dubois (1947): 42–43, 152–153, 194, 195, 486, 489, 490, 524, 529. See on the medicinal use of pañcagavya: K. Kumar and P. Sachidanandam (1991).

290 Cf. Bhela Ci.2.13cd–15, 6.50, 11.20, 17.19; A.h.U.7.19cd–24ab; A.s.Ci.2.115; *Cakradatta*, apasmāra 17–22; *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 323–330ab.

291 Cakra remarks that this disease is also called uraḥkṣata (a term employed at Ca.Ni.6.4); he refers to a view distinguishing two diseases, kṣata and kṣaya, instead of one kṣatakṣaya.

292 See P.V. Sharma (1994): 141.

293 Cf. *Cakradatta*, raktapitta 30–33. See on this recipe: R.R. Desāī (1977): 270, (1978): 317. See on the uses of elā: P.V. Sharma (1996): 66–67.



294 Cf. A.h.Ci.3.94cd–101; A.s.Ci.4.32; *Cikitsākalikā* 266–269.

295 Cf. Bhela Ci.4.38cd–40, 20.25 (sarpirguḍa and -modaka); A.h.Ci.6.24; *Cakradatta*, yakṣman 40–46.

296 Oedema (Gulabkunverba; R.K. Sharma and Bhagwan Dash; P.V. Sharma). Compare Ca. Sū.18 (śotha = śvayathu).

297 A generalized oedema may be due to beri-beri. See on beri-beri in India: N. Chevers (1886): 60–77.

298 Cf. Ca.Sū.18.3 and 7–8.

299 Cf. Ca.Sū.18.6–7.

300 Cf. Ca.Sū.18.7.

301 Cf. Ca.Sū.18.16–17 and 18.

302 See on the treatment of śvayathu and on āyurvedic diuretics: *V.K. Agrawal (1979); N.K. Bhide et al. (1958); *G.N. Chaturvedi (1961); M.L. Gujral, P.N. Saxena and S.S. Mishra (1965); S.K. Haravey (1966); G.K. Karandikar, O.D. Gulati and S.D. Gokhale (1960b); V. Mudgal (1974); N.R. Pillai et al. (1978); U.K. Seth and V.H. Sethy (1970); R.C.P. Singh and C.S. Sisodia (1971); R.H. Singh et al. (1991); R.H. Singh and K.N. Udupa (1972a), (1972b); R.P. Singh et al. (1991), (1992); M. Vimala Devi, S. Satyanarayana and A. Sambasiva Rao (1986). See on the treatment of a form of śotha, called mastiṣkāvaraṇaśotha (encephalitis) in contemporary āyurveda: S. Venkataraghavan et al. (1977).

303 Forms of śvayathu with a predominance of two doṣas are mentioned (12.24), and forms associated with loose stools or constipation (12.27–28). Compare on treatment: Bhela Ci. 17.18cd–50ab.

304 A gaṇḍīrāriṣṭa is mentioned in the *Bhelasaṃhitā* (Ci.6.51; 11.19; 14.20; 25.10).

305 See P. Kishore, K.V. Devidas and K. Shanthakumari (1981). See on the uses of punarnavā: P.V. Sharma (1996): 248–250.

306 Mentioned at Ca.Ci.15.183–185.

307 Cf. *Cakradatta*, śotha 51–54.

308 Cf. *Cakradatta*, śotha 35–36. See on the uses of citraka: P.V. Sharma (1996): 142–143.

309 Not described in Ca.Sū.18. Cakra remarks that this disorder is called upaśīrṣaka in other treatises. Gulabkunverba, R.K. Sharma and Bhagwan Dash: cellulitis of the head.

310 Not described in Ca.Sū.18. Gulabkunverba, R.K. Sharma and Bhagwan Dash: quinsy.

311 Not described in Ca.Sū.18. Gulabkunverba, R.K. Sharma and Bhagwan Dash: Ludwig's angina. See on this disease in Greek medicine: M.D. Grmek (1991): 130.

312 An abscess of the palate. Not described in Ca.Sū.18.

313 Also described at Ca.Sū.18.19. Compare Ca.Śā.7.11. Gulabkunverba, R.K. Sharma and Bhagwan Dash: acute superficial glossitis.

314 Not described in Ca.Sū.18. Gulabkunverba, R.K. Sharma and Bhagwan Dash: sublingual abscess. Mentioned at Su.Ni.16.46 and described at Su.Ni.16.52 (adhijihva). Cf. A.s.U. 25.38 = A.h.U.21.34–35ab (adhijihva); *Kāśyapasaṃhitā* Sū.25.10 (adhijihvikā).

315 This disease is brought about by rakta and pitta. Compare Ca.Sū.24.12, where it is a disease arising from blood. Not described in Ca.Sū.18. Gulabkunverba, R.K. Sharma and Bhagwan Dash: gingivitis.

316 Not described in Ca.Sū.18. A dental abscess, caused by kapha and blood.

317 Also described at Ca.Sū.18.21; it is one of the twenty kaphavikāras (Sū.20.17). Defined as a single swelling at the side of the throat (Ca.Ci.12.79), developing slowly (Ca.Sū.18.21), arising from kapha (Ca.Sū.18.21). See on its treatment: Ca.Ci.21.139–140. Mentioned at

Ca.Si.2.17. R.K. Sharma and Bhagwan Dash, P.V. Sharma: goitre. Cf. Su.Ni.11.23–28. See on the history of goitre: E.H. Ackerknecht (1963): 139–143. See on goitre in India: R. Akhtar (1978a); N. Chevers (1886): 361–368; T.G. Dudani and M.N. Natu (1978); *F.N. Macnamara (1880); S.K. Sengupta, P.N. Kapoor and S.K. Roychoudhary (1968); *B.P. Singh and R.P.B. Singh (1980); R.V.N. Sinha, A. Bose and S.P. Roychowdhury (1959); H. Stott (1932); H. Stott and S.P. Gupta (1934). See on galagaṇḍa and its treatment: D.K. Mishra and Anantanand (1976); D.K. Mishra, D.N. Singh and Anantanand (1977); *C.S. Pandey and N. Kochupillai (1982); R.K. Pandit, R.C. Gupta and G.C. Prasad (1992); R.K. Pandit and G.C. Prasad (1992a), (1992b); K.P. Singh (1973); Veena et al. (1975a), (1975b).

318 Not described in Ca.Sū.18. A chain of swellings (gaṇḍa) at the side of the throat (Ca.Ci.12.79); located in the muscular tissue (Ca.Sū.28.14). B.S. Dixit and P.V. Tewari (1969): tubercular lymphadenitis. P.V. Sharma: cervical adenitis. R.K. Sharma and Bhagwan Dash: idem.

319 Compare Ca.Ci.12.80 and Su.Ci.18.43cd–55. See on the treatment of gaṇḍamālā: B.S. Dixit and P.V. Tewari (1969).

320 Not described in Ca.Sū.18. Cf. Su.Ni.11.4–9 on types of granthi and their degrees of curability, Su.Ci.18.3–24 on their treatment. A granthi resembles an arbuda; both terms are used for tumours and growths resembling them. See on granthi and its treatment: P. Tivārī (1990): 367–397.

321 Arbuda is referred to at Ca.Sū.18.33 and 28.14, Ci.29.32 and 33. Granthi and arbuda do not differ from each other with regard to site (pradeśa), causative factor (hetu), shape (ākṛti), doṣa, and dūṣya. Cf. Su.Ni.11.13–15ab, Ci.18.41–43ab. See on arbuda and its treatment: Donata et al. (1986); P. Tivārī (1990): 397–427. Arbuda is nowadays often regarded as one of the terms denoting cancer; see, e.g., Donata et al. (1986), G.C. Prasad, M. Sahu and P.J. Deshpande (1982).

See on the āyurvedic treatment of cancer and on cytostatic drugs: S.K. Chakraberti and B. Mukerji (1968); P. Chatterjee (1955); M.P. Chitnis et al. (1972), (1980); G.C. Joshi (1993); C.R. Karnick (1996): 172–179; N.S.N. Nair (1987); S. Pal et al. (1968); *G.C. Prasad (1987); M.J. Salomi et al. (1989); G.D. Singhal (1983); H.F. Smit et al. (1995); M.R. Uniyāl (1993); M.R. Uniyal, L.C. Tewari and R.G. Agrawal (1991). See on cancer in India and Sri Lanka: R. Akhtar *(1978b), (1983); R. Akhtar and N. Izhar (1982); N. Chevers (1886): 358–360; G.H. Cooray (1944); V.R. Khanolkar (1944); J.C. Paymaster (1962), (1964); L.D. Sanghvi (1974); Vishwa Nath and K.S. Grewal (1935), (1939); P.N. Wahi, S. Mali and U.K. Luthra (1969). See on stanārbuda: K.R. Cavhāṇ (1996).

322 Not described in Ca.Sū.18. Mentioned at Ca.Sū.1.118 and 11.49 (localized in the śākhās of the body); Śā.7.4 (residing in the fifth layer of the skin). Alajī is also the name of a pramehapiḍakā (Ca.Sū.17.83 and 88). The *Suśrutasaṃhitā* is acquainted with alajī as a pramehapiḍakā (Ni.6.18), a variety of śūkadoṣa (Ni.14.7), and an eye disease (U.2.8).

323 Not mentioned in Ca.Sū.18. Whitlow (Gulabkunverba; R.K. Sharma and Bhagwan Dash). Cf. Su.Ni.13.21–22ab.

324 See Cakra's comments. Not mentioned in Ca.Sū.18. R.K. Sharma and Bhagwan Dash: axillary and inguinal lymphadenitis. Cf. Su.Ni.13.24cd–25ab.

325 Vesicular eruptions are called visphoṭa(ka). Visphoṭa is also a form of kṣudrakuṣṭha (Ca.Ci.7.25 and 30). Cf. Su.Ni.13.18.

326 Mentioned in Ca.Sū.18. A variant reads kakṣyā. Identified as herpes zoster (Gulabkunverba; R.K. Sharma and Bhagwan Dash; P.V. Sharma). Herpes zoster is accurately described in the Hippocratic Corpus (see M.D. Grmek, 1991:335–336) and by Scribonius Largus (see R. Hare, 1967: 121). See on herpes zoster in India: N. Chevers (1886): 794.



327 Piḍakās are mentioned as forms of śotha (= śvayathu) at Ca.Sū.18.24.

328 Small and itching piḍakās, caused by pitta and kapha. Not mentioned in Ca.Sū.18. Measles according to several Indian physicians: A. Kumar (1994: 264); D.K. Rāy, M. Rāy and R. Śarmā (1992); P.V. Sharma. Cf. *Mādhavanidāna* 54.13. See on measles in South Asia: N. Chevers (1886): 52–55; A. Hirsch (1881): 112–113; Ch. Morehead (1860): 194–199. See on the history of measles: V. Fossel (1903): 856–864. Measles is thought to have existed in China from time immemorial, but no trace of it is to be found in Greek and Roman documents (M.D. Grmek, 1991: 336; R. Hare, 1967: 121–122); the disease was recognized as a distinct entity by al-Rāzī in the tenth century (R. Hare, 1967: 122).

329 Not mentioned in Ca.Sū.18. Discussed by Cakra in the context of visarpa, in his comments ad Ca.Ci.21.41. Chicken pox according to P.V. Sharma. Cf. Su.Ni.13.38. See on the history of chicken pox: R. Hare (1967): 121; the disease is not mentioned by Greek or Roman writers; chicken pox was described and differentiated from the milder forms of smallpox for the first time by Ingrassias in the sixteenth century.

330 Compare Su.Ci.20.31cd–32ab on the treatment of masūrikā.

331 Bradhna is also mentioned at Ca.Ni.3.7; Ci.7.67, 9.56, 28.25. It is probably an inguinal hernia. R.K. Sharma and Bhagwan Dash distinguish bradhna from antravṛddhi, although Cakra regards them as identical. Vṛddhi, caused by vāta, is described as a local swelling at Ca.Sū.18.30.

332 A hydrocele according to P.V. Sharma.

333 Compare Su.Ni.12.3 (vṛddhi) and Ci.19.4cd–24 (its treatment).

334 Ano-rectal fistula. Cf. Su.Ni.4. See on this disorder in India: N. Chevers (1886): 589–590.

335 The treatment by means of the kṣārasūtra is referred to, but not described (because it belongs to the realm of surgery; see Cakra). Cf. Su.Ci.17.29–33.

336 Elephantiasis, caused by filariasis. Ślīpada may be the same as śīpada, a word occurring only in the formulas called pāpmano vinidhayaḥ of the *Baudhāyanaśrautasūtra* (kaṇḍikā 5 of praśna 2) as a disease found among the inhabitants of Videha, and explained by Mahādeva Vājapeyayājin, the author of the *Subodhinī*, and in an anonymous commentary, as pādavalmīka, which, in its turn, may designate elephantiasis (see E. Brucker, 1980: 81; C.G. Kashikar, 1970: 57).

See on filariasis in India: S. Chandra et al. (1973); N. Chevers (1886): 262–270; P.D. Gaitonde (1983): 116–117; E. Hinz (1972): 1707–1708; P. Hymavathi (1993): 258–259; M.O.T. Iyengar (1933); G. Joseph and B.G. Prasad (1967); M.J. Joshi and C.D. Deshpande (1972): 10–11, (1986): 53–54; V.T. Korke (1927), (1928), (1932), (1933), (1934); R.P. Misra (1970): 136–140; Ch. Morehead (1860): 698–701; C.P. Nair and V.N. Bhatnagar (1968); I. Pal and H.S. Mathur (1986): 145–146; P.K. Rajagopalan, P.S. Shetty and N. Arunachalam (1981); R.V.S.N. Sarma et al. (1987); H.E. Sigerist (1961): 133–134; S. Sundar Rao (1936), (1940); P.K. Warrier (1995). Early European travellers, who noticed the disease and the way it was treated, are, for instance: John Fryer (1967: I, 116, 138–139), quoted in an anonymous article (1964a: 245–246); Jan Huyghen van Linschoten (see A.C. Burnell and P.A. Tiele, 1970), quoted by D.V.S. Reddy (1971: 35–36); Tomé Pires (see L.B. Da Costa, 1987: 60). See on Tomé Pires: P.D. Gaitonde (1983): 109–118.

337 See on the treatment of ślīpada: A.K. Baranwal, P. Kumar and V.P. Trivedi (1978); P. Kishore, K.V. Devidas and K. Shanthakumari (1981); J.S. Shukla (1978); P.K. Warrier

(1995).
338 Compare Su.Ni.12.10, 13 and Ci.19.60–69 (treatment).
339 Compare Su.Ni.13.14 (jālagardabha) and Su.Ci.20.7–8 (treatment).
340 Compare Ca.Ci.13.9–15, 20 and Su.Ni.7.5–7ab.
341 Cf. Su.Ni.7.7cd–8ab.
342 See Cakra's comments.
343 Compare Ca.Ci.13.21 and Su.Ni.7.24.
344 Cf. Ca.Sū.19.4; Su.Ni.7.4.
345 Cf. Su.Ni.7.8cd–9ab.
346 Cf. Su.Ni.7.9cd–10ab.
347 Cf. Su.Ni.7.10cd–11ab.
348 Cf. Su.Ni.7.11cd–14a.
349 Two varieties of phīhodara are described: caused by displacement (cyuti) of the spleen (plīhan) and by increase in the quantity of blood, due in its turn to increase of rasa. The first variety is of four types (by vāta, pitta, kapha, saṃnipāta) according to Cakra, which results in a number of five disorders of the spleen (phīhadoṣa), in agreement with Ca.Sū.19.4. The spleen is said to become hard like an aṣṭhīlā, which is, according to Cakra, a round mass (granthi) of iron, known to blacksmiths (lohakāra). Cf. Su.Ni.7.14b–16ab. See on splenomegaly in India: M.N. De (1932); T.B. Menon (1934). See on disorders of the spleen in Graeco-Roman medicine: E.D. Baumann (1928a).
350 See on diseases of the liver in India: N. Chevers (1886): 604–658; Ch. Morehead (1860): 321–431. Hydatid disease, which may affect the liver, is common in particular parts of India, especially Andhra Pradesh (see M.J. Joshi and C.D. Deshpande, 1972: 11–12). Cf. Su.Ni.7.16cd. Diseases of the liver are rarely mentioned in āyurvedic texts, whereas they are much more important, as well as the organ itself, in Graeco-Roman medicine (see E.D. Baumann, 1931).
351 The same as baddhodara, caused by intestinal obstruction, for example by antrasaṃmūrchana (Gulabkunverba: volvulus; R.K. Sharma and Bhagwan Dash, P.V. Sharma: intussusception).
352 Cf. Su.Ni.7.17–19a.
353 The same as kṣatodara (Cakra ad 13.42–44). Perforative peritonitis (Gulabkunverba); acute abdominal swelling caused by intestinal perforation (R.K. Sharma and Bhagwan Dash); perforative abdomen (P.V. Sharma). Cf. Su.Ni.7.19b–21a.
354 Also called dakodara (Cakra ad Ca.Ci.13.42–44).
355 Cf. Su.Ni.7.21b–23. See on dropsy (often occurring in beri-beri, and also frequently resulting from chronic malaria) and epidemic dropsy in India: K.A.V.R. Krishnamachari and K. Satyanarayana (1972); R.B. Lal et al. (1939), (1940), (1941); R.B. Lal and A.C. Das Gupta (1941), (1942); R.B. Lal and S.C. Roy (1937), (1939); Ch. Morehead (1860): 704–715; S.P. Mukherji, R.B. Lal and K.B.L. Mathur (1941); H.H. Scott (1942): 879–911. See on ascites in Graeco-Roman medicine: E.D. Baumann (1933a).
356 Ajātodara and jātodara, before and after the accumulation of a slimy fluid (picchā) in the abdominal cavity (see Cakra's comments). See on picchā: Cakra ad Ca.Sū.14.46 and 20.8.
357 Cakra: incurable through ordinary modes of treatment, but curable by means of the administration of poisonous substances and surgery (śastrapraṇidhāna).
358 The same as chidrodara.
359 Cakra points to exceptions to these rules. Cf. Su.Ni.7.25; Ci.14.3.



360 Cf. Su.Ci.14.3.
361 The treatment of chidrodara (13.91cd–93ab; see also 13.106) is also described, although it is classified as usually incurable (13.51). See Cakra's comments. See on the āyurvedic treatment of jalodara: P.C. Jamkhedkar et al. (1994). See on the actions of the drug called rohītaka (13.81, 83, 85): *L.M. Singh (1973–74).
362 See on actions of āyurvedic drugs on the liver: *V.N. Pandey (1980); S.K. Sharma (1991); D. Umarani et al. (1985). Compare the references on the treatment of kāmalā.
363 Compare Ca.Ci.13.97–101ab and Su.Ci.14.4.
364 One of the substances mentioned (13.153) is guggulu. See on guggulu and its uses: A. Raison (1979); P.V. Sharma (1966): 124–127. Much work has been done on this drug and its actions. See: R.B. Arora et al. (1971), (1972a), (1972b), (1973); G.K. Bhatt and R.D. Dixit (1974); A. Bordia and S.K. Chuttani (1979); R.N. Chopra et al. (1958): 285–287; A.T. Dutt, S. Ghosh and R.N. Chopra, (1942); DWH I, 310–313; *O.D. Gulati et al. (1973); M. Gupta, S.N. Tripathi and B. Prasad (1974); J. Innes Miller (1969): 69–71; D.S. Khanna et al. (1969); K. Kuppurajan et al. (1973); K. Kuppurajan, S.S. Rajagopalan and T. Koteswara Rao (1976); C.L. Malhotra et al. (1970); S.C. Malhotra (1992); L. Mester, M. Mester and S. Nityanand (1979); S. Nityanand and N.K. Kapoor (1971), (1973b); G.B. Pande, M.V. Dholakia and P.J. Mehta (1976); Ś. Śāstrī (1996); B.V.S. Sastry, C. Chandrasekhar and V.V.S. Sastry (1978); V.V.S. Sastry (1976); G.V. Satyavati (1988); *G.V. Satyavati et al. (1969); G.V. Satyavati, C. Dwarakanath and S.N. Tripathi (1969); K. Sharma et al. (1976); S.D. Sharma, B.N. Upadhyay and S.N. Tripathi (1986); L.S. Sidhu et al. (1976); A.K. Singh, G.C. Prasad and S.N. Tripathi (1982); A.K. Singh, S.N. Tripathi and G.C. Prasad (1983); E. Sukumar and K. Balakrishna (1985; bibliography); S.N. Tripathi (1973); S.N. Tripathi et al. (1971–1975), *(1974), (1975), (1975a), (1984), (1989); S.N. Tripathi, V.V.S. Shastri and G.V. Satyavati (1968); *S.N. Tripathi, B.N. Upadhyay and L.D. Dwivedi (1976); Y.B. Tripathi, O.P. Malhotra and S.N. Tripathi (1984); M. Uniyāl (1996); B.N. Upadhyaya, S.N. Tripathi and L.D. Dwivedi (1976); B.N. Upadhyay, Y.B. Tripathi and S.N. Tripathi (1982); V.P. Upadhyay (1978); S.K. Verma and A. Bordia (1988); G. Watt I, 366–367; WIRM II, 313–314. See on guggulu (gulgulu) in the *Atharvaveda*: K.G. Zysk (1985).
365 See Cakra's comments. See on the use of snake venom in medicine: A. Burkardt (1935); P.K. Debnath et al. *(1971), (1972); F.W. Fitzsimons (1930); D. de Klobusitzky (1971); J. Körbler (1934); D.I. Macht (1935), (1936), (1938); S.A. Minton and M.R. Minton (1969): 109–116; Nadkarni II, 226–229; A. Rottmann (1940); P.K. Roy et al. (1952); O. Steinbrocker et al. (1940).
366 Compare on the treatment of udara: Bhela Ci.13.27–56.
367 See on the uses of paṭola: P.V. Sharma (1996): 227–229.
368 See on the uses of snuhī: P.V. Sharma (1996): 397–398.
369 See on haemorrhoids in India: N. Chevers (1886): 588–589. A whole treatise of the Hippocratic corpus (É. Littré VI, 434–445) is also devoted to haemorrhoids.
370 The bīja meant is a particular part (bījabhāga) of the embryo.
371 R.K. Sharma and Bhagwan Dash translate vali by sphincter.
372 R.K. Sharma and Bhagwan Dash interpret ardhapañcāṅgula as four fingers and a half.
373 Cf. Su.Ni.2.17.
374 Compare Ca.Ci.14.7–8 and Su.Ni.2.15.
375 See Cakra's comments on the reversed order.
376 Compare Ca.Ci.14.11–20 and Su.Ni.2.10–14, 22.

377 Cf. Su.Ni.2.8.
378 Cf. Su.Ni.2.16.
379 Surgical treatment is, in spite of this statement, occasionally described (14.60–61). Compare Ca.Ci.14.33–34 and Su.Ci.6.3, 14.35–36 and Su.Ci.6.10.
380 See Ca.Ci.14.84cd–85ab on the three varieties of takra (diluted buttermilk); see also Cakra's comments. Compare on the treatment of haemorrhoids: Bhela Ci.16.27cd–87ab. See on haemorrhoids and their treatment in Siddha medicine: K. Meenakshisundaramoorthy (1983).
381 Broth made with the meat of the two-humped camel (dvikakuda) is mentioned (14.207).
382 Cf. *Gadanigraha*, prayogakhaṇḍa, āsavādhikāra 101–104. Another takrāriṣṭa is described at Ca.Ci.15.117cd–121.
383 Mentioned in the *Bhelasaṃhitā* (Ci.6.51). Cf. Su.Ci.6.15 and Ḍalhaṇa's comment; A.h. Ci. 8.64cd–69; A.s.Ci.10.19; *Mādhavacikitsā*, arśas 41; Vaṅgasena, arśas 385–391; *Gadanigraha*, prayogakhaṇḍa, āsavādhikāra 75–89ab (three recipes). See on abhayāriṣṭa: P.J. Sharma and C.I. Jolly (1992).
384 Cf. Su.Ci.6.14 and Ḍalhaṇa's comment; *Gadanigraha*, prayogakhaṇḍa, āsavādhikāra 71–74. See on the uses of dantī: P.V. Sharma (1996): 182–183.
385 Cf. *Gadanigraha*, prayogakhaṇḍa, āsavādhikāra 52–66 (two recipes).
386 See on the uses of hrīvera: P.V. Sharma (1996): 415–416.
387 Cf. *Mādhavacikitsā*, arśas 50; *Cakradatta*, arśas 129–137. See on the uses of cāṅgerī and suniṣaṇṇaka: P.V. Sharma (1996): 141–142 and 393–394.
388 See on this chapter; R.F.G. Müller (1953).
389 Cakra remarks that the chapter also deals with agnidoṣa (disorders of the digestive fire), because the grahaṇī is the seat of this fire. Grahaṇīdoṣa is usually identified as a (secondary) malabsorption syndrome; malabsorption may be due to non-tropical sprue or tropical sprue; secondary malabsorption is often caused by a parasitic infection in the tropics. Symptoms resembling grahaṇīdoṣa are also found in chronic calcareous pancreatitis, a disorder more frequent in Southern than in Northern India, and with a high prevalence in Kerala (see M.J. Joshi and C.D. Deshpande, 1972: 14–15). See on grahaṇīdoṣa: G.J. Meulenbeld (1974): 619; O.P. Dixit (1973–74); S.N. Tripathi, S.K. Srivastava and K. Chandrasekhar (1974). See on a related disease (duṭṭhagahaṇika), mentioned in Pali literature: K.G. Zysk (1991): 105–106.
390 The digestive fire is mentioned explicitly in the *Bṛhadāraṇyakopaniṣad* and possibly already in *Ṛgveda* and *Atharvaveda* (see J. Filliozat, 1975: 48).
391 See P.V. Sharma (1994): 156–158.
392 See P.V. Sharma (1994): 158.
393 Compare on Graeco-Roman theories about digestion: E.D. Baumann (1934a).
394 Śukra, the seventh dhātu, is an exception to this rule (Cakra).
395 See Cakra's elaborate comments. See P.V. Sharma (1959): 159–160. Cf. Bhela Sū.11.2cd–4ab.
396 These are called upadhātu (see Cakra's comments).
397 See Cakra's comments.
398 These verses, not elucidated by Cakrapāṇi, are placed between brackets in many editions.
399 Cf. Bhela Sū.10.
400 Cf. Su.U.40.171–173.
401 Cf. Su.U.40.169–170.



402 Cf. Su.U.40.166cd–168 and 176–177.
403 See Ca.Vi.6.12.
404 Cf. Bhela Ci.11.18–20; Su.U.40.178–182ab. See on the treatment of grahaṇīdoṣa: G.N. Chaturvedi et al. (1982); P.J. Deshpande, K.R. Sharma and Kulwant Singh (1977); S.K. Dixit, G.K. Bhatta and Prem Kishor (1977); S.K. Mishra (1982); A.K. Sharma and R.K. Mishra (1993); K.P. Singh and G.N. Chaturvedi (1981).
405 Cf. *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 338–339 and 411–413.
406 Cf. Ca.Ci.18.39–42; *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 194–197 and 419–420.
407 See on the uses of marica: P.V. Sharma (1996): 290–292.
408 See on some studies: O.P. Dixit (1973–74); S.N. Tripathi et al. (1976). Compare the takrāriṣṭa of Ca.Ci.14.72–75. Cf. *Mādhavacikitsā*, arśas 42.
409 Cf. *Mādhavacikitsā*, grahaṇī 5. See for a study: R.K. Sharma and K.J. Dave (1978). See on the uses of nāgara = śuṇṭhī: P.V. Sharma (1996): 46–52.
410 See on kirāta(tikta) and its uses: P.V. Sharma (1996): 100, (1997b).
411 Cf. *Mādhavacikitsā*, grahaṇī 10. See on the uses of madhūka: P.V. Sharma (1996): 287–289.
412 See on the uses of durālabhā: P.V. Sharma (1996): 194.
413 Cf. *Bhelasaṃhitā* Ci.5.32–36, Si.4.73; *Suśrutasaṃhitā* U.51.29; A.h.Ci.1.156, 9.117, 10.63ab, 12.16, 14.26; A.s.Ci.2.114, 12.16, 16.3 and 25, 17.34.
414 Mentioned in the *Bhelasaṃhitā* (Si.4.73).
415 See on this disease: R.F.G. Müller (1930b), (1930c); R.D. Tripathi (1973–74); R.D. Tripathi and Y.N. Upadhyaya (1978); R.D. Tripathi, Y.N. Upadhyaya and Pradyumna Pandeya (1978). See on paṇḍuroga in Pali literature: Jyotir Mitra (1985): 250–251; K.G. Zysk (1991): 106–107, 124. See on anaemia in Siddha medicine: K. Rajeswari (1983). See on anaemia in India: K.P. Hare (1940); L.E. Napier (1940). See on sickle cell anaemia in India: M.D. Grmek (1991): 264.
416 See P.V. Sharma (1994): 165. Kālidāsa refers to the eating of clay by two queens in his *Raghuvaṃśa* (see B. Laufer, 1930: 141). See on the eating of earth (geophagy): E.H. Ackerknecht (1963): 118–119; J.J. Altheer (1857); *B. Arnell and S. Lagercrantz (1958); E.D. Baumann (1928a): 325–326; G. Buschan (1930); M.D. Grmek (1991): 275; C.F. Heusinger (1852); P. Hockings (1980): 30–31; D. Hooper and H.H. Mann (1907); A. Kumar (1994): 280; The Lancet, No. 7651 (18 April 1970): 826; B. Laufer (1930); G.J. Meulenbeld (1974): 626; *S.C. Mitra (1904–07); A.S. Prasad, J.A. Halsted and M. Nadimi (1961); B. Römer (1976); H.A. Roselle (1970); G. Stahl (1931); E. Thurston (1901), (1975): 552–554; G. Watt II, 361–363; G. Watt (1966): 329–330. See on other forms of pica leading to iron deficiency anaemia: R.D. Reynolds et al. (1968).
417 Cf. Su.U.44.4.
418 Cf. Su.U.44.3 and 4.
419 Cf. Su.U.44.5.
420 Cf. Su.U.44.7.
421 Cf. Su.U.44.8.
422 Cf. Su.U.44.9.
423 Cf. Su.U.44.10a.
424 Jaundice is called hariman in the *Atharvaveda* (1.22); see on hariman: J. Filliozat (1975): 89–90; V.W. Karambelkar (1961): 205–207; K.G. Zysk (1985; see index). See on jaundice in India: N. Chevers (1886): 658–662. Compare on jaundice in Graeco-Roman medicine: E.D. Baumann (1931).

425 See P.V. Sharma (1994): 166. Cf. Su.U.44.10b–11.
426 Cf. Su.U.44.39–40.
427 See on the treatment of pāṇḍuroga: A. Kumar (1994): 280; P.B. Kurup, V. Hariharan and K. Rajagopalan (1975); K. Swayam Prakasam (1991). See on the treatment of pāṇḍuroga in Buddhist literature: K.G. Zysk (1988): 128–129, (1991): 106–107.
See on the treatment of kāmalā, hepatitis, and the influence of āyurvedic drugs on the liver: D.S. Antarkar et al. (1980); B.K. Chandan, A.K. Sharma and K.K. Anand (1991); G.N. Chaturvedi and R.H. Singh (1965), (1966); G.N. Chaturvedi et al. (1983); A. Chaube, S.K. Dixit and P. Chaube (1997); M.L. Dwivedi, S.V. Tripathi and H.S. Dwivedi (1984); S.S. Handa, A. Sharma and K.K. Chakraborti (1986); S.V. Kantikar et al. (1976); *V.N. Pandey (1980); V.N. Pandey and G.N. Chaturvedi (1968), (1969), (1970); S.C. Sheth et al. (1960); D.S. Singh et al. (1991); T. Sreerama Murthy et al. (1993); Suresh Kumar et al. (1982); Suresh Kumar, Asha Mishra and G.N. Chaturvedi (1982); D. Umarani et al. (1985); A.B. Vaidya (1982); *A.B. Vaidya et al. (1976); B.J. Vakil et al. (1974). See on the treatment of hepatitis in general and of viral hepatitis in Siddha medicine: G. Ganapathy (1983); R. Thyagarajan (1983).
428 Compare Ca.Ci.16.39cd–43 and Su.U.44.14–15, 16.52–55ab and Su.U.44.30cd–31ab, 16.69 and Su.U.44.21, 16.70–71 and Su.U.44.17, 16.78–79 and Su.U.44.23, 16.93cd–96 and Su.U.44.24, 16.98–102ab and Su.U.44.30cd–31ab.
429 Cf. Su.U.44.12cd. Some Indian physicians regard kala-azar as belonging to halīmaka; see, for example, P. Pāṇḍey (1991). See on kala-azar in India: U. Brahmachari (1946); M.J. Joshi and C.D. Deshpande (1972): 6–7; L.E. Napier and C.R. Das Gupta (1931); L.E. Napier and K.V. Krishnan (1933); H.H. Scott (1992): 548–563; C.A.K. Shanmugham, R.G. Roy and A.V. Ganesan (1977).
430 Cf. Bhela Ci.25.10–11.
431 Cf. A.h.Ci.16.2–4. See for a study of this ghee: L. Sarada Amma and P.K. Narayana Sharma (1982). See on the uses of dāḍima: P.V. Sharma (1996): 188–190.
432 See on the uses of kaṭukā: P.V. Sharma (1996): 69–70.
433 Cf. A.s.Ci.16.21; *Cakradatta*, pāṇḍuroga 52.
434 Cf. *Cakradatta*, pāṇḍuroga 53. See on the uses of haridrā: P.V. Sharma (1996): 402–404.
435 This formula forms part of the *Cakradatta* (pāṇḍuroga 11–12). See on this compound drug: R. Desāī (1980): 271–272; P. Suresh and V.D. Kumari (1994). Cf. Su.Ci.12.11.
436 Cf. *Cakradatta*, pāṇḍuroga 42–44 (punarnavāmaṇḍūra); *Gadanigraha*, prayogakhaṇḍa, guṭikādhikāra 282–285ab (punarnavāmaṇḍūra).
437 See on the uses of dhātrī (= āmalakī): P.V. Sharma (1996): 33–39. See on a compound dhātryādiyoga: M. Dwivedi and P.V. Tewari (1991).
438 See on the uses of bījaka = asana: P.V. Sharma (1996): 31–32.
439 Cf. *Cakradatta*, pāṇḍuroga 49–51.
440 These substances are: ayorajas (16.69, 70, 78, 97, 98, 105, 119), lauharajas (16.82), maṇḍūra (16.72, 74, 76, 85, 103).
441 See on iron preparations in the treatment of pāṇḍuroga: S. Venkataraghavan et al. (1977a).
442 Cakra explains that these three factors are asātmyendriyārthasaṃyoga, pariṇāma and prajñāparādha.
443 The āmāśaya according to Cakra.
444 Cf. Su.U.50.3–5 (hikkā, śvāsa, kāsa) and 51.3 (śvāsa).
445 Cf. Ca.Ci.17.45 (saṃprāpti of śvāsa); Su.U.50.6 (saṃprāpti of hikkā) and 51.4 (saṃprāpti of śvāsa).



446 Cf. Su.U.50.8 (prodromes of hikkā) and 51.6 (prodromes of śvāsa).
447 Cf. Su.U.50.14.
448 Cf. Su.U.50.12cd–13.
449 Cf. Su.U.50.10cd–11ab.
450 Cf. Su.U.50.11cd–12ab.
451 Cf. Su.U.50.9–10ab.
452 Cf. Su.U.50.15. See also Ca.Ci.17.26 and 30.
453 A variety of kṣudrā and annajā hikkā according to Cakra. The *Suśrutasaṃhitā* describes yamalā hikkā as a distinct type and omits vyapetā. The *Madhukośa* (ad *Mādhavanidāna* 12.4) regards Suśruta's yamalā as identical with Caraka's vyapetā hikkā.
454 Cf. Su.U.50.15.
455 See on the history of lung diseases: H. Vierordt (1903a).
456 Cf. Su.U.51.12.
457 Cf. Su.U.51.13.
458 Cf. Su.U.51.11. Gulabkunverba: Cheyne-Stokes respiration; this type of respiration was described for the first time by the Irish physicians John Cheyne (1818) and William Stokes (1854) in patients suffering from heart failure. The Hippocratic Corpus contains a description of Cheyne-Stokes respiration that is concise and beyond doubt (see M.D. Grmek, 1991: 302).
459 Cf. Su.U.51.8–10ab. Gulabkunverba, P.V. Sharma, and many other Indian authors: asthma bronchiale. Some regard tropical eosinophilia as related to tamaka (see B. Ramakrishna Shetty et al., 1983). See on tamaka: T. Gurunatham et al. (1967). See on the treatment of tropical pulmonary eosinophilia: B.P. Shaw (1973–74); B.P. Shaw and B. Bera (1985). See on tropical eosinophilia: Ph.H. Manson-Bahr (1966): 994–997. The identification of tamaka as asthma bronchiale is problematic, because the varieties of śvāsa may cover a number of different disorders presenting respiratory problems. See on asthma in Graeco-Roman medicine: E.D. Baumann (1934). See on the history of asthma: R.H. Major (1953); E. Stolkind (1933).
460 Cf. Su.U.51.10cd.
461 Regarded as varieties of one disease by Cakra. Some regard saṃtamaka as a complication (upasarga) of pratamaka according to Jejjaṭa (see the *Madhukośa* ad *Mādhavanidāna* 12.35–36). The Gulabkunverba team interprets saṃtamaka as asthma cardiale.
462 Cf. Su.U.51.7.
463 An animal called jāṇḍaka (variant: jāhaka) is mentioned at 17.118. The jāhaka is mentioned at A.h.Sū.6.48cd and A.s.U.6.72. Cakra describes the jāṇḍaka as an animal living in arid regions (marudeśa), capable to roll itself up (pṛṣṭhamātre saṃkocam upayāti). Ḍalhaṇa adds the jāhaka to the bileśaya animals (ad Su.Sū.46.78). Aruṇa says that it is a babhru, or, according to others, a nakula. Indu does not identify it. An animal called jahakā is mentioned in Vedic literature (see A.A. Macdonell and A.B. Keith, 1967; M. Mayrhofer, 1956).
464 See on the treatment of śvāsa: Bhagwan Dash and B.B. Gaitonde (1961). See on the treatment of tamaka, often identified as bronchial asthma: R. Batra (1991); G.N. Chaturvedi and B.D. Sharma (1975); G.N. Chaturvedi, S.K. Tiwari and S.P. Sen (1976); K.V. Gore, A. Krishna Rao and M.N. Guruswamy (1980); H.R. Goyal, B.N. Sannd and Keerti Sharma (1977); H.R. Goyal and Keerti Sharma (1977); S. Gupta et al. (1979); P.S.R.K. Haranath and S. Shyamalakumari (1975); R.K. Issar and M.R. Uniyal (1991); Keerti Sharma et al. (1973); S.K. Pandey et al. (1995); *C. Prakash (1980); S. Rajasekharan and

T.N. Srivastava (1977); B. Ramakrishna Shetty et al. (1983); C.R. Sasidharan Pillai and Durga Prasad Sharma (1977); M.R. Shankara, N.S. Narsimha Murthi and L.N. Shastry (1978); B.D. Sharma (1973), (1975); G.D. Sharma and S.N. Tripathi (1983), (1984); G.P. Sharma and P.V. Sharma (1972), (1976); Shiv Sharma (1971): 39–42; V.K. Singh (1986); K.K. Thakral (1991); P. Tripathi, Y.B. Tripathi and S.N. Tripathi (1983); *V.P. Trivedi et al. (1982); D.S. Wadodkar, K.U. Pillai and H.S. Sarma (1991).

465 Compare Ca.Ci.17.68cd–69 and Su.U.51.14, 17.70–76 and Su.U.51.15 and 48–49ab, 17.77–80 and Su.U.50.18cd–19ab and 51.49cd–53ab, 17.83–84 and Su.U.50.19ab, 17.88–90 and Su.U.51.53cd–54, 17.111–119 and Su.U.51.32cd–35, 139–146 and Su.U.51.27–29.

466 Cf. Su.U.51.28cd. See on the uses of tejovatī: P.V. Sharma (1996): 167.

467 Cf. Bhela Ni.4.

468 Cf. Su.U.52.6.

469 Cf. Su.U.52.7.

470 Cf. Su.U.52.4–5.

471 Cf. Su.U.52.3 and 8.

472 Cf. Su.U.52.3 and 9.

473 Cf. Su.U.52.3 and 10.

474 Cf. Su.U.52.3 and 11.

475 Cf. Su.U.52.3 and 12.

476 Cf. Su.U.52.13.

477 See on the treatment of kāsa: R.S. Singh et al. (1967); R.K. Śrīvāstava and R.S. Siṃha (1972).

478 Compare on the treatment of kāsa: Bhela Ci.20.22cd up to the end of the chapter. Compare Ca.Ci.18.32–75, 168–184 and Su.U.52.14–25, 38–46 (the general treatment of kāsa), 18.76–82 and Su.U.52.26–28ab (the treatment of vātaja kāsa), 18.83–107 and Su.U. 52.32cd–37 (the treatment of pittaja kāsa), 18.108–133 and Su.U.52.28cd–30ab (the treatment of kaphaja kāsa), 18.134–148 and Su.U.52.32cd–37, 47 (the treatment of kṣataja kāsa), 18.149–167, 185–186 and Su.U.52.32cd–37, 47 (the treatment of kṣayaja kāsa).

479 See on the uses of kaṇṭakārī: P.V. Sharma (1996): 71–73.

480 Cf. Ca.Ci.5.74–75 (pippalyādyaghṛta); A.s.Ci.10.28.

481 Cf. Ca.Ci.15.87.

482 Also mentioned at Ca.Ci.8.94. See on the uses of rāsnā: P.V. Sharma (1996): 325.

483 See on agastyaharītakyavaleha: R.R. Desāī (1978): 477–478; M.S. Shastry et al. (1977). Compare the agastyarasāyana of the *Bhelasaṃhitā* (Ci.20.40 up to the end).

484 Cf. Ca.Ci.15.82–86 (daśamūlyādyaghṛta).

485 See on the uses of kulattha: P.V. Sharma (1996): 106–107.

486 See on the uses of guḍūcī: P.V. Sharma (1996): 128–132.

487 See on the uses of padmaka: P.V. Sharma (1996): 230.

488 Compare on atisāra: Ca.Si.8.

489 Prāgutpatti (see Cakra).

490 Dakṣa is also referred to at Ca.Ni.2.10 and 8.11; he is mentioned in the mantra of Ca.Ka. 1.14. Cf. Su.Sū.1.17; *Kāśyapasaṃhitā*, Khila 8.14.

491 Ritual slaughter (vidhipūrvaka māraṇa) according to Cakra. See on prokṣaṇa: J. Schwab (1886): 82.

492 See on them: *Bhāgavatapurāṇa* 8.13, 10.64, etc.; *Viṣṇupurāṇa* 4.1 (see H.H. Wilson's notes to his translation); Hopkins 201; Vettam Mani. See on animal sacrifices in ancient India: P.V. Kane II.2, 1109–1132; J. Schwab (1886).



493 See on him: *Bhāgavatapurāṇa* 9.2; Vettam Mani.

494 See on sattra: H. Falk (1985).

495 Suśruta describes the general aetiology of atīsāra only (U.40.3–5), followed by the general characteristics (U.40.6).

496 Cf. Su.U.40.9cd–12ab.

497 Cakra remarks that the second type iṣ vikṛtiviṣamasavāyārabdha, which implies that the first type is prakṛtisamasamavāyārabdha. Cf. Su.U.40.12cd–13ab.

498 Cf. Su.U.40.19–21.

499 The Vedic disease called apvā (*Atharvaveda* 9.8.9) has been interpreted as diarrhoea induced by fear (see Jyotir Mitra, 1968a; K.G. Zysk, 1985: 46–47). See on bhaya: E.M. Hoch (1991): 37–51.

500 See on śoka: E.M. Hoch (1991): 52–57.

501 See P.V. Sharma (1994): 175–176. See on śokaja and bhayaja atisāra: S.P. Gupta (1977): 485–488. See on the relationships between emotions and disease in āyurveda: G.J. Meulenbeld (1997): 208–209. See on psychosomatic concepts in āyurveda: E.H. von Brasch (1981); E.M. Hoch (1968); A. Roşu (1978), in particular 99–124; D. von Schmädel and B. Hochkirchen (1992); R.H. Singh (1978a); E. Woltz-Gottwald (1991): 120–128. See on psychosomatic disease in India and its treatment: N.N. Gupta (1956); D. von Schmädel and B. Hochkirchen (1992). See on the psychosocial dimension of illness in India: M. Nichter (1981a), (1981b). Cf. Su.U.40.7ab and 13cd–15ab.

502 See on the dysenteries of India: H.W. Acton and R. Knowles (1928); N. Chevers (1886): 140–162; Ch. Morehead (1860): 236–315. See on diarrhoea, dysentery, etc., in India: N. Chevers (1886): 561–578; R.P. Misra (1970): 142–147; H.E. Sigerist (1961): 128–129. See on the treatment of diarrhoea, including bloody diarrhoea and amoebiasis: *K.K. Bhutani et al. (1987); M.L. Dhar et al. (1973); Dineshchandra et al. (1988); R.D. Girach, Aminuddin and S.A. Khan (1993); A.P. Maiti et al. (1985); B. Mishra (1993); B.P. Nanal et al. (1974); B. Patwardhan et al. (1990); R. Sharma, C. Chaturvedi and P.V. Tewari (1984); S.C. Shukla et al. (1990); S.C. Shukla and S.R. Das (1988); K.P. Singh (1986); K.P. Singh and G.N. Chaturvedi (1981); C.M. Tewari, B.N. Upadhyay and S.N. Tripathi (1978). See on the treatment of amoebiasis in Siddha medicine: A. Kumaravel (1983).

503 The members of a dīpanapācanagaṇa are enumerated (19.26–29). Compare on pravāhikā: Ca.Ci.19.30–34 and Ca.Si.7.42. Compare Bhela Ci.10.1–49. Compare on the treatment of āmātīsāra: Ca.Ci.19.14–29 and Su.U.40.24–30 (19.15–16 and Su.U.40.29–30 are about the same subject), on the treatment of pittātīsāra: Ca.Ci.19.50–68 and Su.U.40.58–75ab. Compare on raktātīsāra: Ca.Ci.19.69–70 and Su.U.40.116–117ab, on its treatment: Ca.Ci. 19.71–79, 82–84, 86–101ab and Su.U.40.117cd–129. Compare Ca.Ci.19.42–46 and Su. U.40.112, 19.80–81 and Su.U.40.77cd–78ab, 19.121–122 and Su.U.40.161. Compare Ca. Ci.19.64–65 and Su.U.18.33–38 (on puṭapāka).

504 Cf. Bhela Ci.16.39cd–51ab; *Mādhavacikitsā*, arśas 49.

505 Cakra (ad Ca.Ci.19.30) quotes Suśruta's definition of pravāhikā. See on pravāhikā: R. Tyāgī and Y. Upādhyāy (1973).

506 See P.V. Sharma (1994): 178.

507 See on prolapsus ani in India: N. Chevers (1886): 582–583.

508 Compare on the aetiology: Su.U.49.3–5, on the saṃprāpti: Su.U.49.7, on the symptoms: Su.U.49.9–13.

509 Cf. Su.U.49.14.
510 Compare Ca.Ci.20.20–22 and Su.U.49.15–18ab (the general treatment of vomiting), 20.23–25 and Su.U.49.18cd–20 (treatment of the vāta type), 20.26–33 and Su.U.49.21–22 (treatment of the pitta type), 20.34–39 and Su.U.49.23 (treatment of the kapha type), 20.40 and Su.U.49.24 (treatment of the saṃnipāta type), 20.41–44 and Su.U.49.25–26.
511 Visarpa is usually translated by erysipelas, but undoubtedly also covers disorders resembling it. See on erysipelas in India: N. Chevers (1886): 320–322. See for a discussion of erysipelas in Greek medicine: M.D. Grmek (1991): 129; A. Patrick (1967): 241.
512 Cf. Su.Ni.10.3.
513 Cf. Ca.Ci.21.69; Su.Sū.13.4–7. See P.V. Sharma (1994): 182.
514 Cf. Su.Ni.10.7.
515 Cf. Su.Ni.10.8.
516 Cf. Su.Ni.10.4.
517 Cf. Su.Ni.10.5.
518 Cf. Su.Ni.10.6ab.
519 See P.V. Sharma (1994): 184. Compare Cakra's comments. Cf. Su.Sū.35.18.
520 Cf. Su.Ni.10.6cd; Ci.17.3ab.
521 Cf. Su.Ni.10.8.
522 Cf. Bhela Ci.15.5b–12, 17cd–25ab, 28cd–35ab. Compare Ca.Ci.21.69 and Su.Sū.13.4–7.
523 Cakra remarks that gaṇḍamālā should be treated in the same way.
524 See Ca.Ci.7.144–150. Cf. Ca.Ci.12.57 and 16.43; Su.Ci.9.8 (mahātiktakasarpis); A.h.Ci. 19.8–11ab (mahātiktasarpis).
525 See Ca.Ci.5.118–121. Cf. A.h.Ci.18.9; A.s.Ci.15.9, 16.21, 20.3.
526 Cf. Su.U.48.4–5.
527 Cf. Su.U.48.7.
528 These are absent from the *Suśrutasaṃhitā*.
529 Cakra explains svalakṣaṇa by avyabhicārilakṣaṇa. See P.V. Sharma (1994): 187–188.
530 Cakra regards these signs as complications (upadrava) and rejects the view of others that they should be regarded as symptoms.
531 Cf. Su.U.48.8.
532 Cf. Su.U.48.9.
533 See Cakra's comments. See also P.V. Sharma (1994): 188. Cf. Su.U.48.14cd.
534 Cf. Su.U.48.13–14ab.
535 Upasarga is a synonym of upadrava in this case according to Cakra.
536 See Cakra's comments.
537 Cf. Su.U.48.15cd.
538 See Cakra's comments.
539 See Cakra's comments and Ca.Ci.22.25 (apāṃ kṣayaḥ).
540 The section on treatment refers to āmatṛṣṇā (22.47). Compare Ca.Ci.22.25–39 and Su.U. 48.16–18 (the general treatment of tṛṣṇā), 22.40 and Su.U.48.19 (the treatment of vātajā tṛṣṇā), 22.41–46 and Su.U.48.20 (the treatment of pittajā tṛṣṇā), 22.48–49 and Su.U.48.21 (the treatment of kaphajā tṛṣṇā), 22.50 and Su.U.48.28ab (the treatment of kṣayatṛṣṇā), 22.52 and Su.U.48.29cd, 30cd.
541 Cf. Su.Ka.; Bhela Sū.18. Compare the treatment of poisoning in Siddha medicine; see on this subject: N. Jaganathan (1983). See on agadatantra in non-medical texts: Vibhādevī (1979b).



542 Cf. Su.Ka.3.18–22. The story about the appearance of viṣa as one of the products of the churning of the milky ocean is found in the epics, several Purāṇas (e.g., *Viṣṇupurāṇa* 1.9), etc. (see, e.g., Vettam Mani).
543 Agastya is the regent of Canopus ( α Carinae or α Argus), a star of the first magnitude in the southern hemisphere and next to Sirius the brightest of all fixed stars; the waters are cleansed when Canopus rises, as is alluded to not only in medical texts (compare Ca.Sū.6.46; A.s.Sū.4.56; A.h.Sū.3.52), but also in classical poetry (see, e.g, *Raghuvaṃśa* 13.36).
544 The *Carakasaṃhitā* mentions these poisons without describing their plant sources. Cakra remarks that forest tribes, such as the Śabaras and Kirātas, are acquainted with them. Vatsanābha and śṛṅgīviṣa are often identified as poisonous species of *Aconitum*. See on Indian aconites: H.L. Chakravarty and D. Chakravarti (1954); R.N. Chopra et al. (1958): 52–61; R.N. Chopra, R.L. Badhwar and S. Ghosh (1984): 97–112; R.N. Chopra, J.C. Gupta and N.N. Ghosh (1928); DWH I, 1–23; B.D. Sharma et al. (1993): 3–23; O. Stapf (1979); G. Watt I, 84–99; WIRM I, 24–28; WIRM I (rev. ed.), 57–63. See on kālakūṭa and hālāhala: S. Kramrisch (1981): 145–152.
545 Cakra distinguishes two kinds of gara: resulting from a mixture of non-toxic (gara sensu stricto) or a mixture of toxic substances (kṛtrimaviṣa). See B.L. Gaur (1992): 365–366. See on gara in Vedic literature: A.A. Macdonell and A.B. Keith (1967).
546 Cf. Su.Ka.2.34–39.
547 Cf. Su.Ka.4.42–45ab.
548 See Ca.Ci.23.26. Compare Cakra's comments ad Ci.23.24–27; 24.29–36.
549 See Ca.Ci.23.26. Compare Cakra's comments ad Ca.Ci.23.24–27; 24.29–36.
550 Cf. Su.Ka.2.18cd–20ab.
551 See Cakra's comments; poison is yogavāhin; the process is compared with bhāvanā.
552 Cf. Su.Ka.2.20cd–23.
553 Cf. Su.Ka.5.37–39.
554 Compare kiṭima as a form of kuṣṭha.
555 Cf. Su.Ka.2.27.
556 See on tejas: J.Ph. Vogel (1930). Tejas is often a synonym of ūṣman (Cakra ad Ca.Ci.3.217, 15.3, 26.132), agni (Cakra ad Ca.Ci.17.22) and pitta (Cakra ad Ca.Ci.3.38ab; Ḍalhaṇa ad Su.Sū.15.23) in medical texts; other meanings are also referred to in the commentaries (see Ḍalhaṇa ad Su.Sū.14.3; *Madhukośa* ad *Mādhavanidāna* 8.10, 18.6, 59.47–48ab).
557 Compare Ca.Ci.23.32 and Su.Ka.3.35cd–37.
558 The fact that mantra heads the list is noteworthy. Cf. Su.Ka.5.9–13.
559 Ariṣṭā is of two kinds according to Cakra: by means of mantras and by means of articles like ropes (rajju), etc., (fastened) proximally to the site (of the bite, etc.). See on the application of an ariṣṭā: Ca.Ci.23.38 (a bandage called veṇikā is mentioned) and 44 (which compares the ariṣṭā with a setu, i.e., a dam or dyke). Cf. Su.Ka.5.3–4 and 8. See also on the ariṣṭā (tourniquet) in Indian medicine: G. Majno (1975): 283, 285. See on mantras used in applying a ligature: S.C. Mitra (1916).
560 Cf. Su.Ka.5.5–6.
561 Cf. Su.Ka.5.16.
562 Cf. Su.Ka.5.14–15 and 36.
563 Cf. Su.Ka.5.19 and 39.
564 Cf. Su.Ka.5.40.

565 See Cakra's explanation of the term.
566 See Cakra's explanation. Compare Ca.Ci.23.46–47.
567 Cf. Su.Ka.5.41.
568 Cf. Su.Ka.5.43.
569 See Su.Ci.40.69.
570 Compare saṃjñāsthāpana (Ca.Sū.4.8 and 18).
571 Compare Ca.Ci.23.45cd–52 and Su.Ka.2.40–43, 23.46–47 and Su.Ka.1.79cd–81, 23.66 (kākapada) and Su.Ka.2.43, 23.87 and Su.Ka.3.13–15.
572 Cf. Su.Ka.5.73cd–75ab. An agada is usually a specific against poisons in āyurveda. Originally, e.g., in the *Ṛgveda*, it had a broader meaning (see B.L. Gaur, 1992: 363).
573 See on the gandhahastin: S. Beal (1884): I, 5 and II, 138–139; R. Krishnamurthy (1995): 296–297; Th. Watters (1961): II, 140–143. Buddha has been a gandhahastin in one of his previous existences; see Jātaka Nr. 455 (*Māti-posaka Jātaka*).
574 This drug should be spread on drums (bherī, mṛdaṅga, paṭaha), to be sounded for counteracting poisons; see on the drums called mṛdaṅga and bherī: S.R. Kulshrestha (1994): 113 and 114; see on the bherī: V.R.R. Dikshitar (1987): 380; the bherī is also mentioned at Su.Ka.5.72. See on the gandhahastyagadas in Arabic toxicological literature: W. Schmucker (1969): 446–453 and (1975): 67, 94, 98. The preparation of this compound drug, divulged by Tryambaka to Vaiśravaṇa, requires a mantra, which mentions Jaya, Jayā, Vijaya (see on Jaya and Vijaya: H. Krishna Sastri, 1916: 50, 178, 251; S. Sörensen, 1963; see on Jayā: K.R. van Kooij, 1972: 163; J.J. Meyer, 1937: II, 92; U.P. Shah, 1956a; S. Sörensen, 1963), Viṣṇu, Kṛṣṇa, Bhava (see S. Sörensen, 1963), Vṛṣākapi (see S. Sörensen, 1963), Brahmā, Indra, Vāsudeva. Compare Ca.Ci.23.87 and Su.Ka.6.4, 14–27 (mahāsugandhyagada). Tryambaka (see E. Arbman, 1922: 294–295; S.A. Dange, 1989: 1308; S. Sörensen, 1963) is not often met with in medical texts; see, for example, *Cakradatta*, bālaroga 86, and *Bhaiṣajyaratnāvalī*, bālaroga 168. Vaiśravaṇa is the same as Kubera. This deity is dealt with in works on yakṣas; see, for example: R.N. Misra (1981): 59–71. See also on Kubera: V.M. Bedekar (1969); A. Daniélou (1964): 135–137; Dowson (s.v. Kuvera); T.A. Gopinatha Rao (1971): II, 2, 533–537; Hopkins; S.G. Modhey (1972); C. Satapathy (1995); A.M. Shastri (1996): I, 145–146; M. Stutley and J. Stutley (1977); G.H. Sutherland (1991): 61–68; Vettam Mani; W.J. Wilkins (1974): 388–393; B. Ziegenbalg (1867): 244, 254. Noteworthy is the presence of Vṛṣākapi in the mantra; see on this figure, well known from a hymn in the *Ṛgveda* (10.86): A. Hillebrandt (1965); A.B. Keith (1976): 133, 192; L. von Schroeder (1908): 304–325.
575 Cf. Bhela Ci.5.40 up to the end of the chapter; 8.29; 11.19; 14.20; 19.13; Su.Ka.6.3; A.h. Ci.14.103–107ab.
576 Cf. Su.Ka.1.4–7. See on this subject: A. Chattopadhyay (1993), (1995): 141–149.
577 Compare Ca.Ci.23.107 and Su.Ka.1.18cd–24.
578 Compare Ca.Ci.23.108–111 and Su.Ka.1.28–34ab.
579 Compare Ca.Ci.23.112ab and Su.Ka.1.34cd–35ab, 23.112cd and Su.Ka.1.37ab, 23.113 and Su.Ka.1.38–39ab, 23.114 and Su.Ka.1.40, 23.115ab and Su.Ka.1.42, 23.116ab and Su.Ka.1.48, 23.116cd–120ab and Su.Ka.1.51cd–52, 55, 59–63ab, 65cd–66, 69–75a, 23.120cd and Su.Ka.1.63cd–65ab, 23.121 and Su.Ka.3.7–10ab.
580 Several kinds of snakes are already mentioned in the *Atharvaveda* (6.56.2; 10.4; 12.3.55–60).
581 Cf. Su.Ka.4.8cd–13ab and 22–24.



582 Cf. Su.Ka.4.29–30c and 37.
583 S.H. Prater (1924: 156, 157) records that the two Indian species of dhaman or rat snake are popularly believed to be female cobras; T.S.N. Murthy and S.N. Pillai (1986b: 231) record that *Ptyas mucosus* is sometimes regarded as the male cobra. See on *Ptyas mucosus* (Linn.), the dhaman or common ratsnake, and the related *Argyrogena fasciolatus* (Shaw) = *Zamenis fasciolatus*: J.C. Daniel (1983): 76–78; R.E. Hawkins (1986): 465–466; S.H. Prater (1924): 156–157.
584 Cf. Su.Ka.4.35 and 38.
585 Cf. Su.Ka.4.38.
586 Cf. Su.Ka.4.38.
587 Cf. Su.Ka.8.28 (godheraka); A.h.U.36.7 (gaudhera). See H. Lüders (1942): 36–37. See also Pāṇini (4.1.129 and 130), where this animal is called gaudhera or gaudhāra, and the lexicographers, for instance: *Amarakoṣa* 5.2.6, Hemacandra's *Abhidhānacintāmaṇi* 1297 (ed. Boehtlingk and Rieu), *Vaijayantīkoṣa* 4.1.26.
588 Cf. Su.Ka.4.34. The system of mixed castes has obviously been transferred to the animal kingdom.
589 *Vipera russelli russelli* (Shaw) (see A.E. Leviton, 1968: 555) is called gonas in Hindī (see T.S.N. Murthy and R.S. Pillai, 1986: 244).
590 Āśīviṣa is the poison emanating from the eyes and breath of snakes (Cakra). Cf. Su.Ka. 4.32.
591 The term kīṭa covers a broad range of invertebrate animals, mainly arthropods. P. Rāy and H.N. Gupta (1965: 26): wingless insects.
592 Cf. Su.Ka.8.86–88ab.
593 Compare Ca.Ci.23.147–148 and Su.Ka.7.8–10ab. The identity of the ākhu is disputed; some regard it as a mole, others as a kind of mouse or rat. See on the ākhu: H. Grégoire (1949): 128–129, 142–147, 164–173; A.A. Macdonell and A.B. Keith (1967). See on *Talpa micrura micrura* Hodgson, the short-tailed mole, and *Talpa micrura leucura* Blyth, the white-tailed mole: S.H. Prater (1971): 167–168; WIRM V, 10–11.
594 See G.J. Meulenbeld (1974): 455–456. See on kṛkalāsa in Vedic literature: A.A. Macdonell and A.B. Keith (1967). See on popular beliefs about dangerous lizards: E. Balfour (1967): II, 730; E. Thurston (1912): 98–99.
595 See on venomous scorpions: W. Bücherl (1971c). See on scorpion stings and their treatment: N. Chevers (1886): 44. Compare Ca.Ci.23.150–151 and Su.Ka.8.63–66. See on the scorpion in Vedic literature: A.A. Macdonell and A.B. Keith (1967).
596 A hornet (Gulabkunverba; P.V. Sharma). Compare Ca.Ci.23.152 and Su.Ka.8.26–27.
597 Gulabkunverba: crab. MW and PW: a small venomous aquatic animal; a crab.
598 Compare Ca.Ci.23.154 and Su.Ka.8.31. See on the frog in Vedic literature: A.A. Macdonell and A.B. Keith (1967).
599 Compare Ca.Ci.23.155cd and Su.Ka.8.37.
600 Cakra: a jyeṣṭhā, but a saraṭa according to others. See G.J. Meulenbeld (1974): 455–456.
601 Cakra gives kāruṇḍā as a synonym. Compare Ca.Ci.23.156cd and Su.Ka.8.30. See on Indian centipedes and millipedes: R.E. Hawkins (1986): 399–400; WIRM VI, 380–381. See on venomous centipedes: W. Bücherl (1971a).
602 Compare Ca.Ci.23.157 and Su.Ka.8.36. See on maśaka in Vedic literature: A.A. Macdonell and A.B. Keith (1967).
603 Compare Ca.Ci.23.158 and Su.Ka.8.35. See on makṣikā in Vedic literature: A.A. Macdonell and A.B. Keith (1967).

604 Gulabkunverba: tse-tse fly. P.V. Sharma: sthagikā bee. The tse-tse fly does not occur in India.
605 A pāṣaṇḍāyatana is mentioned at Ca.Ci.23.160 (Cakra says that the pāṣaṇḍas are the Kāpālikas, etc.). Cf. Su.Ka.3.38–44.
606 Cf. Su.Ka.4.20 and 33.
607 Cf. Su.Ka.3.28–29.
608 Compare Ca.Ci.23.173 and Su.Ka.8.68cd–74. See on the āyurvedic treatment of scorpion and insect stings: N.C. Sahu and B.N. Das (1975).
609 These symptoms result from possession (āveśa) by an alarkagraha according to Cakra.
610 The skill of Indians in treating snake bites is already mentioned by Ktesias and Arrian (see J.W. McCrindle, 1926: 223). See on Ktesias: J.W. McCrindle (1973); F. Jacobi (1922); K. Karttunen (1989; see index), (1991); G. Wirth in Der kleine Pauly 3, 366–367. Ktesias tells about two deadly poisons, with a quick and a slow action respectively, extracted from a particular snake (see McCrindle, 1973: 18–19, 48–49). See on Arrian: J.W McCrindle (1926); K. Karttunen (1989; see index); Schwartz (1896); G. Wirth in Der kleine Pauly 1, 606. See on remarks about Indian snakes by other Greek and Roman writers: J. André and J. Filliozat (1986); R.C. Majumdar (1960): 266–267; J.W. McCrindle (1975); W.H. Schoff (1974). See on observations by later European travellers: P. Hymavathi (1993): 186–187, 254–257; D.V.S. Reddy (1975a): 86. See on Indian antipoisonous drugs and the treatment of snake bites: R.B. Arora, S.D.S. Seth and P.R. Sundaresan (1971); P. Banerji *(1929), (1956); S.P. Guptā (1993); K.K. Jayavardhanan et al. (1988); K.R. Panikkar, K.K. Jayavardhanan and B. Panikkar (1989); T.G. Ramamurthi Iyer (1930); A.D. Trivedi (1928). See on the treatment of snake bites in Siddha medicine: N. Jaganathan (1983).
611 Compare Ca.Ci.23.175–188 and Su.Ka.7.50cd–59ab, 23.194cd–195ab and Su.Ka.6.7, 23.195cd–196ab and Su.Ka.5.75cd–76ab, 23.196cd–197ab and Su.Ka.5.76cd–78ab, 23.197cd–198ab and Su.Ka.5.75cd–76ab, 23.200cd–204 and Su.Ka.8.101–120, 23.205 and Su.Ka.7.32cd–42, 23.208cd–209ab and Su.Ka.8.68cd–74, 23.219–220 and Su.Ka.7.65.
612 A kapha-provoking kīṭa according to Cakra.
613 See on this subject: F. Wall (1917): 69–72. H.A. Reid (1968: 614) stresses that, not infrequently, emotional symptoms completely dominate the picture after a snake bite.
614 Cf. Su.Ka.6.29–31.
615 Cf. Su.Ka.1.4–7. See on the treatment of poisoning by the ingestion of gara in Pali literature: K.G. Zysk (1988): 131–132, (1991): 103–105.
616 Compare Ca.Ci.23.251ab and Su.Ka.5.6. See on the sarpamaṇi mentioned (24.252): R. Bedī (1980), (1984); M. Upādhyāy (1981).
617 See on the uses of śirīṣa: P.V. Sharma (1996): 374–376.
618 Cf. Su.Ka.1.80 (amṛtaghṛta), 6.12–13 (amṛtasarpis); A.s.Sū.8.89.
619 Cf. Bhela Sū.19. See on this chapter: S.P. Gupta (1977): 505–512; G.J. Meulenbeld (1997): 210–212; L.A. Ravi Varma (1950).
620 Usually interpreted as wine.
621 This ritual is also mentioned at Ca.Ci.1$^{4}$.47; A.h.Ci.7.55; A.s.Ci.9.69 and U.50.181. See on the sautrāmaṇī: G.S. Ghurye (1979); J. Gonda (1980); A. Hillebrandt (1897): 159–161; S.W. Jamison (1991): 98–103; P.V. Kane II.2, 1224–1228; A.B. Keith (1976): 352–354; L. Renou and J. Filliozat (1947): 359; G. Zeller (1990): 123–124, 129–146.
622 Cf. Su.U.47.7–8.
623 Compare the rules for the kinds of alcoholic drinks permitted to kṣatriyas and vaiśyas respectively (see P. Aalto, 1963: 32).



624 Cf. Su.U.47.13.
625 A drink prepared from guḍa (treacle; see G.J. Meulenbeld, 1974: 507). See Ca.Sū.27.186.
626 A drink prepared from piṣṭī (flour).
627 A drink prepared from grapes (mṛdvīkā). See Ca.Sū.27.188.
628 A drink prepared from honey (madhu). See Ca.Sū.27.188 (mādhvīka).
629 Compare Ca.Ci.7.21: carmākhyakuṣṭha is bahala.
630 This exposition makes clear that bahala is identical with sāndra.
631 Cf. Su.U.47.3–5.
632 Pradhānaujas. See Cakra ad Ca.Sū.17.73–75; the para kind of ojas is the aṣṭabindukaujas.
633 Compare Ca.Ci.24.36 and Su.U.47.9.
634 Stages of intoxication are already mentioned in the *Atharvaveda* (6.30.2); see P. Aalto (1963): 30. Compare the description of intoxication by alcohol in Galen's writings (see J.O. Leibowitz, 1967).
635 Cf. Su.U.47.11–12; *Mādhavanidāna* 18.7–11.
636 Cf. Su.U.47.10.
637 Cf. Su.U.47.7–8.
638 Cf. Su.U.47.18–19ab.
639 See the comments of Jejjaṭa and Cakra.
640 Cf. Su.U.47.47–48.
641 Cf. Su.Sū.11.22cd–25.
642 Cf. Su.U.47.24cd–26ab.
643 Cf. Su.U.47.26cd–27.
644 Cf. Su.U.47.28–29ab.
645 See Cakra's comments on these ten instead of the usual thirteen kinds of saṃnipāta.
646 Compare on the treatment of madātyaya: Bhela Ci.28.16b–91ab.
647 Compare the disorders described in the *Suśrutasaṃhitā* (U.47.17–22ab).
648 The chapter is called dvivraṇīya; this title refers to Ca.Sū.19.4, where two types of vraṇa are distinguished. See on similar disorders (gaṇḍa) and their treatment in Pali literature: I.B. Horner (1963): 156; Jyotir Mitra (1985): 313–316; K.G. Zysk (1991): 98–101.
649 Cf. Su.Ci.1.3.
650 Cf. Su.Ci.1.4.
651 Cf. Su.Sū.22.11; Ci.1.7.
652 The edition reads kṛtyotkṛtya, but the variant kṛtyākṛtya is to be preferred.
653 Jejjaṭa and Cakra give two different explanations of the term. Cf. Ca.Ci.25.61 (koṣavant: provided with pouches).
654 Cf. Ca.Ci.25.58.
655 Cf. Su.Sū.22.5.
656 Cf. Su.Sū.10.4.
657 Or: with depressed edges (Gulabkunverba). Cf. Ca.Ci.25.61 and 80 (sūkṣmānana: with a small opening).
658 Or: with greatly thickened edges (Gulabkunverba). Cf. Ca.Ci.25.58 (sthūlaparyanta).
659 Gulabkunverba: yellowish red. P.V. Sharma: greyish. Cf. Ca.Ci.25.28.
660 Gulabkunverba: dusky red. P.V. Sharma: blackish.
661 Jejjaṭa and Cakra quote Bhoja's definition of this type of duṣṭavraṇa.
662 Cf. Su.Sū.22.7.
663 See Ca.Ci.25.31cd–34.

664 Cakra: antarāśraya = koṣṭha.

665 Cf. Su.Sū.22.3.

666 The smell of corroded copper according to Cakra, who adds that some read śāva, i.e., smelling like a corpse.

667 Cf. Su.Sū.28.9–10.

668 Cf. Ca.Ci.25.24. P.V. Sharma: brownish.

669 Cf. Su.Sū.22.8.

670 Gulabkunverba: convulsions. P.V. Sharma: tetanus. See on tetanus in India: N. Chevers (1886): 415–425; Ch. Morehead (1860): 672–688. See on tetanus in newborn children: Th. Blanchet (1987): 101–102. Compare on tetanus in ancient Greece: M.D. Grmek (1991): 342, 351–352.

671 Kleda points to the presence of fluid.

672 This term may indicate a particular type of pain in the bones. Gulabkunverba: the presence of a sequestrum. P.V. Sharma: cracking of the bones.

673 Gulabkunverba: neglect of treatment. P.V. Sharma: inactivity.

674 Cf. Su.Sū.22.4; 23.3–12.

675 Cakra remarks that bloodletting is one of the śophaghna measures (see Ca.Ci.25.44).

676 These six interventions are enumerated at Ca.Ci.25.55. See the comments of Jejjaṭa and Cakra: surgical treatises (śalyatantra) distinguish eight kinds, adding āharaṇa and eṣaṇa (or yantrakarman); these two are either included in the six of Caraka or are not regarded as surgical interventions.

677 Jejjaṭa and Cakra: the application of pastes which remove purulent matter; see Ca.Ci. 25.61–62. Avapīḍana is also the term for a type of massage (see A.D. Satpute, 1989: 232).

678 Gulabkunverba and P.V. Sharma: refrigeration. Jejjaṭa and Cakra: alleviation of the burning sensation and heat (dāhauṣṇyaśamana). Cf. Ca.Sū.3.26–27; 13.14; Ci.25.63–65ab.

679 Union of the edges of a wound, setting of fractured bones and luxated joints. See Ca. Sū.25.65cd–68.

680 See Ca.Ci.25.72–73.

681 See Ca.Ci.25.80–82.

682 See Ca.Ci.25.83–84. Cf. Su.Sū.37.12.

683 See Ca.Ci.25.87. Cf. Su.Sū.37.22.

684 See Ca.Ci.25.114. See on pralepa(na), which is a kalka applied as a paste: Ca.Ci.21.100; *Kusumāvalī* ad *Siddhayoga* 44.9; Śivadāsa ad *Cakradatta*, vraṇaśotha 10–11.

685 See Ca.Ci.25.89.

686 Ghees are included according to Jejjaṭa and Cakra.

687 See Ca.Ci.25.90–93. Cf. Su.Sū.37.26.

688 Covering externally and internally according to Cakra. See Ca.Ci.25.95.

689 Bandhana and upabandhana according to Jejjaṭa. See Ca.Ci.25.96, where bandages (bandha) of a left and right type are mentioned.

690 Cakra explains the term by nimnavraṇotthāpana. See Ca.Ci.25.99. Cf. Su.Sū.37.30.

691 See Ca.Ci.25.101–107.

692 See Ca.Ci.25.100. Cakra explains the term by utsannavraṇamāṃsakṣayakara. Cf. Su.Sū.37.31–32.

693 See Ca.Ci.25.108ab and 109.

694 See Ca.Ci.25.108cd (śaithilya is used instead of mārdava) and 109.



695 See Ca.Ci.25.110–111 (pralepa instead of ālepana). Cf. Ca.Ci.25.41.

696 See Ca.Ci.25.110, where the terms śaithilya and saukumārya are employed instead of mārdava.

697 See Ca.Ci.25.113.

698 See Ca.Ci.25.115–117.

699 See Ca.Ci.25.118.

700 Cf. Su.Ci.1.8.

701 See on the influence of āyurvedic drugs on wound healing: K. Amrut Kumar Chand, T.C. Jain and Kulwant Singh (1989); P.J. Deshpande, S.N. Pathak and J.D. Gode (1970); P.J. Deshpande, S.N. Pathak and P.S. Shankaran (1965); P.V. Diwan, L.D. Tilloo and D.R. Kulkarni (1982); L.P. Gupta and K.N. Udupa (1977); I.S. Rao and P.J. Deshpande (1968); C.L. Yadav and C.S. Yadav (1985).
See on āyurvedic antimicrobial drugs: A. Banerjee and S.S. Nigam (1977), (1978); A.P. Basu (1973); D.S. Bhakuni et al. (1969), (1971); S.S. Bhatnagar et al. (1961); I.C. Chopra and C.L. Chopra (1959); I.C. Chopra, K.C. Gupta and B.N. Nazir (1952); M.L. Dhar et al. (1968); A. Eppler (1995); K.N. Gaind and S.C. Bapna (1967); K.N. Gaind and R.D. Budhiraja (1967); M. George and K.M. Pandalai (1949); M.P. Goutam and R.M. Purohit (1978); K.C. Gupta and I.C. Chopra (1953a); N.H. Khan, M. Rahman and M.S.A. Nur-e-Kamal (1988); L. Lillykutty and G. Santhakumari (1969); C.S. Mathela and G.K. Sinha (1978); J.M. van der Nat (1989): 47–48; R.P. Patel et al. (1964); R.P. Patel and A.S. Dantwala (1958); R.P. Patel and K.C. Patel (1956), (1957); R.P. Patel and B.M. Trivedi (1957), (1962); Pratap Singh, G.K. Sinha and R.C. Pathak (1978); P.G. Ray and S.K. Majumdar (1976); D.V.K. Rao et al. (1986); B.M. Singh, G. Nath and R.D. Sharma (1995); J. Singh et al. (1991); P.P. Singh et al. (1987); U.M. Thatte and S.A. Dahanukar (1989). See on treatment according to the Siddha system: T.G. Ramamurthi Iyer (1930a).

702 See on the kṣīrivṛkṣa (nyagrodhādi) and balādi groups of drugs (mentioned at 25.63) in the *Carakasaṃhitā*: P.V. Sharma (1985g): 57 and 59. Compare Ca.Ci.25.69 and Su.Sū.18.19–21; 25.87 and Su.Sū.37.22; 25.96ab and Su.Sū.18.16; 25.96cd and Su.Sū.18.18; 25.115–118 and Su.Sū.17.17–18. Compare on the treatment of vraṇa: Bhela Ci.27.

703 The term pāka has many meanings which makes it difficult to translate; it designates digestion, transformation of bodily constituents, maturation, cooking, the formation of pus, etc. The same semantic indecisiveness and inconsistency of the Greek medical terms pepsis and sepsis testify to theories which are still in flux (see M.D. Grmek, 1991: 124; R. Wittern, 1974). The terms pakva and apakva are of great importance, not only in āyurveda, but in Indian culture in general, in particular with relation to food. See on this subject: L. Dumont (1966): 179–189; R.S. Khare (1976): 1–27; Ch. Malamoud (1996): 51–53; D.C. Tabor (1981). See on the oppostion raw-cooked in other cultures: C. Lévi-Strauss (1964).

704 Cf. Su.Sū.5.5. Jejjaṭa and Cakra remark that the surgical measures enumerated in the tisraiṣaṇīya chapter (Ca.Sū.11.55) are included in this series of six types.

705 Compare bhedana at Ca.Sū.11.55

706 Also mentioned at Ca.Sū.11.55.

707 Also mentioned at Ca.Sū.11.55.

708 Also mentioned at Ca.Sū.11.55.

709 Also mentioned at Ca.Sū.11.55.

710 Also mentioned at Ca.Sū.11.55.

711 Cf. Su.Sū.25.3–17ab.

712 Cf. Ca.Si.9 (trimarmīyasiddhi); Su.Sū.25.3–17ab.
713 See F. Zimmermann (1989): 218–219. P.V. Sharma (1989a: 18–19) sees the germ of the trimarman concept in a passage of the *Aitareyāraṇyaka* (3.1.2), where the human body is divided into three main parts, namely head, thorax and abdomen, which correspond with heaven, mid-air and earth (heaven, ether and earth in the translation by A.B. Keith, 1909: 240–241).
714 Cf. Ca.Si.9.4–5.
715 Compare Ca.Sū.7 on the suppression of natural urges. The six types of udāvarta (Ca.Sū.19.4) are not mentioned in Ca.Ci.26.
716 Compare on the types of udāvarta: Su.U.55.4–6. Compare on the treatment of udāvarta: Ca.Sū.7.6–24; Bhela Ci.18.12 up to the end of the chapter; Su.U.55.19–35. Compare Ca. Ci.26.5–10 and Su.U.55.37–41ab, 26.11 and Su.U.55.41cd–43ab, 26.12–23 and Su.U. 55.43cd–53.
717 The description of ānāha is followed by five interpolated verses, which do not fit into the context and are not explained by Cakra.
718 See on the āyurvedic concepts concerning urine formation and urinary disorders: P.J. Deshpande and L.M. Singh (1971); R.N. Dwivedi (1971); D.Ś. Gauṛ (1971); P. Śarmā and Ś. Dīkṣit (1971); R.H. Singh and P.K. Srivastava (1978); P.V. Tewari (1971); B.B. Upadhyaya and R.H. Singh (1972); Y. Upādhyāy and P.S. Caure (1971); S.C. Varshney and L.M. Singh (1978). See on the treatment of urinary tract infections: K.N. Goel and R.H. Singh (1991); J. Mukherjee et al. (1997); Shiv Sharma (1971): 47–49; *A. Singh et al. (1988); R.H. Singh, R.L. Khosa and B.B. Upadhyaya (1974); B.B. Upadhyaya (1972). See on the incidence and composition of urinary calculi in India: D.A. Anderson, S. Sriramachari and M.K. Khandagale (1963); A.L. Aurora (1977); A.L. Aurora, V. Ramalingaswami and P.D. Gaitonde (1964); N. Chevers (1886): 672–691; M.J. Joshi and C.D. Deshpande (1972): 14, (1986): 56; S. Kaul and S.L. Verma (1967); R. McCarrison (1931); C. Newcomb (1929); C. Newcomb and S. Ranganathan (1930); E.L. Prien (1971); R.V.S. Raju, C.N. Rao and U. Satyanarayana (1987); M.V.R. Rao and J.S. Agarwal (1973); M.V.R. Rao, J.S. Agarwal and O.P. Taneja (1976); R.C. Shah and J.M. Julundhwala (1959); S.M. Singh (1977); S.K. Thind and R. Nath (1969); H.E.C. Wilson and S.L. Mookerjee (1935). The prevalence of stone varies greatly in different parts of India (see the maps in: McCarrison, 1931: 1009; M.S. Singh, 1977: 211). See on the Graeco-Roman concepts concerning urine formation, urinary disorders, kidney and bladder stones, the treatment of disorders of the urinary tract, etc.: E.D. Baumann (1933a); A. Patrick (1967): 244. See on the history of bladder stone and its treatment: H. Ellis (1969).
719 Cf. Su.U.59.4–7.
720 Compare Ca.Sū.19.4, where mūtrkṛcchra is referred to as mutrāghāta. Cf. Su.U.59.3.
721 Cf. Su.U.59.10cd–11ab.
722 Cf. Ca.Ci.26.43cd–44; Su.Ni.3.3 and U.59.8–9ab.
723 Cf. Su.Ni.3.13–16ab and U.59.11–15ab.
724 Cf. Bhela Ci.12.1–2; Su.U.59.17–25ab. See on the treatment of mūtrakṛcchra: P.D. Gupta (1973–74).
725 See on the treatment of aśmarī: C.P. Bahl and T.R. Seshadri (1970); O.P. Batra (1974); P. Das (1956); Y.S. Prabhakar and D. Suresh Kumar (1990a); M. Rai and S.S. Gupta (1967); S.D.S. Seth et al. (1974); L.M. Singh and Pramod Kumar (1973); *L.M. Singh and S.S. Sachan (1979); R.G. Singh, Usha and S. Kapoor (1991); R.P. Singh (1973–74); S.C. Varshney et al. (1977).



726 Cf. Bhela Ci.12.4–8; Su.Ci.7.
727 Cf. Bhela Ci.12.3.
728 Compare the types of mūtrāghāta mentioned at Ca.Sū.19.4.
729 Cf. Su.U.43.3–4.
730 These general symptoms are by some regarded as complications (see Cakra's comments).
731 Cf. Ca.Si.9.6. See on cardiovascular diseases in Indian medicine: *J.N. Sharma (1965). See on heart diseases in India: N. Chevers (1886): 482–491; Ch. Morehead (1860): 561–602. See on the history of heart diseases: H. Vierordt (1903b).
732 Cf. Ca.Sū.17.30–40; Su.U.43.5–9.
733 Cf. Ca.Si.9.8. Compare on the treatment of hṛdroga: Bhela Ci.19.5–25. Compare Ca.Ci.26. 81–89 and Su.U.43.11–14, 26.90–95 and Su.U.43.15–17ab, 26.96–99 and Su.U.43.17cd–19, 26.103d and Su.U.43.20–22.
See on the treatment of hṛdroga, cardiovascular disorders in general, and cardiotonic drugs: R.B. Arora et al. (1991); R.B. Arora and B.R. Madan (1956); R.C. Arora et al. (1986); A.K. Avasthī (1996); G.N. Chaturvedi (1973–74); H.M. Colabawalla (1951); L.P. Gupta, S.P. Sen and K.N. Udupa (1976); S.C. Gupta, U.K. Bajaj and V.N. Sharma (1976); R.P. Kohli et al. (1969); C.L. Malhotra, P.K. Das and N.S. Dhalla (1960b); J.K. Mand et al. (1991); A.L. Moholkar et al. (1975); S. Nityanand and N.K. Kapoor (1973a); Y.S. Prabhakar and D. Suresh Kumar (1990b); R.B. Sati (1993); S.D. Seth and G. Jagadeesh (1976); J.D. Sharma and P.C. Dandiya (1962); Keerti Sharma et al. (1978): P.V. Sharma and C. Chaturvedi (1967); Shiv Sharma (1971): 42–45; S.D. Sharma, B.N. Upadhyay and S.N. Tripathi (1986); N. Singh et al. (1978), (1982); N. Singh, V.K. Kulshrestha and R.P. Kohli (1970); D. Suresh Kumar and Y.S. Prabhakar (1989), (1990); M. Tariq et al. (1977); V.J. Thakar (1983); V.P. Trivedi and S. Nesamany (1982); V. Venkateswarlu et al. (1990); M.M. Vohra and N.N. De (1963).
See on drugs acting on the blood vessels and blood pressure: G.N. Chaturvedi, R.K. Sharma and S.P. Sen (1966); R.N. Chopra, P. De and N.N. De (1932); R.N. Dwivedi, S.P. Pandey and V.J. Tripathi (1977); V. Mudgal and K.N. Udupa (1977a); N. Singh et al. (1976); R.M. Tripathi and P.K. Das (1976). See on drugs lowering the cholesterol level: D.V. Aggarwal (1971–73); K.R.Shanmugasundaram, P.G. Seethapathy and E.R.B. Shanmugasundaram (1983). See on āyurvedic anticoagulants: G. Singh and G.N. Chaturvedi (1974). Compare the references to studies on guggulu.
734 Pratiśyā is a śiroroga at Ca.Sū.17.13. Pratiśyāya, which is also a symptom (e.g., in rājayakṣman), is dealt with here as an independent (svatantra) disease (see Cakra). See on the history of coryza or the common cold: M.D. Grmek (1991): 334–335.
735 Cf. Su.U.24.3–11.
736 Cf. Su.U.24.14cd–16ab.
737 Gulabkunverba: atrophic rhinitis. Compare Ca.Ci.26.111cd: ghrāṇaviśoṣaṇa.
738 Gulabkunverba: ozaena. Compare Ca.Ci.26.113ab: pūtinasya.
739 Gulabkunverba: chronic rhinitis. See the description at Ca.Ci.26.113cd–114.
740 Gulabkunverba: suppurative rhinitis.
741 Gulabkunverba: furunculosis.
742 Called khalati at Ca.Ci.26.132.
743 See Ca.Ci.26.283–290.
744 Cf. Su.U.24.16cd–17.
745 Cf. Ca.Ci.26.111ab and Su.U.22.11–13ab, 26.111cd and Su.U.22.17cd–18ab, 26.112ab and Su.U.22.15cd–16ab, 26.112cd and Su.U.22.16cd–17ab, 26.113ab and Su.U.22.7cd–

8ab. Ca.Ci.26.113cd–114 is identical with Su.U.22.6–7ab. Cf. Ca.Ci.26.115ab and Su.U.22. 8cd–9ab, 26.116cd and Su.U.22.10cd, 26.117cd and Su.U.22.14cd–15ab.

746 Cf. Ca.Sū.17.15–29; Ca.Si.9.6; Su.U.25.5–8. These śirorogas are independent (svatantra) diseases (Cakra).

747 Cf. Ca.Sū.19.4; Su.Ni.16.

748 Their number is sixty-five in the *Suśrutasaṃhitā*, but here Vaideha's number of sixty-four is adhered to (Cakra).

749 Ākṛti is a synonym of rūpa (symptom) here.

750 Cf. Su.Ni.16.

751 Cf. Ca.Ci.8.60–62.

752 Cf. Su.U.57.4–6ab.

753 Cakra remarks that their number is twenty-eight in surgical treatises. Cf. Su.U.20. Compare on bādhirya (deafness): Ca.Sū.20.11 and Su.Ni.1.83, on karṇaśūla: Su.Ni.1.84.

754 Cf. Su.U.1.28–29ab.

755 Cf. Su.Ni.13.33–34.

756 The ūrdhvajatru diseases belong to the domain of āyurveda called śālākya.

757 See on the treatment of pīnasa: G. Obeyesekere (1976): 216–217. Cf. Su.U.23 and 24.

758 Cf. Ca.Si.9.8; Bhela Ci.21.1–34; Su.U.26.

759 Compare on the treatment of diseases of the throat: Bhela Ci.21.37cd–38ab.

760 Cf. Bhela Ci.21.38cd–48; Su.U.57.13–17.

761 Piercing pain in the ears (karṇaśūla), tinnitus (karṇanāda), deafness (bādhirya), inflammation (pāka) and discharges (srāva) are mentioned. Compare on the treatment of diseases of the ears: Bhela Ci.21.52–63ab, 65–72ab, 76cd up to the end of the chapter; Su.U.21.

762 Some diseases mentioned are arbuda (26.260), kāca (26.248, 253, 260), paṭala (26.253, 261, 262), pilla (26.249), taimirya (26.249, 261), timira (26.251, 253, 258). See on eye diseases and their treatment in Siddha medicine: P.A. Iqbal (1983).

763 See on the āyurvedic treatment of hair loss: D.S. Bhadlikar, K.S. Kulkarni and G.S. Lavekar (1997); P. Kumar and D. Ojha (1993).

764 Recipes which stimulate hair growth, hair dyes, etc., are included.

765 Cf. Ca.Ci.8.53–55.

766 Cf. Ca.Sū.5.56cd–71ab.

767 Cf. A.h.U.24.47–49ab; *Mādhavacikitsā*, śiroroga 33.

768 Cf. A.h.U.24.49cd–56.

769 Cf. A.h.U.22.99; *Mādhavacikitsā*, mukharoga 9; *Gadanigraha*, prayogakhaṇḍa, cūrṇādhikāra 177–178.

770 Cf. A.h.U.22.100; *Mādhavacikitsā*, mukharoga 10; *Gadanigraha*, prayogakhaṇḍa, cūrṇādhikāra 174–176.

771 Cf. A.s.U.16.30–31; *Mādhavacikitsā*, netraroga 65.

772 Cf. A.s.U.16.32–33.

773 Cf. *Gadanigraha*, prayogakhaṇḍa, tailādhikāra 480–484 and 516cd–522.

774 Gulabkunverba: spastic paraplegia. Urustambha is a nānātmaja vāta disorder at Ca. Sū.20.11. See on ūrustambha in non-medical texts and the interpretation of the term: K. Hoffmann (1968): 369–370.

775 Cakra remarks that some consider this second set of symptoms as signs of incurability, caused when, due to ignorance, oleation (as a part of pañcakarman) is employed in its treatment.



776 Compare on the treatment of ūrustambha: Bhela Ci.14.

777 Cf. Su.Ni.1 and Ci.4. See on these diseases and their treatment in Pali literature: Jyotir Mitra (1985): 235–236, 239–240, 244–245, 258–260; K.G. Zysk (1991): 92–96, 110–113. See on wind disease in traditional Thai medicine: M.A. Muecke (1979).

778 Cf. Su.Ni.1.5–7ab.

779 Cf. Su.Ni.1.9cd–10.

780 See on this subject: K.G. Zysk (1993).

781 Cf. Su.Ni.1.13–21ab.

782 See Ca.Sū.20.

783 Compare Ca.Ci.28.27cd–28ab and Su.Ni.1.22cd–23ab.

784 Compare Ca.Ci.28.28cd–29ab and Su.Ni.1.23cd–24ab, which are almost identical.

785 Compare Ca.Ci.28.29cd and Su.Ni.1.24cd, which are nearly identical.

786 Compare Ca.Ci.28.30 and Su.Ni.1.25.

787 Compare Ca.Ci.28.31–37 and Su.Ni.1.26–29.

788 See on ardita: S. Suresh Babu (1993). See Cakra's remarks on the differences between ardita and ardhāṅgavāta. Ardita is a nānātmaja vāta disorder at Ca.Sū.20.11. It differs from facial paresis in affecting one half of the body to a certain extent. See also P.V. Sharma (1994): 212. Cf. Su.Ni.1.68–72.

789 Gulabkunverba: spasticity of the neck. P.V. Sharma: stiffness of the carotid regions. Manyāstambha is one of the nānātmaja vāta disorders (Ca.Sū.20.11). Manyāstambha is regarded as one of the symptoms of antarāyāma in the Gulabkunverba translation. See the comments of Cakra, who appears to interpret manyāstambha and antarāyāma as one disease; he refers to other kinds of manyāstambha. Cf. Su.Ni.1.67.

790 Gulabkunverba and P.V. Sharma: emprosthotonus. Ābhyantarāyāma is one of the signs of vāta when lodged in the cords (snāyu) (Ca.Ci.28.35). Compare the two kinds of āyāma at Ca.Sū.19.4. Cf. Su.Ni.1.56.

791 Gulabkunverba and P.V. Sharma: opisthotonus. Bahirāyāma is one of the signs of vāta when lodged in the cords (snāyu) (Ca.Ci.28.35). Cf. Su.Ni.1.54ab (dhanuḥstambha) and 57 (bāhyāyāma). Opisthotonos, the tonic contraction of all posterior muscles along the spine, is a symptom found in tetanus; the term is employed in the description of a case of tetanus in the seventh book of the Epidemics of the Hippocratic Collection (see M.D. Grmek, 1991: 351–352).

792 Cf. Su.Ni.1.53cd.

793 Ākṣepaka is one of the nānātmaja disorders of vāta (Ca.Sū.20.11). Ākṣepa is one of the general symptoms of a vāta disease (Ca.Ci.28.23). Cf. Su.Ni.1.50cd–51.

794 P.V. Sharma interprets it as plenosthotonus. Daṇḍaka is one of the nānātmaja disorders of vāta (Ca.Sū.20.11).

795 This syndrome is described without employing one of the usual terms; Cakra refers to it as pakṣavadha. The term pakṣavadha occurs at Ca.Sū.11.49 and 26.43; its synonym, pakṣāghāta, at Sū.14.21 and Ci.28.73. Pakṣavadha is one of the nānātmaja disorders of vāta (Ca. Sū.20.11). Cf. Su.Ni.1.60–62 (pakṣāghāta).

796 See on ekāṅgaroga: H.S. Kasture (1982a).

797 Both forms belong to the nānātmaja disorders of vāta (Ca.Sū.20.11).

798 Gṛdhrasī is one of the nānātmaja disorders of vāta (Ca.Sū.20.11). Cf. Su.Ni.1.74.

799 Also mentioned at Ca.Sū.14.23 and 28.21; Ci.28.35.

800 Āvaraṇa in the sense of obstruction is used in many medical and non-medical contexts.

801 Cf. Su.Ni.1.31cd–34ab.
802 This disorder is called āḍhyavāta, a term also found at Ca.Ci.11.24; 28.73; 29.11. Compare āḍhyaroga (Ca.Ci.29.11) and āḍhyarogin (Ca.Sū.14.18).
803 Cf. Su.Ni.1.34cd–39.
804 Compare sandhicyavana (Ca.I.3.4.)
805 Compare saṃkoca, one of the general symptoms of a vāta disease (Ca.Ci.28.20). See also Ca.Ci.28.98.
806 Compare Ca.Ci.28.21, where kubjatva is mentioned as one of the general symptoms of a vāta disease. Kubjatva is one of the nānātmaja disorders of vāta (Ca.Sū.20.11).
807 Compare pakṣavadha.
808 Gulabkunverba: atrophy. P.V. Sharma: wasting.
809 This is one of the general symptoms of a vāta disease (Ca.Ci.28.21). Bāhuśoṣa (desiccation of the arms) is one of the nānātmaja disorders of vāta (Ca.Sū.20.11).
810 Pāṅgulya (lameness of the legs) is one of the nānātmaja disorders of vāta (Ca.Sū.20.11) and one of the general symptoms of a vāta disease (Ca.Ci.28.21).
811 Gulabkunverba: arthritis. Compare vātakhuḍḍatā, one of the nānātmaja disorders of vāta (Ca.Sū.20.11).
812 Gulabkunverba and P.V. Sharma: stiffness. Various kinds of stambha are mentioned among the nānātmaja disorders of vāta (Ca.Sū.20.11).
813 Referred to as difficult to cure at Ca.Ci.28.66.
814 Cf. Su.Ni.1.63, 72, 73.
815 See on the treatment of sandhivāta: B. Pathak, K.K. Dwivedi and K.P. Shukla (1992); B.N. Sannd and Krishna Kumari (1994). See on the treatment of gṛdhrasī: *A.B.L. Agnihotri, G.L. Sharma and V.A. Shastri (1966); *M.B. Brahmabhatta (1968); P.K. Jain and T.N. Pande (1976); P.R.C. Nair et al. (1978); *G.B. Pande (1968); P. Pāṇḍey (1973–74); *T.P. Rajagopal (1968); *P. Ramachandran Nair et al. (1980); *R.S. Rathor et al. (1973); *G.L. Sharma, H.K. Mishra and P.P. Tiwari (1968); *S.N. Tripathi, D. Ojha and P. Kisore (1965). See on the treatment of ākṣepa: S.P. Dixit (1971). See on the treatment of pakṣāghāta (pakṣavadha): R.N. Anand and K.N. Mehta (1976); D.T. Giri, G.K. Dave and Sumanben Kure (1977); R.A. Prasad and K.M. Mehta (1976); K. Rajagopalan, R.J. Agnihotri and K.P. Bhaskaran (1975); T. Seshagiri Rao, R. Hamsaveni and K.K. Shanmugadasan (1976); B.B. Tiwary et al. (1977); *S.N. Tripathi, B.N. Upadhyay and L.D. Dwivedi (1976). See on the treatment of khañja and paṅgu: P. Ramachandran Nair et al. (1984), (1986). See on the treatment of other types of vātavyādhi: R.N. Dwivedi, D.M. Mittal and V.D.S. Jambwal (1978); P. Ramachandran Nair et al. (1978), *(1980), (1988). See on the āyurvedic treatment of poliomyelitis: H.S. Kasture (1997). See on nerve regeneration: G.C. Prasad et al. (1975).
816 Compare on the treatment of vātavyādhi: Bhela Ci.24. Compare Ca.Ci.28.99cd and Su.Ci.5.22, 28.100 and Su.Ci.5.19. See on the treatment of vāta diseases with nirguṇḍītaila (28.134cd–135) and sahācarāditaila (28.144cd–146ab): P. Ramachandran Nair et al. (1984), (1986), (1988).
817 Cf. Bhela Ci.24.14–18; 8.20; 10.8; 12.5; 15.39 and 44; 21.31 and 37; 24.18 and 44; Su.Ci.15.28cd–39; A.h.Ci.6.38cd; 21.73cd–81; U.1.1; 34.24; A.s.Śā.4.51; Ci.23.30 and 61–69; 24.6; 1.2. Several balātailas are described in later treatises; an example is: *Gadanigraha*, prayogakhaṇḍa, tailādhikāra 6cd–32 (four recipes). See on the uses of balā: P.V. Sharma (1996): 261–263.



818 Cf. Ca.Ci.29.103–109.
819 See on the anti-inflammatory activity of rāsnā: G.P. Sharma and P.V. Sharma (1978).
820 Cf. Bhela Ci.24.19–32ab; *Cikitsākalikā* 72; *Gadanigraha*, prayogakhaṇḍa, tailādhikāra 84cd–94.
821 See on the uses of mūlaka: P.V. Sharma (1996): 311–313.
822 Mentioned in the *Bhelasaṃhitā* (Ci.24.45). Cf. A.s.Ci.23.77–79; *Gadanigraha*, prayogakhaṇḍa, tailādhikāra 98–102ab.
823 Cf. A.s.Ci.23.50–54.
824 See their classification in the commentaries of Jejjaṭa and Cakra.
825 Gulabkunverba: rheumatic conditions. Vātarakta is also interpreted as gout (the Tibetan equivalent of vātaśoṇita, dreg, has been interpreted as gout, but means more probably rheumatism; see R.E. Emmerick, 1984b: 100 and 1986a: 190) and as a particular form of leprosy (see: R. Chaussinand, 1955: 12; Dharmendra, 1947; R.E. Emmerick, 1986a: 190). The disease is also known as vātarakta, vātāsṛj, etc. The disease called pabbavāta in Pali literature is by some interpreted as being identical with vātarakta (see Jyotir Mitra, 1985: 254). See on rheumatic conditions and gout in Indian subjects: N. Chevers (1886): 322–325; *G.P. Dubey and R.H. Singh (1967), (1968); R.H. Singh and G.P. Dubey (1969). See on the history of gout and rheumatism: A. Delpeuch (1900); M.D. Grmek (1991): 73, 77–85.
826 See Cakra's comments.
827 Cakra says that khuḍa means a joint (sandhi). Compare khuḍavātātā and vātakhuḍḍatā.
828 Cakra adds āḍhyaroga. Āḍhyavāta is also the name of a vāta disease; it is used as a synonym of ūrustambha.
829 Compare Ca.Ci.29.5–15 and Su.Ni.1.40–44, Ci.5.4.
830 Cf. Su.Ni.1.47 and Ci.5.4.
831 Superficial (anavagāḍha) according to Cakra.
832 Deep (avagāḍha) according to Cakra.
833 See Cakra's comments. See also P.V. Sharma (1994): 217.
834 Cf. Su.Ci.5.3.
835 See Cakra's comments. Cf. Su.Ni.1.45–46.
836 Compare Ca.Ci.29.30–34 and Su.Ni.1.49–50ab.
837 See on āyurvedic anti-inflammatory and anti-arthritic drugs: R.B. Arora et al. (1971), (1973); H.S. Bajpai et al. (1970); T.N. Bhalla, M.B. Gupta and K.P. Bhargava (1971); *S.K. Bhattacharya et al. (1971); D. Chandra and S.S. Gupta (1972); T. Chandra and J. Sadique (1989); G.N. Chaturvedi and R.H. Singh (1965a); P.K. Das et al. (1974); B.B. Gaitonde et al. (1977); D. Ghosh and A. Anandakumar (1983); R.K. Goel, R.S. Banerjee and S.B. Acharya (1990); M.L. Gujral et al. (1959); M.L. Gujral and P.N. Saxena (1956); *O.D. Gulati et al. (1973); M. Kannappa Reddy et al. (1986); G.K. Karandikar, O.D. Gulati and S.D. Gokhale (1960a); H.K. Kushwaha, K.P. Sharma and P.K. Sharma (1995); *R. Lal et al. (1972); S.S. Mishra and H.D. Singh (1977); A.L. Moholkar, S.M. Mujumdar and G.V. Joglekar (1976); N.S. Nagarajan et al. (1990); J.M. van der Nat (1989); S.N. Okpanyi and G.C. Ezeukwu (1981); *T.K. Palit et al. (1971); M.M. Pandya (1993); N.R. Pillai and G. Santhakumari (1981a), (1984b); N.R. Pillai and N. Vijayamma (1985); D.N. Prasad. S.K. Bhattacharya and P.K. Das (1966); S. Prasad (1970); Purushottam Dev (1979); *M. Rai and S.S. Gupta (1966); *R.S. Rathor et al. (1973); G.V. Satyavati et al. (1968), (1969); R.S. Saxena et al. (1984); D.S. Shah and D.C. Pandya (1976); G.P.

Sharma and P.V. Sharma (1977), (1978); J.N. Sharma et al. (1972); J.N. Sharma, J.N. Sharma and R.B. Arora (1973); K.P. Sharma et al. (1995); V.N. Sharma, S.C. Gupta and U.K. Bajaj (1975); V.N. Sharma, Vijai Singh and S. Prabhu (1969); *M.P. Shrivastava, S.S. Gupta and V.P. Garg (1966); N. Singh et al. (1973), (1976), (1978); N. Singh, R. Nath and R.P. Kohli (1977); *R.H. Singh (1976); R.H. Singh and G.N. Chaturvedi (1966); R.H. Singh, G.N. Chaturvedi and Y.N. Upadhyaya (1970); R.K. Singh and B.L. Pandey (1997); *S.M. Singh et al. (1972); A.K. Singla and K. Pathak (1989); V.N. Sharma, Vijay Singh and S. Prabhu (1969); A.K. Srivastava et al. (1991); V. Thenmozhi, V. Elango and J. Sadique (1989); S. Viswanathan et al. (1990); R. Yegnanarayana, A.P. Saraf and J.H. Balwani (1970). See on the treatment of rheumatic diseases: U.K. Jha (1971); *R.H. Singh and G.N. Chaturvedi (1965a); R.H. Singh, U.K. Jha and S.N. Singh (1972). See on arthritis and its treatment in Siddha medicine: V. Subramanian (1983). Compare: āmavāta.

838 Cf. Bhela Ci.15.39cd–45. Compare Ca.Ci.29.44–48 and Su.Ci.5.11.

839 See on the uses of parūṣaka: P.V. Sharma (1996): 230–231.

840 Also mentioned at Ca.Ci.9.76. Cf. A.h.U.6.45; A.s.Ci.24.5.

841 Cf. Bhela Ci.4.73–78 and 15.39 (sukumārataila), 19.14 (sukumārakataila); A.h.Ci.6.38cd and U.34.24 (sukumārakataila), A.h.Ci.13.41–47 (sukumārataila); A.s.Ci.15.17 (sukumārataila); *Gadanigraha*, prayogakhaṇḍa, tailādhikāra 295cd–307.

842 Cf. Ca.Ci.28.157cd–164.

843 Cf. Bhela Ci.2.27–33 (mahāpadmakataila); *Gadanigraha*, prayogakhaṇḍa, tailādhikāra 135–146 (two recipes).

844 Cf. *Cakradatta*, vāraraktа 38; *Gadanigraha*, prayogakhaṇḍa, tailādhikāra 133cd–134.

845 Cf. Bhela Ci.4.79–90. See on the uses of madhuka: P.V. Sharma (1996): 284–287.

846 See on this oil: V. Nageswar Rao et al. (1996). Śatapākabalātaila is referred to in the *Bhelasaṃhitā* (Ci.19.14 and 21.56), *Suśrutasaṃhitā* (U.21.13ab), *Aṣṭāṅgahṛdaya* (Ci.22.45–46), and *Aṣṭāṅgasaṃgraha* (Ci.24.6). The preparation of a sahasrapākataila is described in the *Suśrutasaṃhitā* (Ci.4.29); cf. A.h.Ci.22.45–46.

847 See on yonivyāpad: K.S. Mhaskar (1933): 28–31, 111–114, 153–155; P. Tivārī (1990): 3–143.

848 See on gynaecology in ancient India: Bhasker Rao (1956). See on women's diseases in India: N. Chevers (1886): 710–734.

849 See P. Tivārī (1990): 13–14. See also P. Tivārī's (1990: 5) remark on the number of twenty.

850 Jejjaṭa and Cakra remark that this description of the doṣic types of yoniyvāpad includes the same types of pradara. Compare Ca.Ci.30.204–223.

851 See P. Tivārī (1990): 14–16: identified as endometriosis associated with laxity of the perineum; the cause may be estrogen deficiency.

852 See P. Tivārī (1990): 16–18: identified as an acute infection of the reproductive organs.

853 See P. Tivārī (1990): 18–19: identified as a vaginitis due to *Trichomonas vaginalis*.

854 See P. Tivārī (1990): 19–20: regarded as either an acute infectious disorder of the reproductive system or a gynaecological disorder arising due to a disease of other systems.

855 See P.V. Sharma (1994): 219.

856 Cakra remarks that some read aprajā. Gulabkunverba: menorrhagia. See P. Tivārī (1990): 20–21: excessive blood loss per vaginam.

857 Gulabkunverba: amenorrhoea. See P. Tivārī (1990): 23–25: secondary amenorrhoea, due to tuberculosis, or due to anaemia especially caused by excessive bleeding or any systemic disorder.



858 Gulabkunverba: colpitis mycotica. See P. Tivārī (1990): 25–28: regarded as nymphomania.

859 See the comments of Jejjaṭa and Cakra. See also P.V. Sharma (1994): 219–220.

860 Gulabkunverba: chronic vaginitis. See P. Tivārī (1990): 28–29: identified as vaginal inflammation caused by excessively frequent coitus.

861 Injury caused by intercourse in young girls. See P. Tivārī (1990): 29–30: difficult to identify, but probably consisting of backache, etc., as symptoms produced by coitus in a young woman.

862 Gulabkunverba: leucorrhoea. See P. Tivārī (1990): 30–31: identified as vulvovaginitis due to *Candida albicans* or *Monilia*. Upaplutā is associated with kapha or kapha and vāta.

863 Gulabkunverba: acute vaginitis. See P. Tivārī (1990): 31–34: identified as the acute inflammatory stage of a gonococcal infection. Paripluta is associated with vāta and pitta.

864 Gulabkunverba: dysmenorrhoea. See P. Tivārī (1990): 34–36: identified as spasmodic dysmenorrhoea.

865 Gulabkunverba: endocervicitis. See P. Tivārī (1990): 36–42: identified as cervical polyps and cervical erosion.

866 Gulabkunverba: abortive tendency. See P. Tivārī (1990): 42–45: identified as repeated abortions and neonatal deaths.

867 Gulabkunverba: inversion of the uterus. See P. Tivārī (1990): 45–47: identified as anteversion, anteflexion, retroversion and retroflexion of the uterus.

868 Gulabkunverba: colpostenosis. See P. Tivārī (1990): 47–49: identified as congenital pinhole os cervicis.

869 Gulabkunverba: colpoxerosis. See P. Tivārī (1990): 49–50: difficult to identify, but probably estrogen deficiency. The disorder is also called śuṣkayoni (Ca.Ci.30.102).

870 Gulabkunverba: profluvium seminis. See P. Tivārī (1990): 50–51: difficult to identify, but probably either effluvium seminis or ovulation cascade.

871 Described as the absence of or a very slight development of the breasts, associated with a dislike of intercourse. Gulabkunverba: gynandroid condition. See P. Tivārī (1990): 51–53.

872 Gulabkunverba: prolapse of the uterus. See P. Tivārī (1990): 53–56: identified as a third degree uterine prolapse or procidentia.

873 Compare the different classification of Suśruta (U.38.6cd–9ab). See P. Tivārī (1990): 9–10.

874 A type of yonivyāpad called viplutā is mentioned (30.109); this type is not described in the *Carakasaṃhitā* (compare Suśruta's description of viplutā). Disorders are referred to in which the yoni is duḥsthitā (displaced), jihmā (in an abnormal position), saṃvṛtā (closed), niḥsṛtā (prolapsed), vivṛtā (dilated), sthānāpavṛttā (dislodged) (30.43cd–45ab). A (pra)srastā (prolapsed) yoni (P. Tivārī, 1990: 5: utero-vaginal displacement) is mentioned at Ca.Ci.30.112–113; this (pra)srastā yoni is mentioned next to mahāyoni without being identical, although P. Tivārī (1990: 5) regards it as a sign of mahāyoni; compare Suśruta's description of the yonivyāpad called (pra)sraṃsinī at U.38.7 and 13ab; types of yoni called stabdhā (stiffened), karkaśā (rough) and durgandhā (foul-smelling) are mentioned at Ca.Ci.30.123–124. See on Jejjaṭa's reading and interpretation of Ca.Ci.30.82: P.V. Sharma's Intr. (XVI) to his ed. and transl. of the *Carakasaṃhitā*.

875 Cakra regards raktayoni as identical with pradara = asṛgdara, while others distinguish the two disorders (see Cakra ad Ca.Ci.30.9–15). Compare Ca.Ci.30.204cd–224.

876 Discharges of various colours are mentioned (Ca.Ci.30.85).

877 The well-known recipe of puṣyānugacūrṇa, esteemed by Ātreya, is found here (30.90–96ab); cf. A.h.U.34.45cd–50ab, *Mādhavacikitsā*, pradara 9. In general, it is almost impossible to provide descriptions of discharges from the female genitals in ancient medical texts with modern diagnostic labels. See the discussion of this problem in M.D. Grmek (1991): 147–148. See also: P. Diepgen (1937).

878 See P. Tivārī (1990): 75–104 (general treatment), 104–131 (specific treatment). See on the treatment of arajaskā: D. Vinaya Kumar and P. Suresh (1993), on that of karṇinī: S.K. Negi (1973–74), on that of vāminī: R. Desāī (1983). An animal called kaṭumatsyaka (Cakra: the same as the fish called śapharī, or dried fish) is mentioned. See on drugs employed in the treatment of uterine disorders: S.K. Bhattacharya et al. (1970); *C. Chaturvedi et al. (1968); G.V. Satyavati et al. (1969), (1970); P.V. Tewari, H.C. Mapa and C. Chaturvedi (1976); P.V. Tewari, D.N. Mishra and C. Chaturvedi (1968); G.H. Vaidya and U.K. Sheth (1986). Caraka does not yet prescribe a decoction of aśoka bark in cases of uterine bleeding; in later treatises (see Vṛnda 63.5), this became a favourite remedy. See on the treatment of leucorrhoea: S.P. Singh (1991).

879 Also called retodoṣa (Ca.Ci.30.153).

880 Semen mixed with blood is meant (see Ca.Ci.30.143).

881 Cf. Su.Śā.2.3–4, 11cd–12ab.

882 Cf. Su.Śā.2.6–11ab.

883 Injury to the penis, also called dhvajabhaṅga (Ca.Ci.30.162, 175, 176, 188), is not only of traumatic origin, but may also be caused by a faulty diet, diseases, etc. (Ca.Ci.30.163–165). Some consider it to be of five kinds (Ca.Ci.30.176ab): brought about by vāta, pitta, kapha, blood and saṃnipāta (Cakra ad Ca.Ci.30.176ab). See R. Desāī (1982: 533) on the differences between dhvajabhaṅga and klaibya.

884 Cf. Su.Ci.26.9ef–14.

885 Cf. Su.Ci.26.15.

886 See on this subject: M.M. Padhi (1989); S.R.S. Parihar (1973).

887 A kind of impotency caused by magic (abhicāra) is mentioned (30.195).

888 See on asṛgdara and pradara: P. Tivārī (1990): 178–252 (179–184: general aetiology and pathogenesis). Compare raktayoni and related disorders (Ca.Ci.30.86cd–99).

889 See Cakra's comments. See also P.V.Sharma (1994): 221–222. Cf. Su.Śā.2.18–20ab.

890 See on the classification of pradara: P. Tivārī (1990): 184–192.

891 See P. Tivārī (1990): 192–193: identified as pelvic congestion syndrome or pelvic sympathetic syndrome.

892 See P. Tivārī (1990): 193–196: this type resembles meno-metrorrhagia due to pelvic congestion caused by an inflammation or infection.

893 See P. Tivārī (1990): 196–199: equated with menorrhagia due to an early stage of tubercular endometritis or a chronic endometritis of some other origin.

894 See P. Tivārī (1990): 199–201: equated with endometrial or cervical carcinoma; it also resembles senile pyometra.

895 Cf. Su.Śā.2.17.

896 Cf. Su.Śā.2.20cd–21ab. See on the treatment of pradara/asṛgdara: S. Kumari (1973–74); Keerti Sharma, A.S. Puri and K. Sharma (1976); P. Sharma (1992); P.V. Tewari, D.N. Mishra and C. Chaturvedi (1968); P. Tivārī (1990): 203–243.

897 See Ca.Sū.19.4 and Śā.8.55–56.

898 Cf. Su.Ci.17.42cd–45ab.



899 See P.V. Sharma (1994): 222–224.

900 See P.V. Sharma (1994): 224–225.

901 Cf. Su.U.64.66–83.

902 See F.E. Pargiter (1969): I, 314.

903 See N.N. Bhattacharyya (1991): 109; B.C. Law (1973): 395–396; F.E. Pargiter (1969): I, 319; S. Saxena (1995): 219; A.M. Shastri (1996): I, 71; U.P. Thapliyal (1979): 37–39.

904 See B.C. Law (1973): 384–385; F.E. Pargiter (1969): I, 323–324; S. Saxena (1995): 210–211; A.M. Shastri (1996): I, 94; U.P. Thapliyal (1979): 36–37.

905 See on the Yavanas, for example: D.R. Bhandarkar (1911); N. Hein (1989); K. Karttunen (1989; see index); B.C. Law (1973): 153–157; H.P. Ray (1988); B.K. Sarkar (1974): I, 22–23, 53–55; S. Saxena (1995): 189–192; A.M. Shastri (1996): I, 100; O. Stein (1934/35); U.P. Thapliyal (1979): 20–25.

906 See N.N. Bhattacharyya (1991): 75–76; N.L. Dey (1979): 12–13; B.C. Law (1973): 180–183; F.E. Pargiter (1969): I, 336–337; S. Saxena (1995): 250–253; A.M. Shastri (1996): I, 68; H. Raychaudhuri (1982): 26.

907 See N.N. Bhattacharyya (1991): 79–80; B.C. Law (1973): 337–343; A.M. Shastri (1996): I, 68–69.

908 Cf. Ca.Vi.1.18.

## Chapter 7
## Kalpasthāna

1 The contents of the Kalpasthāna and the number of preparations described are referred to at Ca.Sū.4.4.
2 Cf. Bhela Ka.1; Su.Sū.43.3.
3 See the comments of Jejjaṭa and Cakra. See also P.V. Sharma (1994): 229.
4 See Cakra's comments. Cf. Su.Sū.36.7–9 and 41.6. See also P.V. Sharma (1994): 230.
5 See M.R. Dove (1992); Hobson-Jobson (s.v. jungle); J. Laping (1982): 68–69; F. Zimmermann (1982a). See on land classification in ancient India: A.K. Bhattacharya (1963); S.P. Raychaudhuri (1966). See on the examination of soil for building purposes: R.P. Kulkarni (1974); A.M. Shastri (1969): 384–385, (1996): 388–389. Compare the bhūmiparīkṣā chapter (8) of Bhoja's *Samarāṅgaṇasūtradhāra*.
6 Cf. Su.Sū.35.42–45. Not read by some authorities according to Cakra.
7 Cf. Su.Sū.35.42–45 and 36.14.
8 Medicinal plants should be collected while dressed in white clothes, after fasting and worshipping the deities, the Aśvins, cows and brāhmaṇas. See on the collection, storage, and selling of medicinal plants: P. Hymavathi (1993): 184–185. See on the supposed influence of nakṣatras and the lunar phases on medicinal plants: P. Hymavathi (1993): 183; C.R. Karnick (1978); C.R. Karnick and P.D. Jopat (1976). See on the influence of mantras on plants: C.R. Karnick (1983). Plants are often thought to be endowed with the senses of vision and hearing; see Cakrapāṇi's remarks (ad Ca.Sū.1.48) on vision in the plant called sūryabhaktā and hearing in the one called lavalī. See on this subject: A. Misra (1974); A. Roşu (1978): 20–21 (and the additional note with references, 22). Plants are not classified as living organisms (śarīra) in Praśastapāda's commentary on the Vaiśeṣikasūtras (see W. Halbfass, 1991: 317–318). Compare on rituals concerning the collection of medicinal plants in other cultures: A. Delatte (1938); M. Eliade *(1940–42): 3–48, (1970): 198–217; R. Fuchs (1902): 189–190; L. Thorndike (1923): 78–79; Greek magical practices are mentioned by Theophrastus (*Peri phutōn historias*, i.e., *Enquiry into plants*, IX.8.5–8).
9 Cf. Su.Sū.36.3 and 5.
10 See on the preservation of āyurvedic drugs and preparations: R. Bhima Rao et al. (1982); Muzaffer Alam et al. (1984); M.M.H. Siddiqui, S.H. Afaq and M. Asif (1984); S. Venkataraman, T.R. Ramanujam and V.S. Venkatasubbu (1984).
11 Cf. Su.Sū.36.17.
12 Cf. Su.Sū.43.3; Bhela Ka.1. See on the uses of madana: P.V. Sharma (1996): 283.
13 Gulabkunverba: bolus.
14 A phāṇita is a plant extract heated until it becomes ropy (tantulībhāva) and acquires the consistency of inspissated juice of the sugarcane (phāṇitībhūta) (Ca.Ci.30.20). See G.J. Meulenbeld (1974): 507; P.V. Sharma and A.V. Sharma (1992): 403.
15 See on varti: P.V. Sharma and A.V. Sharma (1992): 402.
16 See on leha: P.V. Sharma and A.V. Sharma (1992): 403.
17 See on utkārikā: Cakra ad Ca.Sū.14.42; Ḍalhaṇa ad Su.Sū.44.82, Ci.10.5 and 32.12; Indu ad As.Ka.1.13.



18 See on modaka: P.V. Sharma and A.V. Sharma (1992): 403.
19 See on śaṣkulī: Ḍalhaṇa ad Su.Ci.10.5.
20 See G.J. Meulenbeld (1974): 440–441.
21 See G.J. Meulenbeld (1974): 512.
22 Cf. Su.Sū.43.4. See on the uses of jīmūta: P.V. Sharma (1966): 152–153.
23 Gulabkunverba: the supernatant part of wine. P.V. Sharma: absolute alcohol.
24 A mātrāyoga is a kind of pill (Gulabkunverba) or varti (P.V. Sharma).
25 Cf. Su.Sū.43.7; Bhela Ka.3.
26 Gulabkunverba: whey. P.V. Sharma: curd water. See on mastu: G.J. Meulenbeld (1974): 490.
27 Gulabkunverba and P.V. Sharma: buttermilk. See on takra: G.J. Meulenbeld (1974): 465–467.
28 P.V. Sharma: jaggery. See on guḍa: G.J. Meulenbeld (1974): 507.
29 Sesamum paste. See G.J. Meulenbeld (1974): 472.
30 Mentioned at Ca.Ka.1.21. See on this group: Ca.Vi.8.135.
31 Liquorice.
32 See Ca.Ka.1.14 on the drugs belonging to this group.
33 Called vartikriyā instead of mātrāyoga at Ca.Ka.3.22.
34 An electuary or linctus (leha) should be followed by the intake of a pramathyā (see Ca.Ci. 19.19 on the drink called thus).
35 Gulabkunverba: demulcent drink. P.V. Sharma: saturating drink. See on mantha: Cakra ad Ca.Sū.6.28; Ca.Sū.23.38–39; Ḍalhaṇa ad Su.U.64.44.
36 Cf. Bhela Ka.4; Su.Sū.43.8.
37 A kind of pill. Cf. Bhela Ka.4.17–22.
38 Liquorice.
39 See Ca.Ka.1.14.
40 Cf. Bhela Ka.4.14–16.
41 Cf. Su.Sū.43.5 (kuṭaja = vatsaka); Bhela Ka.5. See on kuṭaja, its actions and uses: J.F. Caius and K.S. Mhaskar (1927); G.V. Satyavati, A.K. Kumar and N. Tandon (1987): 41–48; P.V. Sharma (1996): 101–103; R. Syed (1990): 211–215.
42 Cf. Bhela Ka.5.4–8ab.
43 The powdered (cūrṇa) seeds are used.
44 See G.J. Meulenbeld (1974): 456–457.
45 Cf. Su.Sū.43.6. See on the uses of kṛtavedhana (= kośātakī): P.V. Sharma (1996): 115–116.
46 See Cakra's explanations: kṣīrādi of the text refers to Ca.Ka.2.5cd–6ab; the four substances meant are payas (milk), peyā payaskṛtā (a gruel prepared with milk), kṣīrasaṃtāna (the supernatant layer of milk) and dadhyuttara (= dadhisara, the upper layer of dadhi).
47 I.e., madhuka and the eight drugs of the kovidārādi group.
48 The first thirteen drugs (āragvadha up to guḍūcī) of this group (see Ca.Ka.1.22) are meant (see Cakra).
49 A mucilaginous preparation.
50 A group of ten drugs, beginning with śālmalī, is meant (see Cakra); the items belonging to this group are enumerated at Ca.Vi.8.135.
51 Śyāmā trivṛt and aruṇā trivṛt are meant (see Cakra ad Ca.Ka.7.1–2). Cf. Su.Sū.44.3ab, 5–59.
52 Cf. Bhela Ka.9.

53 See on the uses of trivṛt: P.V. Sharma (1996): 179–181.
54 Compare Ca.Ka.7.7 and Su.Sū.44.3–4. See on different varieties of trivṛt: C.S. Shah, R.S. Medora and G.C. Bhavsar (1961).
55 Kāñjika is meant according to Cakra. See on amla: G.J. Meulenbeld (1974): 441, on kāñjika: G.J. Meulenbeld (1974): 454.
56 See G.J. Meulenbeld (1974): 516–517.
57 See G.J. Meulenbeld (1974): 467–468.
58 See G.J. Meulenbeld (1974): 485, 491, 497–498, 514–516.
59 See the list of salts at Ca.Vi.8.141.
60 Cf. Su.Sū.44.49cd–51.
61 Two preparations with liquorice (yaṣṭi) are referred to at the end of the chapter (7.77), but one only is described at Ca.Ka.7.17cd; the other preparation with liquorice (yaṣṭyāhva) is included in the list of Ca.Ka.7.18–19.
62 Compare Ca.Ka.7.21–32 and Su.Sū.44.16–22. See Cakra ad Ca.Ka.7.37–39 on the eighth kind of leha.
63 These kinds are: modaka, varti, gulikā and māṃsapūpaka. Cf. Su.Sū.44.10–11.
64 Gulabkunverba and P.V. Sharma: syrup. See on pānaka: Hemādri ad A.h. Sū.6.35cd–36ab; G.J. Meulenbeld (1974) 472–473.
65 Cf. Bhela Ka.9.5–6, 15–17ab.
66 See G.J. Meulenbeld (1974): 492–493.
67 See on modaka: G.J. Meulenbeld (1974): 494–495; P.V. Sharma and A.V. Sharma (1992): 403.
68 See on ṣāḍava: G.J. Meulenbeld (1974): 512, on rāgaṣāḍava: Cakra ad Ca.Ka.7.33. Gulabkunverba: rāga and ṣāḍava. P.V. Sharma: pickles. A rāga is mentioned at Ca.Ka.1.26.
69 Compare Ca.Ka.7.33 and Su.Sū.44.14.
70 The second type of modaka is called kalyāṇakaguḍa (7.40–45). Cf. Su.Sū.44.10–13.
71 Cf. Su.Sū.44.26cd–27.
72 Cf. Su.Sū.44.47cd–49ab.
73 Surā (Ca.Ka.7.71) or madya (Ca.Ka.7.69).
74 Cf. Su.Sū.44.31–34.
75 Cf. Su.Sū.44.35–40ab.
76 Cf. Su.Sū.44.40cd–45. Sauvīraka and tuṣodaka are kinds of kāñjika (Ca.Ka.7.79).
77 See Ca.Ka.1.26 for the ten types of preparation referred to.
78 Cf. Su.Sū.44.73b–76ab; Bhela Ka.6.
79 See on the uses of āragvadha: B.K.H. Nair et al. (1977); P.V. Sharma (1996): 41–43; *N.S. Warriyar (1971).
80 Cf. Su.Sū.44.60–61. See on the uses of tilvaka: P.V. Sharma (1996): 165.
81 See on dadhi: G.J. Meulenbeld (1974): 468–469.
82 Sīdhu made from badara (= kola). See on sīdhu: G.J. Meulenbeld (1974): 514.
83 Cf. Bhela Ka.6.20–24; Su.Sū.44.78b–80ab. See on the uses of snuhī: P.V. Sharma (1996): 397–398.
84 Cf. Bhela Ka.8. See on the uses of saptalā: P.V. Sharma (1996): 385, on those of śaṅkhinī: the same, 353.
85 The term kaṣāya (see 11.18) has a very broad spectrum here; it includes maireya, dadhimaṇḍa, amla, sauvīraka, tuṣodaka, and sīdhu (see Cakra's comments). See P.V. Sharma (1994): 242. See on maireya: G.J. Meulenbeld (1974): 491–492.



86 Five kinds prepared with the drugs of the vidārigandhādi group (see Ca.Ci.1[1].42) and one with a kaṣāya of harītakī. Cf. Bhela Ka.8.6–10ab.
87 Cf. Bhela Ka.8.10cd–13ab.
88 Lehas of the same type as those prepared with lodhra (= tilvaka). Compare Ca.Ka.9.11cd–13.
89 The same type of surā as that with lodhra (= tilvaka); see Ca.Ka.9.8cd. Five kinds of preparation with a madya are referred to at the end of the chapter (11.18); cf. Bhela Ka.8.20–22. The other four, prepared with a fermented liquid (saṃdhāna) are described at Ca.Ka.11.17.
90 This preparation is of the same type as that with tilvaka (see Ca.Ka.9.10cd–11ab).
91 These four form part of the five kinds of madya (Ca.Ka.11.18).
92 Cf. Bhela Ka.7. See on the uses of dantī: P.V. Sharma (1996): 182–183, on those of dravantī: the same, 197.
93 The method of preparation is the one called puṭapāka, although that term is not employed.
94 Cakra is of the opinion that four preparations are meant, made with a sīdhu of priyāla, kola, badara and pīlu; P.V. Sharma agrees with him. The summary (Ca.Ka.12.36) mentions five preparations; the number of five is required in order to obtain a total of forty-eight. Cakra obtains this total by supposing that seven kinds of leha are described (see his comments ad Ca.Ka.12.16).
95 See on the term abhikhinna (v.l. abhiṣyanna) (i.e., by the doṣas), used in this verse: Jyotir Mitra (1985): 335–336; K.G. Zysk (1991): 108–110, 124–127.
96 Rasa has the same meaning as yūṣa here, as is clear from Cakra's comments (he refers to kṛtākṛtarasa = kṛtākṛtayūṣa, on which see: G.J. Meulenbeld, 1974: 492–493).
97 Cakra supposes, because lāva and vartīraka are followed by -ādya, that a series of eight birds is meant, listed at Ca.Sū.27.47. The summary (12.37) mentions a number of three preparations.
98 A gruel. See G.J. Meulenbeld (1974): 476–477.
99 More than one kind of madya may be prepared.
100 The term āsava is not employed in these verses; instead, ariṣṭa (Ca.Ka.12.32), gauḍa (12.32 and 33) and madirā (12.34) are referred to.
101 The same kind of surā as made with lodhra (= tilvaka) (see Ca.Ka.9.8cd).
102 The same type of preparation as that described at Ca.Ka.9.16cd–11.
103 The verses describing these five ghees are absent. The four verses (Ca.Ka.12.36–39) listing the forty-eight preparations are spurious. They are followed by a verse (12.40) mentioning three groups of sixteen formulations; Cakra explains in his commentary the composition of these three groups.
104 See Cakra's remarks. See P.V. Sharma (1994): 243.
105 Also called trasareṇuka or dhūli according to Cakra.
106 See on taṇḍula: A.M. Shastri (1969): 339; S. Srinivasan (1979): 102.
107 Compare on yava: S. Srinivasan (1979): 101.
108 See on māṣaka: A.M. Shastri (1969): 340.
109 See on karṣa: A.M. Shastri (1969): 340.
110 See on pala: A.M. Shastri (1969): 340–341; S. Srinivasan (1979): 93–94, 106–107.
111 See on muṣṭi: S. Srinivasan (1979): 70–71, 107.
112 Also called prasṛti. See S. Srinivasan (1979): 71.
113 See on añjali: S. Srinivasan (1979): 71.
114 See on kuḍava: A.M. Shastri (1969): 341; S. Srinivasan (1979): 71.

115 See on prastha: A.M. Shastri (1969): 341; S. Srinivasan (1979): 71–72, 94.
116 See on āḍhaka: A.M. Shastri (1969): 341–342; S. Srinivasan (1979): 72–73.
117 See on droṇa: A.M. Shastri (1969): 342; S. Srinivasan (1979): 73–74.
118 See on khārī: S. Srinivasan): 74.
119 See on bhāra: A.M. Shastri (1969): 340; S. Srinivasan (1979): 97.
120 These verses derive from Dṛḍhabala according to Cakra, who adds that the weights and measures of the *Carakasaṃhitā* are of the Māgadha type, while the *Suśrutasaṃhitā* adheres to the Kāliṅga system. Compare Ca.Ka.12.105 (anārṣa according to Cakra). The translations of Ca.Ka.12.87–97 disagree. See on the Māgadha and Kāliṅga systems: S. Srinivasan (1979): 92. See on Indian weights and measures: V. Agravāl (1955/56): 241–249; Al-Bīrūnī (see E.C. Sachau 's translation I, 160–166); *Amarakoṣa* 2.9.85–89ab (and Kṣīrasvāmin's comments); E. Balfour (1968): III, 1057–1063; Bhaṭṭotpala ad *Bṛhatsaṃhitā* 54.17–18; J.-A. Decourdemanche (1911), *(1913); DGV I, 333–340; T. Hayashi (1995): 121–130; *Kauṭilīya Arthaśāstra* 2.19; *Manusmṛti* 8.131–138; S.A. Paramhans (1984); A.K. Sarkar (1931); T. Śarmā and D. Jośī (1967); B. Seal (1985): 80–82; P.V. Sharma (1994): 244; A.M. Shastri (1969): 339–344, (1996): 324–328; S. Srinivasan (1979); F.R.S. Edward Thomas (1970); *Viṣṇusmṛti* 4.1–14; H.H. Wilson's translation of the *Viṣṇupurāṇa*, 40; *Yājñavalkyasmṛti* 1.361–365.
121 Compare *Arthaśāstra* 2.19.35.
122 See Cakra's comments. See also the notes of P.V. Sharma (1994: 244–245). Cf. Su.Ci. 31.9–10.
123 Cf. Su.Ci.31.11.
124 Cf. Su.Ci.31.7.

# Chapter 8
# Siddhisthāna

1 See on pañcakarman: G.N. Chaturvedi (1971); G.N. Chaturvedi and Gurdip Singh (1978); T.L. Devaraj (1971); M. Dvivedī, T. Śarmā and B. Miśra (1990); U.K. Jha (1971); D. Ojha and A. Kumar (1978); R.H. Singh (1992); *R.H. Singh and G.N. Chaturvedi (1965a); R.H. Singh, U.K. Jha and S.N. Singh (1972).
2 See Cakra's comments and P.V. Sharma (1994): 249–250.
3 Cf. Ca.Sū.15.8. Compare Ca.Si.1.6cd–8ab and Su.Ci.33.5–6.
4 Cf. Ca.Sū.15.13, 16.5–10. Compare Ca.Si.1.15cd–16ab and Su.Ci.33.9, 1.16cd–17ab and Su.Ci.33.8, 1.17cd–18ab and Su.Ci.33.25, 1.18cd–20ab and Su.Ci.33.24.
5 Compare Ca.Si.1.23cd–24, 26 and Su.Ci.36.51.
6 Compare Ca.Si.1.27–28 and Su.Ci.35.3–4.
7 Cf. Su.Ci.35.5–6.
8 Cf. Bhela Si.5.28cd–29ab.
9 Compare Ca.Si.2.8–9 and Su.Ci.33.14–17, 2.10 and Su.Ci.33.18.
10 Compare Ca.Si.2.11–12 and Su.Ci.33.29–31.
11 See R.H. Singh (1992): 80–83.
12 See R.H. Singh (1992): 83–85. Compare Ca.Si.2.14–15 and Su.Ci.38.19cd–23, 2.17–18 and Su.Ci.35.21–23, 2.19 and Su.Ci.37.79–80.
13 See R.H. Singh (1992): 107–109.
14 D.V.S. Reddy (1966a: 25) quotes a remarkable statement by *R. Dunglison (History of medicine from the earliest ages to the commencement of the nineteenth century, 1872), asserting that the Indians had an aversion to clysters. See on bastikarman: R.M. Anand, G.K. Gurjar and K.N. Mehta (1977).
15 Cf. Bhela Si.6.3; Su.Ci.35.12.
16 See Cakra's comments. See also P.V. Sharma (1994): 256. Cf. Bhela Si.6.5; Su.Ci.35.7–9.
17 Cf. Su.Ci.35.13–14.
18 These substitutes are the gala (gizzard?) of the bird called plava, (the wings or skin of) a bat (aṅkapāda; Cakra: the same as a carmacaṭaka), and a piece of thick cloth. See on the Indian bats: A. Brosset (1963); F. Finn (1929): 25–40; R.E. Hawkins (1986): 42–45; S.H. Prater (1971): 187A–187H; WIRM IV, 51–52.
19 Compare Ca.Si.3.12cd–19 and Su.Ci.37.58–63, 38.3–7ab.
20 Cf. Su.Ci.35.9.
21 Cf. Su.Ci.38.42–89.
22 Cf. Su.Ci.37.7–42.
23 Mithyāyoga (see Cakra).
24 Cf. Su.Ci.35.32.
25 Compare Ca.Si.4.42, 46–47 and Su.Ci.37.79–80, 4.50–51 and Su.Ci.37.77–78 (these verses resemble each other closely).
26 Cf. Su.Ci.35.18. See on a treatment with mātrābasti: P.K. Warrier, S.M. Pillai and K. Santha Kumari (1977a).
27 The tube is also called nalikā, and the pouch bastipuṭaka (Cakra).

28 Cf. Su.Ci.35.32; 36.6–10ab.
29 Cf. Su.Ci.35.32; 36.10cd–11.
30 Cf. Su.Ci.36.3–16.
31 I.e., prāvṛṣ, śarad (autumn), and vasanta (spring) (Cakra). See P.V. Sharma (1994): 262.
32 Compare on the seasons and months which are most suitable for purificatory procedures: Ca.Sū.7.46 and Vi.8.125–127. See on this subject: V.J. Thakar (1992a: 388).
33 Cf. Ca.Si.6.27; Su.Ci.34.6.
34 Cf. Su.Ci.34.8.
35 Cf. Ca.Sū.15.13; Bhela Si.4.8–10 and 15–28ab; Su.Ci.34.3.
36 Gulabkunverba: griping pain. P.V. Sharma: cutting pain. See Cakra ad Ca.Ci.3.235 (parikartikā).
37 A discharge. Compare Ca.Sū.15.13: parisrāva. See also Ca.Si.6.68–70 (parisrāva).
38 An oppressed feeling in the cardiac region. Gulabkunverba: cardiac spasm. P.V. Sharma: tightness in the heart. Compare Ca.Sū.15.13: hṛdayopasaraṇa.
39 Gulabkunverba: spasm of the limbs. P.V. Sharma: tightness in the body. Compare Ca.Sū.15.13: aṅgagraha.
40 Gulabkunverba: improper action of the medication. P.V. Sharma: failure. See Ca.Si.6.85–87 on the three types of vibhraṃśa.
41 Compare Ca.Si.6.32 and Su.Ci.34.5, 6.33 and Su.Ci.34.4, 6.40 and Su.Ci.34.7. Compare also Su.Ci.34.10–11.
42 Cf. Su.Ni.1.88; Ci.5.26 and 34.15.
43 Cf. Su.Ci.34.9 and 16. See on the treatment of parikartikā, regarded as caused by an anal fissure: P.J. Deshpande, K.K. Chopra, S.N. Pathak (1977).
44 Cf. Su.Ci.34.17.
45 Cf. Su.Ci.34.19.
46 Cf. Su.Ci.34.12–14.
47 Actually, a syndrome characterized by stambha (obstruction) to doṣas which are dislodged (cyuta) from their seats, retention (saṅga) of vāta, stiffness (stambha) and piercing pain (śūla) in the ano-rectal region (guda). Cf. Su.Ci.34.20 (vibandha).
48 Upadravas mentioned are severe (ghora) stiffness and piercing pain all over the body, and fainting (moha). See Cakra on the special meaning of upadrava in this context.
49 See the description of the syndrome.
50 See Su.Śā.4.51.
51 Gulabkunverba: cardiac disorder. P.V. Sharma: cardiac pressure. Probably a feeling of oppression in the cardiac region.
52 Gulabkunverba: excessive upward mounting of the enema. P.V. Sharma: upward movement.
53 Gulabkunverba: diarrhoea. P.V. Sharma: tenesmus.
54 The same as parikarti(kā).
55 The same as (pari)srāva.
56 Cf. Ca.Sū.20.17 and 26.11. See Su.Śā.4.51.
57 Cf. Su.Ni.1.88 and Ci.5.26.
58 See also Ca.Ci.19.30–34. Compare Ca.Si.7.40 and Su.U.40.138, 7.41 and Su.U.40.139–140ab, 7.42 and Su.U.40.140cd–141ab.
59 Compare Ca.Si.7.7–62 and Su.Ci.36.30cd–49.
60 Cf. Su.Ci.38.37–41. One prasṛta = two pala (Ca.Ka.12.92). See on prasṛta: Ḍalhaṇa ad Su.Ci.31.6 and 35.7–9; Aruṇadatta ad A.h.Śā.3.81.



61 See on kṣīrabasti (8.4): H.S. Kasture (1982); H.S. Kasture et al. (1975).
62 Cf. A.h.Ka.4.23–24ab.
63 Compare Ca.Ci.26.
64 Cf. Ca.Śā.7.14.
65 See Ca.Sū.30.
66 See Cakra's comments. See also P.V. Sharma (1994): 268.
67 Cakra: the sūkṣmamahābhūtas.
68 Ca.Ci.26.
69 See on apatantraka: S.P. Gupta (1977): 482–485; G.J. Meulenbeld (1997): 205–206. Cf. Su.Ni.1.64–66 and Ci.5.21.
70 See on apatānaka: G.J. Meulenbeld (1997): 205–206. Cf. Su.Ni.1.64–66 and Ci.5.18.
71 Gulabkunverba: torpor. P.V. Sharma: stupor. Cf. Ca.Sū.20.17; Su.Śā.4.49.
72 These three diseases affect the heart and belong to the hṛdrogas.
73 This group of diseases is usually called mūtrāghāta. See on the history of urology in general: E. Desnos (1914); L.J.T. Murphy (1972). See on the diseases of kidneys and bladder in classical antiquity: E. Baumann (1933a).
74 Cf. Su.U.58.3–4.
75 Gulabkunverba: dense urine. See on this disorder and its treatment: P.S. Chaure (1971–73).
76 Cf. Su.U.58.25cd–26.
77 Gulabkunverba: urocelioncus. N. Saxena (1995: 121): obstruction of micturition due to atony of the bladder.
78 Compare Ca.Si.9.29–30ab and Su.U.58.13–14.
79 Gulabkunverba: difficult micturition. See on the āyurvedic treatment: A.P. Siṃha, P.S. Śrīvāstava and J. Ansārī (1995).
80 Gulabkunverba: residual urination.
81 Cf. Su.U.58.15–16.
82 Gulabkunverba: suppression of urine. N. Saxena (1995: 121): idem.
83 Cf. Su.U.58.17.
84 Gulabkunverba: delayed micturition. N. Saxena (1995: 121): incontinence.
85 Cf. Su.U.58.11–12; *Mādhavanidāna* 31.7.
86 Also called anilāṣṭhīlā (Ca.Si.9.25). Gulabkunverba: stone-hard tumour. N. Saxena (1995: 121): enlargement of the prostate.
87 Cf. Su.Ni.1.90 and U.58.7–8; *Mādhavanidāna* 31.4.
88 N. Saxena (1995: 121): retention of urine. Cf. Su.U.58.9–10.
89 N. Saxena (1995: 121): haematuria. Cf. Su.U.58.22–23.
90 Obstruction of micturition due to a stricture according to N. Saxena (1995: 121).
91 N. Saxena (1995: 121): obstruction of micturition due to a tumor of the bladder. Cf. Su.U.58.18–19.
92 Gulabkunverba: faecal fistula. N. Saxena (1995: 121): obstruction of micturition due to intestinal obstruction.
93 Cf. *Mādhavanidāna* 31.21–23cd. Gulabkunverba: circular distension of the bladder. N. Saxena (1995: 121): cystitis.
94 Cf. *Mādhavanidāna* 31.23ef–24ab.
95 Cf. *Mādhavanidāna* 31.24cd–25ab.
96 Cf. Su.U.58.27–28.
97 Compare Ca.Si.9.50cd–51 and Su.Ci.37.100cd–101, 9.52 and Su.Ci.37.102, 9.53 and Su.Ci.37.108cd–109, 9.54–56 and Su.Ci.37.104ab, 110–113.

98 Compare Ca.Si.9.61 and Su.Ci.37.127.
99 Compare Ca.Si.9.65cd–66ab and Su.Ci.37.103–104ab, 9.66cd–67ab and Su.Ci.37.104cd–105, 9.67cd–70ab and 114cd–115.
100 Gulabkunverba: facial cellulitis.
101 Cf. Su.U.25.16cd–18 and 26.38cd–39ab.
102 Gulabkunverba: hemicrania. Compare Ca.Sū.17.13. See on the āyurvedic treatment of migraine: C.R. Karnick (1996): 188–192.
103 Cf. Su.U.25.15cd–16ab and 26.31cd–35.
104 Gulabkunverba: a kind of neuralgia. See Cakra's comments. See also P.V. Sharma (1994): 270.
105 Cf. Su.U.25.11cd–13ab and 26.30cd–31ab.
106 Gulabkunverba: major trigeminal neuralgia.
107 Cf. Su.U.25.13cd–15ab and 26.36cd–38ab.
108 Cf. Ca.Sū.17.14.
109 Cf. Su.U.26.42. See on nasya (= nastaḥkarman): R.M. Anand (1974); D. Ojha and A. Kumar (1978): 147–166; R.H. Singh (1992): 93–116.
110 Gulabkunverba: inunction. P.V. Sharma: snuffing. Cakra remarks that nāvana of Caraka includes the type called śirovirecana in the *Suśrutasaṃhitā*. See on nāvana: R.H. Singh (1992): 96–97.
111 Gulabkunverba: nasal drops. P.V. Sharma: pressing. See Cakra's comments. Compare Cakra ad Ca.Ci.4.97. See also P.V. Sharma and A.V. Sharma (1992): 402. See on avapīḍa: R.H. Singh (1992): 97–98.
112 Gulabkunverba: insufflation. P.V. Sharma: blowing. See on dhmāpana: R.H. Singh (1992): 98.
113 Gulabkunverba: inhalation. P.V. Sharma: smoking. See on dhūma: R.H. Singh (1992): 98.
114 Gulabkunverba: application. P.V. Sharma: smearing. See on (prati)marśa: R.H. Singh (1992): 99.
115 Cf. Ca.Si.9.116ab.
116 Gulabkunverba: astringent. P.V. Sharma: retentive.
117 See Ca.Sū.5.20cd–27ab with Cakra's comments. See also Cakra ad Ca.Si.9.91. The three varieties are śamana, snaihika and vairecanika.
118 These functions are snehana and virecana (see Cakra's comments).
119 Gulabkunverba: impleting. P.V. Sharma: saturating. Tarpaṇa includes snehana according to Cakra.
120 Gulabkunverba: sedating. P.V. Sharma: pacificatory. Śamana includes stambhana according to Cakra.
121 Cf. Su.Ci.40.21.
122 Cf. Su.Ci.40.22–24.
123 Cf. Su.Ci.40.25–47.
124 A sāṃgrāhika drug is astringent in action (Gulabkunverba) or a faecal astringent (P.V. Sharma). See Su.Sū.41.6.
125 See Ca.Si.6.68–70.
126 The same as parikartikā (Ca.Si.6.61–67).
127 The same as pravāhikā (Ca.Si.7.40–42).
128 Cf. Bhela Si.7.
129 Āsthāpana is a synonym of nirūha.



130 Other sages taking part in the discussion are Baḍiśa (11.7), Bhadraśaunaka (11.9) and Vāmaka (11.5).
131 See Ca.Ka.2.
132 The same as ikṣvāku (Ca.Ka.3.3cd–4ab).
133 See Ca.Ka.4.
134 The same as vatsaka (Ca.Ka.5.4).
135 See Ca.Ka.6.
136 The same as jīmūtaka (Ca.Ka.2.3).
137 The same as dhāmārgava (Ca.Ka.4.3).
138 See Ca.Ka.1.
139 Uttarabasti means the best kind of basti (enema) here (Cakra).
140 Sustaining the life processes (Cakra). See Ca.Si.12.20–22 on the term yāpana as applied to basti and sneha. All the yāpana enemas may be employed as aphrodisiacs (Ca.Si.12.28).
141 Cf. Su.Ci.38.106–111.
142 See Ca.Sū.27.
143 See Ca.Sū.27.
144 Three different substitutes for the twelfth enema are meant according to Cakra, in spite of the fact that four birds are mentioned.
145 Cf. Bhela Si.8.25cd–67 and 72cd–86ab.
146 The birds belonging to this group are enumerated at Ca.Sū.27.47–49. The viṣkira group consists of gallinaceous birds (Gulabkunverba; P.V. Sharma).
147 Peckers (Gulabkunverba; P.V. Sharma). The birds belonging to this group are enumerated at Ca.Sū.27.50–53ab.
148 Tearers (Gulabkunverba): snatchers (P.V. Sharma). The carnivorous mammals and birds of prey belonging to his group are enumerated at Ca.Sū.27.35–37ab.
149 The birds belonging to this group are enumerated at Ca.Sū.27.41b–44 (vāricāriṇaḥ). The rājahaṃsa is mentioned at 12.18(1); this bird is absent from the list in Ca.Sū.27; Cakra remarks in his comments on this list that the haṃsa is of four kinds. i.e., the rājahaṃsa, etc.; he probably has in mind the haṃsa, kalahaṃsa, rājahaṃsa, and pākahaṃsa. K.N. Dave (1985: 427) is of the opinion that rājahaṃsa denotes the whooper and the mute swan. See on *Cygnus cygnus* (Linnaeus), the whooper, and *C. olor* (Gmelin), the mute swan: S. Ali and S.D. Ripley 1, 136–137.
150 See Ca.Sū.27.40–41a.
151 See Ca.Sū.27.39 and 45–46.
152 Ānūpa animals are those living in marshy regions. A variant, adopted by P.V. Sharma, reads nine instead of ten.
153 These animals, who burrow in the earth, are enumerated at Ca.Sū.27.37cd–38.
154 Snehabasti is a synonym of anuvāsana. The preceding groups of enemas are apparently of the nirūha type.
155 The total number is actually two hundred and seventeen, unless the variant mentioning nine enemas with products of ānūpa animals be accepted as the correct reading.
156 See Cakra's explanations of the tantrayuktis, illustrated by examples. See also G. Oberhammer, E. Prets and J. Prandstetter (1996): 110–112; P.V. Sharma (1994): 275–283; E.A. Solomon (1976). Compare the works devoted to the tantrayuktis: *Tantrayukti* and *Tantrayuktivicāra*.
157 Subject-matter (Gulabkunverba); scope (P.V. Sharma); topic of discourse (E.A. Solomon).

Example: Ca.Sū.1.6–7. Compare *Arthaśāstra* 15 (nr.1); Su.U.65.8. See on adhikaraṇa: A. Comba (1994); G. Oberhammer (1991): 26–27.

158 Arrangement (Gulabkunverba); rational linking (P.V. Sharma); right combination of words even though they be separated (E.A. Solomon). Compare *Arthaśāstra* 15 (nr.3); Su.U.65.9.

159 Extension of argument (Gulabkunverba; P.V. Sharma); illustrating the condition of unknown things by perceived and known examples (E.A. Solomon). See F. Zimmermann (1989): 132–133. Compare *Arthaśāstra* 15 (nr.5); Su.U.65.11.

160 Import of words (Gulabkunverba; P.V. Sharma). See G. Oberhammer, E. Prets and J. Prandstetter (1996): 153–156; F. Zimmermann (1989): 143, 145. Compare *Arthaśāstra* 15 (nr.4); Su.U.65.10.

161 Partial adumbration (Gulabkunverba); partial statement (P.V. Sharma); analogy: solving the present difficulty on the analogy of a past difficulty (E.A. Solomon). Example: Ca. Sū.29.329. Compare *Arthaśāstra* 15 (nr.11); Su.U.65.16.

162 Concise statement (Gulabkunverba; P.V. Sharma); enunciation, briefly referring to a subject without going into details (E.A. Solomon). Example: Ca.Sū.1.24. Compare *Arthaśāstra* 15 (nr.6); Su.U.65.12. See G. Oberhammer, E. Prets and J. Prandstetter (1996): 28–30.

163 Amplification (Gulabkunverba); detailed statement (P.V. Sharma); detailed description (E.A. Solomon). Example: Ca.Sū.1.44. Compare *Arthaśāstra* 15 (nr.7); Su.U.65.13. See G. Oberhammer, E. Prets and J. Prandstetter (1996): 143–144.

164 Supply of ellipsis (Gulabkunverba); filling of ellipsis (P.V. Sharma); supplementing an idea from the context (E.A. Solomon). Example: Ca.Sū.16.28. Compare *Arthaśāstra* 15 (nr.17); Su.U.65.19.

165 Purpose (Gulabkunverba; P.V. Sharma; E.A. Solomon). Example: Ca.Sū.1.53cd. Compare Ca.Vi.8.44. Absent from the *Arthaśāstra* list.

166 Authoritative instruction (Gulabkunverba; P.V. Sharma); general instruction (E.A. Solomon). Example: Ca.Sū.13.99. Compare *Arthaśāstra* 15 (nr.8); Su.U.65.15. See G. Oberhammer, E. Prets and J. Prandstetter (1996): 33–36.

167 Adducement of reason (Gulabkunverba; P.V. Sharma); showing a reason (E.A. Solomon). Example: Ca.Vi.3.10. Compare *Arthaśāstra* 15 (nr.9); Su.U.65.15. See G. Oberhammer (1991): 71.

168 Indication (Gulabkunverba); extension of instruction (P.V. Sharma); anticipating a future event from a present indication (E.A. Solomon). Example: Ca.Sū.8.34. Compare *Arthaśāstra* 15 (nr.10); Su.U.65.17. See G. Oberhammer (1991): 22–24.

169 Implication (Gulabkunverba; P.V. Sharma; E.A. Solomon). Compare *Arthaśāstra* 15 (nr. 13.); Su.U.65.20. See G. Oberhammer (1991): 88–92.

170 Decision (Gulabkunverba); conclusive statement (P.V. Sharma); discussion of a matter in the form of question and answer (E.A. Solomon). Example: Ca.Sū.10.3. Cf. Su.U.65.26–27. Absent from the *Arthaśāstra* list. See G. Oberhammer, E. Prets and J. Prandstetter (1996): 140–142.

171 Restatement (Gulabkunverba); contextual restatement (P.V. Sharma); allusion to things repeatedly described in another chapter (E.A. Solomon). Example: Ca.Sū.11.37. Compare *Arthaśāstra* 15 (nr.15); Su.U.65.22.

172 Categorical statement (Gulabkunverba; P.V. Sharma); unexceptionable affirmation (E.A. Solomon). Compare *Arthaśāstra* 15 (nr.26); Su.U.65.23. See G. Oberhammer, E. Prets and J. Prandstetter (1996): 58–59.

173 Compromising statement (Gulabkunverba); non-categorical statement (P.V. Sharma); understanding that different views prevail on a particular subject (E.A. Solomon). Example: Ca.Sū.10.5. Cf. Su.U.65.24. Absent from the *Arthaśāstra* list. See G. Oberhammer (1991): 65; G. Oberhammer, E. Prets and J. Prandstetter (1996): 146 (naikānta).



174 Exception (Gulabkunverba; E.A. Solomon); exceptional statement (P.V. Sharma). Example: Ca.Sū.8.20. Compare *Arthaśāstra* 15 (nr.22); Su.U.65.18. See G. Oberhammer (1991): 71–72.

175 Exception to exception (Gulabkunverba); statement of contrariety (P.V. Sharma); contrary assertion (E.A. Solomon). Example: Ca.Ni.3.11. Compare *Arthaśāstra* 15 (nr.16); Su.U. 65.21.

176 Objection (Gulabkunverba); statement of objection (P.V. Sharma). Example: Ca.Sū. 26.82–83. Compare *Arthaśāstra* 15 (nr.24); Su.U.65.25. See G. Oberhammer, E. Prets and J. Prandstetter (1996): 167–168.

177 Right interpretation (Gulabkunverba); systematic interpretation (P.V. Sharma); arrangement according to the previously fixed order (E.A. Solomon). Example: Ca.Sū.7.42–43. Compare *Arthaśāstra* 15 (nr.2); Su.U.65.29.

178 Concession (Gulabkunverba; P.V. Sharma); referring to another view without challenging it, that is to say, implicitly approving of it (E.A. Solomon). Compare *Arthaśāstra* 15 (nr.18); Su.U.65.28. See G. Oberhammer (1991): 42.

179 Explanation (Gulabkunverba; P.V. Sharma); elaborate description (E.A. Solomon). Example: Ca.Śā.4.9. Compare *Arthaśāstra* 15 (nr.19); Su.U.65.33.

180 Doubt (Gulabkunverba; P.V. Sharma); statement likely to create doubt or confusion (E.A. Solomon). Example: Ca.Sū.11.6. Compare Ca.Vi.8.49. Compare *Arthaśāstra* 15 (nr.14); Su.U.65.32.

181 Retrospective reference (Gulabkunverba; P.V. Sharma); alluding to things described before (E.A. Solomon). Example: Ca.Ci.3.269. Compare *Arthaśāstra* 15 (nr.28: atikrāntāvekṣaṇa); Su.U.65.31 (atikrāntāvekṣaṇa). See G. Oberhammer (1991): 22, 25.

182 Prospective reference (Gulabkunverba; P.V. Sharma); anticipating certain things which are to be described at a later stage (E.A. Solomon). Compare *Arthaśāstra* 15 (nr.27: anāgatāvekṣaṇa); Su.U.65.30 (anāgatāvekṣaṇa). See G. Oberhammer (1991): 34.

183 Technical nomenclature (Gulabkunverba); technical terms (P.V. Sharma); own's own technical use of a term (E.A. Solomon). Compare *Arthaśāstra* 15 (nr.23); Su.U.65.34.

184 Deduction (Gulabkunverba; P.V. Sharma); understanding obvious things from the context (E.A. Solomon). Compare *Arthaśāstra* 15 (nr.32); Su.U.65.40. See G. Oberhammer, E. Prets and J. Prandstetter (1996): 56–57.

185 Specification (Gulabkunverba); collection (P.V. Sharma); taking two or more things together (E.A. Solomon). Example: Ca.I.1.3. Compare *Arthaśāstra* 15 (nr.31); Su.U.65.38.

186 Illustration (Gulabkunverba; P.V. Sharma; E.A. Solomon). Example: Ca.Sū.1.124. Compare *Arthaśāstra* 15 (nr.21); Su.U.65.36. See G. Oberhammer, E. Prets and J. Prandstetter (1996): 134–135.

187 Definition (Gulabkunverba; E.A. Solomon); derivative definition (P.V. Sharma). Example: Ca.Sū.16.32cd. Compare *Arthaśāstra* 15 (nr.20); Su.U.65.35. See G. Oberhammer, E. Prets and J. Prandstetter (1996): 144–146.

188 Injunction (Gulabkunverba; P.V. Sharma); direction (E.A. Solomon). Example: Ca. Sū.14.46. Compare *Arthaśāstra* 15 (nr.29: niyoga); Su.U.65.37. See G. Oberhammer, E. Prets and J. Prandstetter (1996): 137–139.

189 Option (Gulabkunverba); alternative statement (P.V. Sharma); giving alternative or optional directions (E.A. Solomon). Example: Ca.Ci.6.46. Compare *Arthaśāstra* 15 (nr.30: vikalpa); Su.U.65.39 (vikalpa).

190 Rebuttal (Gulabkunverba); rational refutation (P.V. Sharma); refutation (E.A. Solomon). Example: Ca.Sū.25.13. Absent from the *Arthaśāstra* list.
191 Re-affirmation (Gulabkunverba; P.V. Sharma); supporting or defending one own's view (E.A. Solomon). Example: Ca.Sū.25.29. Absent from the *Arthaśāstra* list. See G. Oberhammer, E. Prets and J. Prandstetter (1996): 30–31.
192 Possibility (Gulabkunverba; E.A. Solomon); source of origin (P.V. Sharma). Absent from the *Arthaśāstra* list. Tantrayuktis described in the *Arthaśāstra*, but absent from the *Carakasaṃhitā*, are upamāna (nr.12) and uttarapakṣa (nr.25).
193 Cf. Su.U.65.3.

# Chapter 9
## General features

1 One hundred and twenty years is the maximum life span (āyus) of human beings (see ABI 191; P.V. Sharma, 1968: 8).
2 One of the MSS (Cat. IO Nr. 2637) refers to Ci.1 and 2 as separate sthānas, consisting of four adhyāyas each, in the colophons, but the opening ślokas of these adhyāyas call them pādas. The authentic number of sthānas is eight, and the number of adhyāyas one hundred and twenty, as attested by Sū.30.33. S.Ch. Vidyabhusana (1971: 11) pointed to the eight adhyāyas of Pāṇini's grammar as a parallel. See on the divisions in Sanskrit texts: L. Renou (1957).
3 Called thus in the chapter colophons of Sū.1, 28 and 30, and in a number of chapter colophons of Cakrapāṇidatta's commentary.
4 Called thus in most of the chapter colophons. Mentioned as Ślokasthāna, for example, at Sū.30.33, 34, 45, 46.
5 Called Māna(sthāna) at Sū.30.34.
6 Called Āśraya(sthāna) at Sū.30.34.
7 Called Ariṣṭa(sthāna) at Sū.30.34.
8 Called thus in the chapter colophons. Referred to as Cikitsita(sthāna) at Sū.30.33 and 62, as Auṣadhasthāna at Sū.30.34.
9 Called Vikalpa(sthāna) at Sū.30.34.
10 See Sū.30.45.
11 See the end of Sū.4 and the colophons of the commentary ad Sū.2–4.
12 See the colophon of Sū.30.36.
13 See Sū.30.44.
14 See the end of Sū.8, Sū.30.44, and the colophons of the commentary ad Sū.6–8.
15 See the colophon of the commentary ad Sū.5.
16 See Sū.30.37.
17 See the end of Sū.12, Sū.30.44, and the colophons of the commentary ad Sū.9–12.
18 See Sū.30.38.
19 See the end of Sū.16, Sū.30.44, and he colophons of the commentary ad Sū.13 and 16. The colophons of the commentary ad Sū.14 and 15 have nirdeśacatuṣka.
20 See Sū.30.39.
21 See the end of Sū.20, Sū.30.44, and the colophons of the commentary ad Sū.17–20.
22 Sū.30.40: rogādhyāyacatuṣṭaya.
23 See the end of Sū.24, Sū.30.41 and 44, and the colophons of the commentary ad Sū.21–24.
24 See the end of Sū.28 and the colophons of the commentary ad Sū.25–28.
25 See Sū.30.44.
26 See Sū.30.42.
27 P.V. Sharma (AVI 114) remarks that the arrangement in groups of four (catuṣpāda) dates from Vedic times. It was also adopted by Pāṇini whose chapters consist of four pādas.
28 Si.12.52 describes the saṃhitā as dvādaśasāhasrī. Compare *Hārītasaṃhitā* I.1.14, where the original saṃhitā is described as caturviṃśatisāhasrī, the second, shorter, version, as

dvādaśasāhasrī. The *Aṣṭāṅgasaṃgraha* (U.50.202) says that the āyurveda, as promulgated by Brahmā, consisted of 100,000 ślokas.

29 Si.12.52–55 is placed between brackets in the edition.

30 See ed. jj, Preface XXVII, where also a table is found giving the distribution of verse and prose over the sections.

31 Examples are: Sū.14.15; 20.10; 28.29; 29.7; 30 (table of contents); Vi.5.8 and 27; 6.3; 8. 29, 93, 124, 133; Śā.1.110 and 6.18; Ci.$1^2$.23; $1^3$.3; 3.14, 27, 30, 49, 116, 227, 254, 255, 268; 5.102 and 104; 7.49; 9.19; 10.54; 15.70; 17.10; 20.4; 21.53 and 138; 25.4; 26.3 and 276; 28.13 and 243; 30.7, 129, 269; Ka.7.74; 9.16; Si.9.6, 7, 11, 31, 91.

32 R.K. Sharmā and Bhagwan Dash (Preface XXVIII to ed. jj) state that thirty-four titles belong to the first, eighty-six titles to the second category. Chapter titles of āyurvedic works formed by the secondary suffix -īya and meaning 'containing [the words XY]', i.e., in most cases, 'beginning' with these words, were studied by A. Wezler (1993), who concludes that "they testify to the survival of a device developed in the Brāhmaṇas and used in still later Vedic literature by priest-scholars for the purpose of easy and at the same time clear reference to certain parts of the texts - and a device at that which, at least originally, presupposed an oral transmission, and a corresponding knowledge, of the texts referred to." See the table of endings in -īya in A. Wezler (1993): 302–304 (those from the *Bhela-* and *Kāśyapasaṃhitā* are not listed).

33 See R.K. Sharma and Bhagwan Dash, Preface XXVII-XXVIII to ed. jj.

34 Some words showing Middle-Indian characteristics have been discussed in the context of Buddhist influences on the *Carakasaṃhitā*. Words ending in the suffix -īya and studied by A. Wezler (1993) have already been dealt with.

35 See Pāṇini 3.1.7, 3.3.10, 3.3.158, 3.4.21.

36 M.M. Deshpande (1988): this infinitive is found in the *Carakasaṃhitā* (Vi.8.18, 21, 22; Śā.8.38 and 46; Ci.24.129, 137, 146), *Bhelasaṃhitā* (Ka.4.14–16), *Suśrutasaṃhitā*, and possibly once in the *Kāśyapasaṃhitā* (madātyayacikitsita 27).

37 R.P. Das (1990), (1992).

38 P.V. Sharma (1970a): 16–17.

39 Bhela Sū.16. Ca.Sū.12.

40 P.V. Sharma (1970a): 17. The verses he indicates are Ci.4.73, 78, 106–109; 14.210–211.

41 The earliest Indian medical treatises are devoted to a particular branch of medicine, thus testifying to the existence of specialists. The division into internal medicine and surgery is very old and also found, for example, in early Greek medicine. See on specialists in classical antiquity: G. Baader (1967); A. Krug (1993): 192–193; P. Mudry (1985).

42 The scope of each of the aṅgas is not described. Cakra says that kāyacikitsā consists of the treatment of (disorders of) the internal fire (antaragni). Compare the more elaborate comments of Śivadāsasena, quoted in Yādavaśarman's edition (z).

43 See, in particular, Ci.26.131.

44 Ci.5.44, explained by Cakra as those studying the *Dhanvantaritantra* or the śalyavidaḥ; 5. 63.

45 Ci.6.58: the treatment of the pramehapiḍakās belongs to their province; 26.68: on the surgical treatment of śarkarā (gravel in the bladder).

46 Śā.8.31: on the extraction of a dead foetus; Ci.13.184: on the surgical treatment of intestinal obstruction.

47 Ci.25.30. Vraṇacintakas are traumatologists.



48 Ci.5.64: specialists in the application of caustics, a type of treatment, next to cauterization and bloodletting, usually left to surgeons.

49 The śālākyatantra (singular or plural) is mentioned at Ci.26.123 (on diseases of the oral cavity) and 131 (on eye diseases).

50 See on the distribution of the eight aṅgas over a number of treatises: R.F.G. Müller (1950–51).

51 Exceptions are, for example, the *Yogaśataka* and Soḍhala's *Gadanigraha*.

52 See A. Wezler (1984): 308.

53 AVI 82–87. P.V. Sharma (1970a): 6–13. Compare B. Tripāṭhī's bhūmikā (8–9) to ed. ll.

54 Compare A. Wezler (1993).

55 Parallels are found in the *Chāndogyopaniṣad*, etc.

56 Sū.1.25: the āyurveda is called triskandha; Vi.8.138–144: madhuraskandha, etc.

57 P.V. Sharma gives as examples: Sū.19.5 (cf. *Bṛhadāraṇyakopaniṣad* 4.3.19; *Chāndogyopaniṣad* 6.8.2); Śā.5.23 (cf. *Bṛhadāraṇyakopaniṣad* 4.4.23); Ci.$2^4$.46 (cf. *Śvetāśvataropaniṣad* 1.15).

58 P.V. Sharma supposes that the *Agniveśatantra* was mostly in prose.

59 AVI 81. P.V. Sharma is of the opinion that the 'reports' about these discussions were rather succinct in the *Agniveśatantra* and resembled those found in the *Kauṭilīya Arthaśāstra*. See on these discussions, their structure, and their relationships with similar polemics in the *Arthaśāstra*: A. Wezler (1993a); F. Wilhelm (1960). See on the debates in the Upaniṣads: W. Ruben (1929). See on the subject in general: E.A. Solomon (1976), (1978).

60 Sū.4.4. See the comments of Cakra, who says that the term upaniṣad refers to the secret nature of the contents of a treatise.

61 See Sū.9 and 10. P.V. Sharma points to parallels in the *Chāndogyopaniṣad*: 3.12.5; 3.18.2; 4.5.2–3.

62 Sū.10.3: treatment is catuṣpād (four-legged) and ṣoḍaśakala (having sixteen parts). The puruṣa is called ṣoḍaśakala at *Praśnopaniṣad* 6.2. Compare Su.U.66.7cd.

63 The Sāṃkhya version of the *Carakasaṃhitā* is usually attributed to Caraka.

64 See Śā.1.28. S. Dasgupta (1975: II, 371–372) regarded Śā.1 as a later addition.

65 See Sū.12.

66 The five kinds of vāyu are mentioned in the *Chāndogyopaniṣad* (3.13) and *Bṛhadāraṇyakopaniṣad* (1.5.3).

67 Sū.30.4. Compare *Aitareyopaniṣad* 3.1.2.

68 Sū.29.3. P.V. Sharma points to *Bṛhadāraṇyakopaniṣad* 3.9.4, where ten prāṇas are mentioned.

69 The term bhūtavidyā is found in the *Chāndogyopaniṣad* (7.1.2 and 4; 7.2.1; 7.7.1). Possession by a gandharva is mentioned at *Bṛhadāraṇyakopaniṣad* 3.7.1.

70 See the verse interpolated between Sū.17.75 and 76. P.V. Sharma refers to the madhuvidyā of *Bṛhadāraṇyakopaniṣad* 2.5.

71 P.V. Sharma sees the roots of the concepts relating to rasa (e.g., Sū.26.27) in passages like *Bṛhadāraṇyakopaniṣad* 6.2.16 and *Chāndogyopaniṣad* 5.10.6.

72 See Sū.11. Closely related concepts are formulated in the *Bṛhadāraṇyakopaniṣad* (3.5.1; 4.4.22): putraiṣaṇā, vittaiṣaṇā, lokaiṣaṇā.

73 Sū.11.17. P.V. Sharma refers to *Bṛhadāraṇyakopaniṣad* 2.3.1.

74 Sū.11.6. Compare *Bṛhadāraṇyakopaniṣad* 4.6.9; *Śvetāśvataropaniṣad* 1.2 and 6.1.

75 See Sū.1. Parallels are found in the *Bṛhadāraṇyakopaniṣad* (2.5.16–19), *Chāndogyopaniṣad* (8.15), *Muṇḍakopaniṣad* (1.1.1–3).

76 Vi.8.122. Vedic texts sometimes agree, sometimes disagree (see P.V. Sharma's references).
77 Ci.1[4].52–53 (many editions read dvitīyā jātiḥ and dvija). A physician is called trija (thrice-born) after completion of his training. A similar concept is found in the *Aitareyopaniṣad* (2).
78 Compare: Caraka, his identity and date.
79 AVI 77–78. Intr. (IX) to his ed. and translation of the *Carakasaṃhitā*.
80 See on the sūtra style in Sanskrit literature: J.E.M. Houben (1997); L. Renou (1963a).
81 P.V. Sharma (1970a): 15.
82 P.V. Sharma (1970a): 15–16.
83 P.V. Sharma (1970a): 65. AVI 77–78. Compare Ca.Sū.29.7: trividhāyurvedasūtra sasaṃgrahavyākaraṇa; Vi.8.3.
84 Sūramcandra (1978): I, 293.
85 For example: Sū.5.104; 6.8; 11.47; 12.15.
86 For example: Sū.19.6.
87 For example: Sū.11.53–63; 15.18–22.
88 Atrideva (ABI 153) attributes them to Agniveśa.
89 See Cakra's comments ad Sū.1.136–140 on the functions of the two types of verses. He refers to those introduced by tatra ślokāḥ, etc., as the adhyāyārthasaṃgraha. The function of those introduced by bhavanti cātra, is explained in the text of the saṃhitā itself (Ni.1.41) as concisely elucidating in verse what has been formulated in prose; Cakra remarks in his comments that the same type of verses is also found in chapters consisting of verse.
90 See, for example, ABI 153. Atrideva argues that examples like Ni.1.44 and Ci.3.346, verses referring to Ātreya and Agniveśa, prove that this type of verses was composed by Caraka.
91 Cakra ad Sū.1.2. Examples of a pratisaṃskartṛsūtra are Sū.1.2 and 4.22.
92 E.g., Sū.4.22: naitad evaṃ buddhimatā draṣṭavyam agniveśa.
93 E.g., Sū.4.21: naitāni bhagavan pañca kaṣāyaśatāni pūryante.
94 E.g., Śā.6.21: śiraḥ pūrvam abhinivartate kukṣāv iti kumāraśirā bharadvājaḥ.
95 Compare the comments of Cakrapāṇi and Ḍalhaṇa ad Su.Sū.1.1–2.
96 AVI 81.
97 Intr. (XXVII) to P.V. Sharma's ed. and transl. of the *Carakasaṃhitā*.
98 P.V. Sharma (1970a): 15.
99 P.V. Sharma (1970a): 65. The *Carakasaṃhitā* adds many types of sveda to those described in the *Bhelasaṃhitā*.
100 P.V. Sharma (1970a): 65.
101 P.V. Sharma (1970a: 65) does not specify which diseases he has in mind.
102 P.V. Sharma (1970a: 18) supposes that Caraka was influenced by Suśruta in this respect.
103 P.V. Sharma (1970a): 22–23, 63, 65.
104 See Caraka, his identity and date.
105 *Nāḍījñānavidhi* 17–20.
106 Ṭoḍara II: 6.4–12.
107 See *Cikitsāmañjarī* 7.
108 *Rasakāmadhenu* IV.8.134–137.
109 *Rasaratnadīpikā* 348–349. This formula is also ascribed to Caraka in a rather late treatise called *Dhanvantari* (see the description of this text).
110 *Bhāratabhaiṣajyaratnākara* Nr. 6963.



111 Harṣakīrti's *Yogacintāmaṇi*, cūrṇādhikāra, p.71–72: ākalla is one of the ingredients. Compare *Bhāratabhaiṣajyaratnākara* Nr. 9511.
112 Ṭoḍara II: 4.255 = Su.Śā.4.17.
113 P. Cordier (1901d): 159, 164.
114 Yādavaśarman's edition (z) gives many variants from manuscripts and earlier editions.
115 See the commentaries of Cakrapāṇidatta and Jejjaṭa.
116 Variants of verses found in the *Carakasaṃhitā* occur in numerous later treatises. A few examples are: Ṭoḍara II: 1.153 (cf. Ca.Ni.1.5 and Ci.3.11); II: 4.102–103 (cf. the prose of Ca.Śā.8.4).
117 Many verses attributed to Caraka in Ṭoḍara's *Āyurvedasaukhya* are not found in the edited text. Examples are: Ṭoḍara II: 3.95, 4.44 (this verse is quoted from an unknown source by Ḍalhaṇa ad Su.Sū.14.10), 6.4–12; III: 3.119–120, 207–208, 226; 4.49, 711, 804, 891, 920, 925; V: 11.761–765 (triphalāghṛta); VII: 17.86–88 (mahāmāyūraghṛta; cf. Ca.Ci.26.159–168).
118 Ca.Sū.9.5 derives from Videha according to Ṭoḍara (II: 1.26); Ci.3.308cd–309 is ascribed to Suśruta by Ṭoḍara (III: 3.253).
119 Examples are: the definition of a śīta in one of the verses between Sū.4.6 and 7 derives from Śaunaka according to Cakrapāṇidatta; the verse between Sū.17.75 and 76 derives from elsewhere according to Cakrapāṇidatta (it is from Caraka according to Ṭoḍara II: 3.364); Ci.15.22cd–26 is from Aupadhenava and the *Cikitsāsārasaṃgraha* according to Ṭoḍara (II: 4.56–59).
Some of the verses placed between brackets in Yādavaśarman's edition may be found for the first time in Yogīndranāthasena's text of the *Carakasaṃhitā*, as occasionally indicated by Yādavaśarman; examples are: the verses between Sū.1.66 and 67, 7.33 and 34, 7.35 and 36; Ci.1[1].35.
120 These passages are regarded as interpolations, being irrelevant, by R.K. Sharma and Bhagwan Dash (Preface, XXXIV, to ed. jj).
121 See P.V. Sharma (1981a): Intr. XVII-XXII (emendations Sūtrasthāna up to Indriyasthāna); (1981b); (1982a) (emendations Cikitsāsthāna up to the end); (1983a): Intr. VI-XIII (emendations Cikitsāsthāna up to the end); (1985f). Emendations mentioned only in P.V. Sharma (1981b) and (1982a) are separately recorded in the footnotes.
122 P.V. Sharma (1981b): 321–322.
123 Compare P.V. Sharma (1985e): 72.
124 P.V. Sharma (1981b): 322.
125 P.V. Sharma (1981b): 322. Compare Sū.21.12.
126 Compare P.V. Sharma (1985e): 182.
127 Compare P.V. Sharma (1985e): 187.
128 Compare P.V. Sharma (1985e): 241.
129 See P.V. Sharma (1981b): 323.
130 P.V. Sharma regards Sū.27.122cd as an interpolation.
131 Compare P.V. Sharma (1985e): 294.
132 Compare P.V. Sharma (1985e): 297–298.
133 P.V. Sharma (1981b): 323.
134 P.V. Sharma (1981b): 323.
135 P.V. Sharma (1981b): 323.
136 P.V. Sharma (1981b): 323.

137 Compare P.V. Sharma (1985e): 379.
138 See P.V. Sharma (1981b): 324.
139 Āmalaka is the fruit of āmalakī (P.V. Sharma, 1982a: 623).
140 Yādavaśarman's edition (z) reads akṣamātreṇa.
141 P.V. Sharma (1982a): 623.
142 P.V. Sharma (1982a): 623.
143 Surāhva = devadāru is intended and not surāhvā = indravāruṇī (see Cakra's comment).
144 Śakrasurā = gorakṣakarkaṭī (see Cakra's comment).
145 P.V. Sharma (1982a): 624.
146 P.V. Sharma (1982a): 624.
147 P.V. Sharma (1982a): 624.
148 P.V. Sharma (1982a): 625.
149 P.V. Sharma (1982a): 625.
150 P.V. Sharma (1982a): 625.
151 P.V. Sharma (1982a): 625.
152 P.V. Sharma (1982a): 625.
153 P.V. Sharma (1982a): 625. Compare Cakra's comments.
154 P.V. Sharma (1982a): 625.
155 Compare Cakra's comments.
156 P.V. Sharma (1982a): 625.
157 P.V. Sharma (1982a): 625.
158 P.V. Sharma (1982a): 626.
159 P.V. Sharma (1982a): 626.
160 In agreement with Cakra's reading.
161 In agreement with Cakra.
162 P.V. Sharma (1982a): 626. In agreement with Cakra.
163 P.V. Sharma (1982a): 626.
164 P.V. Sharma (1982a): 626.
165 P.V. Sharma (1982a): 626. In agreement with Cakra's reading.
166 P.V. Sharma (1982a): 626.
167 P.V. Sharma (1982a): 626.
168 P.V. Sharma (1982a): 626–627.
169 P.V. Sharma (1982a): 627.
170 P.V. Sharma (1982a): 627.
171 P.V. Sharma (1982a): 627.
172 See on this subject: G.J. Meulenbeld (1974): 404–406; P.V. Sharma (1992d): 187.
173 Mentioned in Amitaprabha's *Carakanyāsa* (see Niścala ad *Cakradatta*, anuvāsana 33). Amitaprabha may refer to Ca.Si.1.25, quoted by Niścala.
174 See Jejjaṭa ad Ca.Ci.3.197–200ab and 28.89cd–99ab. Jejjaṭa comments on the text and interpretation of Ci.3.197–199; the reading of 3.199ab, accepted by the Gauḍas, proves to be identical with that of Yādavaśarman's ed. (z). The reading of Ci.28.90, as adopted by the Gauḍas, differs from Yādavaśarman's text. Cakrapāṇidatta is silent on the issues discussed by Jejjaṭa and does not refer to the Gauḍas.
Niścalakara (ad *Cakradatta*, jvara 124) is acquainted with Jejjaṭa's remarks ad Ca.Ci.3.199ab and quotes him approvingly. Niścala records a reading of the Gauḍas (ad *Cakradatta*, kuṣṭha 8 = Ca.Sū.3.3), which differs from that of the Kāśmīras; the text of the *Carakasaṃhitā* (ed. z) and the *Cakradatta* have the reading accepted by the Kāśmīras. Śivadāsasena does not mention the Gauḍas in his comments on the relevant verse of the *Cakradatta* (kuṣṭha 8), but interprets it in the sense of the Kāśmīra recension; he does refer to the readings of the Kāśmīras and Gauḍas in his remarks ad Ca.Sū.3.3. Cakrapāṇi (ad Ca.Sū.3.3) and the *Kusumāvalī* (ad *Siddhayoga* 51.24–28 = Ca.Sū.3–7) are silent.
Niścala's *Ratnaprabhā* contains two more references to the Gauḍas; they are mentioned in his comment ad *Cakradatta*, karṇaroga 19 (= Ca.Ci.26.227; compare the comments of Cakrapāṇidatta ad Ca.Ci.26.221–230 and the *Kusumāvalī* ad *Siddhayoga* 59.16–22) and nirūha 26–27 (he refers to the interpretation of Ca.Si.3.38 according to the Gauḍas).
Niścala mentions a *Gauḍavyākhyā* (on Caraka?) ad karṇaroga 23–24.
Ḍalhaṇa (ad Su.U.42.45) and Śivadāsasena (ad *Cakradatta*, gulma 11 = Su.U.42.45) quote a Gauḍa school of interpretation of the *Suśrutasaṃhitā*. Śivadāsasena (ad *Cakradatta*, vṛṣya 25) mentions the gauḍīya identification of vārāhīkanda.



175 The interpretation of Ca.Ci.3.179cd–188ab according to the Hāriścandras (hāriścandrāḥ in the edition) is mentioned by Jejjaṭa. Cakrapāṇi adopts their view without any reference. Jejjaṭa (ad Ca.Ci.3.149cd–155ab) also refers to those who follow the opinions of Bhaṭṭārakahariścandra.
176 See: Dṛḍhabala.
177 Mentioned in Amitaprabha's *Carakanyāsa* (see Niścala ad *Cakradatta*, anuvāsana 33).
178 The opinion of the Paitāmahas is mentioned by Jejjaṭa (ad Ca.Si.3.30cd–31ab). Cakrapāṇi is silent.
179 Jejjaṭa regards Ca.Ci.3.211–214, accepted by the Kāśmīra and Saindhava physicians, as unauthoritative. Cakrapāṇi does not reject these verses.
Jejjaṭa points to Ca.Ci.30.128cd–132 as verses read at this place by Kāśmīrakas and Saindhavas. Cakra says that these stanzas, of disputed authenticity, are acknowledged by the Kāśmīras and others.
Cakra notices that Ca.Ci.10.54–63, dealing with the characteristics and treatment of the disorder called atattvābhiniveśa, and accepted as part of the text by the Saindhavas and Kāśmīras, is spurious, as declared by the ancient authorities (vṛddhāḥ). Jejjaṭa's comments on Ca.Ci.10 are not available for comparison.
180 Jejjaṭa (ad Ca.Ci.3.73) remarks that the Śivasaindhavas, Āṣāḍhavarman and others adhere to a disagreeing interpretation. P.V. Sharma (AVI 207) regards Śivasaindhava as a commentator on the *Carakasaṃhitā*, also mentioned by Cakrapāṇidatta.
181 Mentioned in Amitaprabha's *Carakanyāsa* (see Niścala ad *Cakradatta*, anuvāsana 33).
182 Jejjaṭa refers to an interpretation of the Vaiṣṇavas ad Ca.Si.3.27–30ab and quotes them ad Ca.Si.6.24. They are also mentioned in Amitaprabha's *Carakanyāsa* (see Niścala ad *Cakradatta*, anuvāsana 33). P.V. Sharma (AVI 207) supposes that the Vaiṣṇavas wrote a commentary on the *Carakasaṃhitā*.
183 NCC VI, 398.
184 See Niścala.
185 Ad A.h.U.22.40cd–42ab; the same quotation is found in the *Ratnaprabhā* ad *Cakradatta*, mukharoga 32–33.
186 See P.V. Sharma (1993), Intr. 54, 55.
187 Verses borrowed from the *Carakottaratantra* are: *Cakradatta*, bhagna 1a-d; kṣudraroga 4 (= *Siddhayoga* 57.2cd–3), 10 (= 57.8cd–9), 11(= 57.10), 14 (= 57.13), 17 (= 57.16), 18 (= 57.17ab), 21ab (= 57.19), 24ab (= 57.21ab), 26 (= 57.23), 34 (= 57.31), 84–85 (= 57.61–62), 96 (= 57.74)

188 Niścala ad *Cakradatta*, nāḍīvraṇa 2 (cf. Su.Ci.17.18), 3 (cf. Ci.17.21ab), 16 (cf. Ci.17.25); śūkadoṣa 2 (cf. Ci.21.3); kṣudraroga 4 (cf. Ci.20.7–8), 7 (cf. Ci.20.5–6), 9 (cf. Ci.20.49cd–54ab), 10 (cf. Ci.20.54cd–56), 11 (cf. Ci.20.19cd–20), 22 (cf. Ci.20.38cd–39), 26 (cf. Ci. 20.61), 32 (cf. Ci.20.62–63).

189 An example is the quotation ad *Cakradatta*, jvara 57.

190 Niścala ad jvara 57: two verses on the administration of medicines.

191 Compare also the Khilasthāna of the *Kāśyapasaṃhitā*.

192 The *Carakottaratantra* is not Dṛḍhabala's version of the *Carakasaṃhitā* as P. Cordier (1903b: 328) and G. Hāldār (Vṛddhatrayī 55) supposed it to be.

193 It is placed between brackets in most of the editions.

194 A term used in grammatical works (see, e.g., Pāṇini's *Aṣṭādhyāyī*).

195 See on the Uttaratantra: AVI 114–115; P.V. Sharma's Intr. (XIV) to ed. kk; P.V. Sharma (1992d): 189; Y.K. Tripāṭhī (1987): 14–15.

196 See, for example, Gulabkunverba I, 91. See on NW India in general: K. Karttunen (1989) (passim).

197 See R.Śāstrī (1977): 512–514.

198 See, for example: R. Śāstrī (1977): 505.

199 R.F.G. Hoernle (1908): 997.

200 See, for example: Satyaprakāś (1960): 104; sampādakīya 13 of ed. hh.

201 Bhagvat Sinh Jee (1927): 33.

202 P.V. Sharma (1970a): 22–23, 63, 65.

203 Sū.13.10; 27.157; Ci.11.37; 18.103; 26.171; 29.66. Abhiṣuka is a fruit from the North (auttarāpathika), not identified by Cakrapāṇidatta, but often regarded as the pistachio, the fruit of *Pistacia vera* Linn. (see T.B. Singh and K.C. Chunekar, 1972; P.V. Sharma, 1997). Compare B. Laufer (1967): 246–253. See on Uttarāpatha: N.N. Bhattacharyya (1991): 299; N. Dey (1979): 214; A.M. Shastri (1996): I, 49.

204 The walnut, belonging to the North according to Cakrapāṇidatta (e.g., ad Sū.13.10). Compare B. Laufer (1967): 254–275.

205 The chickpea. See P.K. Gode (1946d1), (1946e), (1946g), (1947b), (1948c).

206 Sū.27.174; Ci.12.63; 14.43, 124, 202; 17.131; 19.38; 20.28; Ka.1.25. Related to palāṇḍu according to a quotation from Bāṣpacandra in Hemādri's comment ad A.h.Sū.6.113. Compare B. Laufer (1967): 451–454; T.B. Singh and K.C. Chunekar (1972).

207 The date. Compare B. Laufer (1967): 385–391.

208 Garlic.

209 The grape. Compare B. Laufer (1967): 220–245; K. Karttunen (1989): 207–210.

210 Sū.27.157; Ci.25.53; Ka.7.46; 12.3. Of disputed identity. Cakrapāṇi is confused in his remarks on the identity of mukūlaka.

211 Sū.13.10; 27.157; Ci.29.65. Of unknown identity, but regarded as the pistachio nut by U.P. Thapliyal (1979: 90–91). An auttarāpathika fruit according to Cakrapāṇidatta.

212 The onion.

213 Mentioned once, at Sū.27.25. Identified as *Vigna unguiculata* (Linn.) Walpole = *V. cylindrica* (Linn.) Skeels (P.V. Sharma, 1997; T.B. Singh and K.C. Chunekar, 1972). Its synonym, alasāndra, found in the *Suśrutasaṃhitā* (Sū.46.35), indicates its foreign origin. See S. Lévi (1936a).

214 Sū.27.157; Ci.29.65. Identified as the apricot, the fruit of *Prunus armeniaca* Linn. (P.V. Sharma, 1997; T.B. Singh and K.C. Chunekar, 1972). An auttarāpathika fruit according to Cakrapāṇidatta. Compare B. Laufer (1967): 240, 539–540; G. Watt VI part I, 344–346.



215 The almond. Compare B. Laufer (1967): 405–409; U.P. Thapliyal (1979): 93; G. Watt VI, part I, 342–344.

216 Mentioned often in the *Carakasaṃhitā*. Yavānī, *Trachyspermum ammi* (Linn.) Sprague, is, as apparent from its name, originally a native of the Mediterranean region of southwest Asian countries (WIRM X, 267).

217 Sū.13.10; 27.132. Identified as the common plum, the fruit of *Prunus domestica* Linn. (T.B. Singh and K.C. Chunekar, 1972) or as the peach, the fruit of *P. persica* Batsch (P.V. Sharma, 1997). An auttarāpathika fruit according to Cakrapāṇidatta, well known in Kārttikeyapura. See on the peach in India: B. Laufer (1967): 539–540; U.P. Thapliyal (1979): 92–93.

218 Sū.26.84; 27.131 and 135; Ci.24.136; 29.65. Identified as *Dillenia indica* Linn. (P.V. Sharma, 1997; T.B. Singh and K.C. Chunekar, 1972). Cakrapāṇidatta refers to it as an auttarāpathika fruit, regarded by some to be the same as karmaraṅga (this identity is rejected by T.B. Singh and K.C. Chunekar, 1972).

219 Sū.27.14; Ni.4.5; 5.6. Identified as *Panicum miliaceum* Linn. (P.V. Sharma, 1997; T.B. Singh and K.C. Chunekar, 1972).

220 Sū.27.136. Identified as the common pear, the fruit of *Pyrus communis* Linn. (P.V. Sharma, 1997; T.B. Singh and K.C. Chunekar, 1972). Well-known in Kaśmīr according to Cakrapāṇidatta.

221 Asa foetida. Mentioned very often. Compare B. Laufer (1967): 353–362.

222 Saffron. Mentioned several times. One of its synonyms is bāhlīka (Ci.23.102; 30.91). Compare B. Laufer (1967): 309–323.

223 A synonym of uśīra (see Cakra and Śivadāsa), frequently mentioned in *Caraka*- and *Suśrutasaṃhitā*. Compare amṛṇāla.

224 A variety of śatāvarī according to Cakra. Gaṅgādhara regards it as svalpaśatāvarī. Śatāvarī is common in *Caraka*- and *Suśrutasaṃhitā*.

225 A variety of ghoṣaka according to Cakra. Gaṅgādhara gives devadānī as a synonym. Ghoṣaka is absent from *Caraka*- and *Suśrutasaṃhitā*, but it is the same as kośātakī, found in both treatises.

226 Of uncertain identity. Identified as *Euphorbia acaulis* Roxb. by P.V. Sharma (1997). The same as vṛddhadāraka according to Śivadāsa; this plant name is absent from *Caraka*- and *Suśrutasaṃhitā*.

227 The same as śūkaśimbī according to Cakra; Jejjaṭa gives kapikacchu as a synonym; Yogīndranātha regards it as bhūmyāmalakī, which is not mentioned in the *Carakasaṃhitā*. Śūkaśimbī, absent from the *Carakasaṃhitā*, usually denotes kapikacchū, a name found in the *Carakasaṃhitā*. Compare ajaḍā. Adhyaṇḍā is found in the *Kauśikasūtra* (35.4); the commentator Dārila explains it as parṇaphalā.

228 Cakra reads ādityaparṇī, which he regards as identical with sūryāvarta, not mentioned in the *Carakasaṃhitā*. Ādityaparṇī occurs in both *Caraka*- and *Suśrutasaṃhitā*; this plant is of disputed identity. See Su.Ci.30.20 on ādityaparṇinī.

229 The same as lāṅgalikā according to Cakra and Śivadāsa. Gaṅgādhara regards it as bhallātaka (in conformity with *Bhāvaprakāśanighaṇṭu*, harītakyādi 228). Bhallātaka and lāṅgalikā are often mentioned in *Caraka*- and *Suśrutasaṃhitā*.

230 Identical with śūkaśimbī according to Cakra; the same as kapikacchu according to Jejjaṭa. Compare adhyaṇḍā.

231 Identified as dantī by Cakra (ad Ca.Si.8.9), as mūṣakaparṇī by Śivadāsa (ad Sū.4.11); Cakra regards ākhuparṇikā (Sū.4.11) as the same as mūṣikaparṇī. Dantī is frequent in *Caraka*- and *Suśrutasaṃhitā*. Mūṣikaparṇī occurs in both saṃhitās.

232 See ākhuparṇī. Jejjaṭa (ad Ci.30.107) reads ākhukarṇī and identifies it as dravantī, a plant found in *Caraka-* and *Suśrutasaṃhitā.*

233 The same as abdaka or śobhāñjana according to Cakra; identified as abdaka by Śivadāsa. Śobhāñjana is mentioned in *Caraka-* and *Suśrutasaṃhitā*, but abdaka is absent there.

234 The same as jalajā oḍikā, called ḍe in the vernacular, according to Cakra (who reads ambhaḥśyāmākā). Identified as a species of *Echinochloa* by P.V. Sharma (1997).

235 A synonym of kamala according to T.B. Singh and K.C. Chunekar (1972). Kamala is found in *Caraka-* and *Suśrutasaṃhitā.*

236 Cakra mentions anuyā as its vernacular name. Unidentified. The variant anupākin is adopted in some editions.

237 This amlikā differs from another, more common, amlikā or amlīkā, which is the tamarind tree.

238 Of uncertain identity. Cakra and Śivadāsa say that it is pāṭalā, āmalakī or lakṣmaṇā at Sū.4.18; these three plants are found in *Caraka-* and *Suśrutasaṃhitā.* Cakra identifies it as pāṭalā at Śā.8.20.

239 A synonym of uśīra according to Jejjaṭa, Cakra and Śivadāsa. Compare abhaya.

240 P.V. Sharma's edition has amṛṇāla at Ci.4.75, where other editions read mṛṇāla.

241 The same as āmalaka (see Cakra), often found in *Caraka-* and *Suśrutasaṃhitā.*

242 Cakra reads amṛtaphala, identified as āmalaka.

243 An unidentified poison.

244 Compare galoḍya of the *Suśrutasaṃhitā.* See T.B. Singh and K.C. Chunekar (1972). Cakra calls it hrasvotpalakanda. P.V. Sharma (1997) identifies it as makhānna (*Euryale ferox* Salisb.).

245 Not explained by Cakra. Compare odanapākin.

246 The same as nīlabudhnā (Cakra) or nīlabuhnā (Śivadāsa), a plant name that is absent from *Caraka-* and *Suśrutasaṃhitā.* Nīlabudhnā is identified as a species of *Ipomoea* by P.V. Sharma (1997).

247 The same as kaṭurohiṇī (Cakra) or kaṭukī (Śivadāsa). Kaṭurohiṇī and kaṭukā are frequent in *Caraka-* and *Suśrutasaṃhitā*, but kaṭukī is absent from them.

248 Identified as aparājitā by Cakra. Compare sitagiri, śvetanāman, śvetabhaṇḍī. Aparājitā, usually identified as *Clitoria ternatea* Linn., is absent from *Caraka-* and *Suśrutasaṃhitā.* Gaṅgādhara prefers the variant śaṇaparṇī, not found elsewhere in the *Carakasaṃhitā*, nor in the *Suśrutasaṃhitā.*

249 The same as rājikā or maṇḍaka according to Cakra. Both rājikā and maṇḍaka are absent from the *Carakasaṃhitā.* Rājikā is identified as *Brassica juncea* (Linn.) Czern., the Indian mustard, by P.V. Sharma (1997). Hemādri (ad A.h.Sū.6.93) mentions maṇṭaka as a synonym of mārṣa.

250 A synonym of karavīra according to Cakra and Śivadāsa. Karavīra occurs in *Caraka-* and *Suśrutasaṃhitā.*

251 The same as syandana or kokilākṣa according to Cakra; the same as śvetaspanda according to Jejjaṭa. Syandana is found in *Caraka-* and *Suśrutasaṃhitā*, kokilākṣaka in the *Suśrutasaṃhitā.* Śvetaspandā is a synonym of aśvakhuraka, the white girikarṇikā, in the *Dhanvantarinighaṇṭu* (4.84).

252 A synonym of aśvakarṇa according to Cakra, who reads aśvāvarohaka. Aśvakarṇa occurs in *Caraka-* and *Suśrutasaṃhitā.* See on the identity of aśvakarṇa: S. Sharma and R. Kumar (1997).



253 A name applied to different plants: śatāvarī, ṛddhi, jalajayaṣṭīmadhu (see Cakra and Śivadāsa). Śatāvarī, ṛddhi and yaṣṭīmadhu occur in *Caraka-* and *Suśrutasaṃhitā.*

254 The same as putrañjīva according to Cakra. Putrañjīva is absent from the *Carakasaṃhitā*, but mentioned in the *Suśrutasaṃhitā.*

255 The same as karṇikāra according to Cakra. Karṇikāra is a synonym of āragvadha (see Ka. 8.3), a plant frequently mentioned in *Caraka-* and *Suśrutasaṃhitā.* Compare avaghātaka.

256 Compare avaghāta.

257 The same as apāmārga or the plant called hedvādullī in the vernacular (Cakra ad Ci.7.114); identical with adhaḥpuṣpī (Cakra ad Ci.14.234 and 29.62). Adhaḥpuṣpī, identified as *Trichodesma indicum* R.Br. by P.V. Sharma (1997), is absent from *Caraka-* and *Suśrutasaṃhitā.* Apāmārga is common in both saṃhitās. Avākpuṣpī occurs in the *Bhelasaṃhitā* (Ci. 16.40).

258 A variant of (ā)rohā. Compare rohā.

259 Kadalī, guḍūcī or harītakī according to Cakra (ad Sū.4.18); the same as guḍūcī (Śivadāsa ad Sū.4.18; Cakra ad Śā.8.20 and 58). Kadalī, guḍūcī and harītakī are found in *Caraka-* and *Suśrutasaṃhitā.*

260 The same as elā according to Gaṅgādhara and Yogīndranātha. Not explained by Cakra. Elā is often mentioned in *Caraka-* and *Suśrutasaṃhitā.*

261 A synonym of saptalā, a plant mentioned in *Caraka-* and *Suśrutasaṃhitā.*

262 An unidentified poisonous plant.

263 Not elucidated by Cakra. Identified as *Eulaliopsis binata* (Retz.) C.E. Hubbard = *Pollinidium angustifolium* Haines (see *Kaiyadevanighaṇṭu* 1.1254; WIRM III, 219).

264 The same as bhādālī according to Cakra. P.V. Sharma (1997) regards bhādālī as identical with prasāraṇī, found in *Caraka-* and *Suśrutasaṃhitā.*

265 The same as pītabalā according to Cakra and Śivadāsa. Compare vāṭyapuṣpī.

266 Known under this name according to Cakra. Compare bhaṇḍipuṣpa of the *Bhelasaṃhitā* (Si.4.22). P.V. Sharma (1997) regards bhaṇḍī as a name of mañjiṣṭhā, śirīṣa, and a kind of vegetable. Mañjiṣṭhā and śirīṣa are common in *Caraka-* and *Suśrutasaṃhitā.*

267 The same as vanakārpāsī according to Cakra and Śivadāsa. Vanakārpāsī is mentioned in the *Suśrutasaṃhitā.*

268 The same as bilvārjaka according to Cakra. Identified as *Hesperethusa crenulata* (Roxb.) M. Roem. = *Limonia crenulata* Roxb. by P.V. Sharma (1997).

269 A synonym of aśvattha (see Gaṅgādhara; P.V. Sharma, 1997), occurring in *Caraka-* and *Suśrutasaṃhitā.* Not explained by Jejjaṭa and Cakra.

270 A synonym of tilvaka.

271 Buka is a synonym of eraṇḍa according to Jejjaṭa, who reads buka instead of veṇu in this verse. Eraṇḍa is frequently mentioned in *Caraka-* and *Suśrutasaṃhitā.*

272 The same as ṛṣimudgaka according to Cakra and Śivadāsa. Unidentified.

273 The same as nāḍīca according to Cakra. Nāḍīca, absent from *Caraka-* and *Suśrutasaṃhitā*, is identified as *Corchorus capsularis* Linn. and *C. olitorius* Linn. by P.V. Sharma (1997).

274 Compare padmacāraṭī. Cāraṭī occurs in the *Bhelasaṃhitā* (Ci.2.35). Cāraṭī designates padmacāriṇī and kumbhāḍu according to P.V. Sharma (1997), who identifies the former as *Clerodendrum indicum* (Linn.) Kuntze, the latter as *Careya herbacea* Roxb.

275 Either the same as carmacaṭikā (a bat) or the plant called saptalā according to Cakra. Saptalā is found in *Caraka-* and *Suśrutasaṃhitā.* P.V. Sharma (1997) regards carmakaṣā as a synonym of carmavṛkṣa, identified as *Ehretia laevis* Roxb.

276 A synonym of saptalā.
277 One of the terms denoting a mushroom. Compare sarpacchattraka.
278 Identified as *Panicum miliaceum* Linn. by P.V. Sharma (1997).
279 The same as cīna.
280 The same as karkaṭī according to Cakra. Karkaṭī is absent from *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies cirbhaṭa as *Cucumis melo var. momordica* Duthie et Fuller, and karkaṭī as *C. melo var. utilissimus* Duthie et Fuller = *C. utilissimus* Linn.
281 The same as cāṅgerī according to Cakra, who reads cukrikā instead of cukrīkā at Ci.15. 114. Cāṅgerī occurs in *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) regards cukrikā as *Rumex vesicarius* Linn., cāṅgerī as *Oxalis corniculata* Linn.
282 The same as cāṅgerī according to Cakra ad Ci.24.151.
283 A kind of nāḍīca according to Cakra. Possibly some species of *Corchorus* according to T.B. Singh and K.C. Chunekar (1972).
284 Called hoggala in the vernacular according to Cakra (ad Ci.26.51); the same as gundrā or nala (ad Ka.1.25). Hoggala is identical with poṭagala according to Cakra (ad Vi.8.135). Gundrā and nala are found in *Caraka-* and *Suśrutasaṃhitā*.
285 A variety of ṣaṣṭika according to Cakra; a kind of kudhānya (inferior grain) according to others.
286 A synonym of dāruharidrā, often mentioned in *Caraka-* and *Suśrutasaṃhitā*.
287 A synonym of jīmūtaka. Compare jālamālinī.
288 A synonym of arjuna according to Cakra. Arjuna is found in *Caraka-* and *Suśrutasaṃhitā*.
289 A synonym of durālabhā according to Jejjaṭa, Cakra and Śivadāsa. Compare dhanvayavāsa. Durālabhā occurs in *Caraka-* and *Suśrutasaṃhitā*.
290 The same as dhanvayāsa(ka).
291 Identical with kaṇṭakārī according to Cakra. Kaṇṭakārī is mentioned in *Caraka-* and *Suśrutasaṃhitā*.
292 Cakra says that it is known under this name. Dugdhikā is the same as kṣīriṇī (see Cakra ad Sū.1.78), found in *Caraka-* and *Suśrutasaṃhitā*.
293 A synonym of śāka according to Cakra. The śāka tree is mentioned in the *Suśrutasaṃhitā*.
294 The same as kaṇṭakārī according to Cakra. Compare dhāvanī.
295 The same as hiṃsrā according to Cakra; identical with kaṇṭakārī according to others. Hiṃsrā is found in *Caraka-* and *Suśrutasaṃhitā*.
296 A variant of dvīpī, recorded by Cakra, and regarded as identical with śatāvarī, common in *Caraka-* and *Suśrutasaṃhitā*.
297 The same as prapunnāḍa according to Cakra and Śivadāsa. Prapunnāḍa is mentioned in *Caraka-* and *Suśrutasaṃhitā*.
298 The same as pāṭhā (see Cakra), common in *Caraka-* and *Suśrutasaṃhitā*.
299 The same as rāsnā (see Cakra), common in *Caraka-* and *Suśrutasaṃhitā*.
300 Called hoggala in the vernacular according to Cakra and Śivadāsa. Jejjaṭa calls it aṭṭerakā. Identified as *Typha laxmannii* Lepech. by P.V. Sharma (1997). Compare daṇḍairakā.
301 A variety of ṣaṣṭika.
302 The same as priyaṅgu (see Cakra), common in *Caraka-* and *Suśrutasaṃhitā*.
303 The same as priyaṅgu according to Cakra and Śivadāsa. See gandhaphalā.
304 A synonym of jīmūtaka.
305 A kind of kudhānya (inferior grain). Identified as *Coix gigantea* Koenig ex Roxb. by P.V. Sharma (1997).



306 A type of śāli rice.
307 A synonym of kuṭaja or vatsaka.
308 A synonym of sārivā (see Cakra), common in *Caraka-* and *Suśrutasaṃhitā*.
309 A synonym of snuh or sudhā.
310 A plant according to T.B. Singh and K.C. Chunekar (1972), but a bird according to Cakra. The same as haridru, identified as *Adina cordifolia* (Roxb.) Hook.f. ex Brandis, according to P.V. Sharma (1997), who gives the name of this tree as *A. cordifolia* Benth. et Hook.f.
311 The same as morața (see Cakra and Śivadāsa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.
312 A kind of kudhānya. Unidentified. Called śyāmikā in the vernacular according to Ḍalhaṇa (ad Su.Sū.46.21).
313 A synonym of aśvagandhā, common in *Caraka-* and *Suśrutasaṃhitā*.
314 The same as suvarṇa- or svarṇakṣīrī (see Jejjaṭa and Cakra), mentioned in *Caraka-* and *Suśrutasaṃhitā*. Compare kanakapuṣpī.
315 The same as nāgakeśara (see Cakra and Śivadāsa), occurring in *Caraka-* and *Suśrutasaṃhitā*. Compare kanaka.
316 Cakra identifies hiṅguparṇī, -pattrikā and -śivāṭikā as vaṃśapattrikā, a plant name absent from *Caraka-* and *Suśrutasaṃhitā*. Hiṅguparṇī is identified as *Gardenia lucida* Roxb. (Gulabkunverba).
317 See hiṅguparṇī. Hiṅgupattrī is identified as *Balanites roxburghii* Planch. and *Gardenia gummifera* Linn.f. (Hilgenberg and Kirfel).
318 See hiṅguparṇī. The same as nāḍīhiṅgu according to P.V. Sharma (1997), who does not identify this plant. See on nāḍīhiṅgu: Bapalal Vaidya (1982): 123–125.
319 Not explained by Cakra. Identified as *Phoenix paludosa* Roxb. by P.V. Sharma (1997).
320 T.B. Singh and K.C. Chunekar (1972) read ikṣuvālekṣu and regard ikṣuvālā as a synonym of ikṣuvālikā; other editions have ikṣubālekṣu.
321 Cakra gives khāgālikā and khaggālikā as other names of this plant; Śivadāsa has khaṅgālikā. Compare ikṣuvārika of the *Bhelasaṃhitā* (Ka.3.6).
322 Regarded as identical with kokilākṣa, identified as *Asteracantha longifolia* Nees by P.V. Sharma (1997). Compare Ḍalhaṇa ad Su.Ka.1.37, who explains the variant indrā (he reads indrā and gopā instead of indragopā) as designating indravāruṇī, a plant mentioned in *Caraka-* and *Suśrutasaṃhitā*.
323 Interpreted as indrayava in P.V. Sharma's translation. Indrayava occurs in *Caraka-* and *Suśrutasaṃhitā*.
324 The same as nirguṇḍī, mentioned in *Caraka-* and *Suśrutasaṃhitā*.
325 Identical with indravāruṇī (see Cakra). Compare indrā.
326 Not explained by Cakra. Compare amaravarāyudhasāhvaya of the *Suśrutasaṃhitā*.
327 Identified as devatāḍaka by Jejjaṭa. See devatāḍaka.
328 Not explained by Cakra. Identified as *Lippia nodiflora* Mich. by P.V. Sharma (1997).
329 Not explained by Cakra. Usually identified as *Hibiscus rosa-sinensis* Linn.
330 The same as jayantī according to Cakra. Jayantī, absent from *Caraka-* and *Suśrutasaṃhitā*, is a name of several different plants. Jayā occurs in the *Bhelasaṃhitā* (Ci.2.34).
331 Not explained by Cakra. Identified as *Barleria prionitis* Linn. by P.V. Sharma (1997). Compare Cakra ad Ca.Ci.26.268: kṛṣṇasairīyaka = kṛṣṇajhiṇṭī.
332 The same as aguru (see Jejjaṭa and Cakra), often found in *Caraka-* and *Suṣrutasaṃhitā*.
333 The same as jonāra according to Cakra; Śivadāsa refers to Aruṇa, who says that it is called jonaka (or jolaka) in the South. Identified as *Sorghum vulgare* Pers. by P.V. Sharma (1997). Compare WIRM IX on the genus *Sorghum*.

334 The same as kāṣṭhodumbarikā (not mentioned in *Caraka-* and *Suśrutasaṃhitā*) according to Cakra. The same as kākamācī, found in both *Caraka-* and *Suśrutasaṃhitā*, according to P.V. Sharma (1997).
335 The same as śūkaraśimbi (absent from *Caraka-* and *Suśrutasaṃhitā*) according to Cakra.
336 Not explained by Cakra. Identified as *Ipomoea aquatica* Forsk. = *I. reptans* Poir. by P.V. Sharma (1997).
337 Not explained by Cakra. See also the variant mentioned in Cakra's comments ad Ci.26. 73–75. P.V. Sharma (1997) mentions that it is a synonym of kāsamarda.
338 The same as kāsamarda (see Cakra), found in *Caraka-* and *Suśrutasaṃhitā*. See, however, T.B. Singh and K.C. Chunekar (1972).
339 The same as nāgakeśara according to Cakra. Compare heman.
340 The same as suvarṇakṣīrī according to Cakra. Compare hemadugdhā.
341 Not elucidated by Cakra. Identified as *Ranunculus sceleratus* Linn. by P.V. Sharma (1997). Compare: G. Pandey (1996); T.B. Singh and K.C. Chunekar (1972, s.v. gaṇḍīra).
342 Often mentioned under other names (ātmaguptā, svayaṃguptā) in *Caraka-* and *Suśrutasaṃhitā*.
343 Called kavaḍaveṇḍuā in the vernacular according to Cakra. The same as kākādanī (mentioned in the *Suśrutasaṃhitā*) according to P.V. Sharma (1997).
344 The same as sūkṣmailā (see Cakra), found in *Caraka-* and *Suśrutasaṃhitā*.
345 The same as svalpakarkoṭaka according to Cakra. Karkoṭaka is mentioned in *Caraka-* and *Suśrutasaṃhitā*.
346 Compare karkaṭākhyā, mentioned in *Caraka-* and *Suśrutasaṃhitā*. Identical with karkaṭaśṛṅgī (P.V. Sharma, 1997).
347 The same as karkaṭaśṛṅgī (see Cakra), occurring in *Caraka-* and *Suśrutasaṃhitā*.
348 A synonym of dhāmārgava.
349 A synonym of āragvadha.
350 Of uncertain identity.
351 The same as kaṭabhī (see Cakra), found in *Caraka-* and *Suśrutasaṃhitā*.
352 Of disputed identity. See Cakra's comments. Regarded as identical with dhāmārgava by P.V. Sharma (1997).
353 Kaṭuphalā is a variant of koṭhaphalā, which is a synonym of dhāmārgava.
354 Identical with reṇukā according to Cakra. Reṇukā is found in the *Suśrutasaṃhitā*, but absent from the *Carakasaṃhitā*; its synonym hareṇu(kā) is common in *Caraka-* and *Suśrutasaṃhitā*.
355 The same as sūkṣmailā or surasā or āmalakī (see Cakra), plants found in *Caraka-* and *Suśrutasaṃhitā*. Kāyasthā is mentioned in the *Bhelasaṃhitā* (Ci.2.34; 24.26).
356 Unidentified. See Cakra.
357 The same as tripuṭakalāya according to Cakra. Tripuṭaka, occurring in the *Suśrutasaṃhitā*, is absent from the *Carakasaṃhitā*.
358 The same as ajamodā or kṛṣṇajīraka according to Cakra. Ajamodā and jīraka occur in *Caraka-* and *Suśrutasaṃhitā*.
359 Identical with ajamodā (see Cakra and Śivadāsa), found in *Caraka-* and *Suśrutasaṃhitā*.
360 A synonym of devadāru (see Cakra), often mentioned in *Caraka-* and *Suśrutasaṃhitā*.
361 A kind of lotus or water-lily.
362 Not explained by Cakra. Identical with cavikā, occurring in *Caraka-* and *Suśrutasaṃhitā*, according to P.V. Sharma (1997).



363 The fruit of kośātakī, often mentioned in *Caraka-* and *Suśrutasaṃhitā*.
364 A synonym of dhāmārgava according to T.B. Singh and K.C. Chunekar (1972).
365 A synonym of dhāmārgava.
366 An unidentified poisonous plant.
367 The same as dhiñculikā or gheñculikā according to Cakra. Of uncertain identity.
368 Not explained by Cakra. Identical with viḍaṅga according to P.V. Sharma (1997); T.B. Singh and K.C. Chunekar (1972) agree. Viḍaṅga is frequently found in *Caraka-* and *Suśrutasaṃhitā*.
369 The same as kṛṣṇamadana according to Cakra. Madana and its synonym piṇḍītaka are found in *Caraka-* and *Suśrutasaṃhitā*.
370 The same as kṛṣṇajhiṇṭī according to Cakra. Compare jhiṇṭī.
371 Śaṇa is found in *Caraka-* and *Suśrutasaṃhitā*.
372 Cakra, who reads kṣaudravallī, regards it as identical with guḍūcī, very common in *Caraka-* and *Suśrutasaṃhitā*.
373 The same as coraka (see Jejjaṭa and Cakra), mentioned in *Caraka-* and *Suśrutasaṃhitā*.
374 Not elucidated by Cakra. Unidentified.
375 The same as kṣīralatā (see Cakra), absent from *Caraka-* and *Suśrutasaṃhitā*. Unidentified.
376 Not elucidated by Cakra. Regarded as identical with rājādana by Gaṅgādhara and Yogīndranātha. Rājādana is found in *Caraka-* and *Suśrutasaṃhitā*.
377 A synonym of kṛtavedhana.
378 A kind of akarṇaviddhikā according to Cakra. Regarded as a variety of pāṭhā by P.V. Sharma (1997). Akarṇaviddhikā is absent from *Caraka-* and *Suśrutasaṃhitā*.
379 The same as kāravellaka according to Jejjaṭa and Cakra, but others (see Cakra) regard it as a kind of paṭola. Kāravellaka, found in the *Suśrutasaṃhitā*, is absent from the *Carakasaṃhitā*, which mentions kāravellikā. Paṭola is common in *Caraka-* and *Suśrutasaṃhitā*.
380 A kind of uccaṭā (see Cakra and Śivadāsa). Uccaṭā occurs in *Caraka-* and *Suśrutasaṃhitā*.
381 This is a variant of kuliṅgākṣī. Cakra regards kuliṅgā as a synonym of uccaṭā.
382 Identified as peṭikā by Cakra. Peṭikā, absent from *Caraka-* and *Suśrutasaṃhitā*, is identified as *Abutilon hirtum* (Lam.) Sweet by P.V. Sharma (1997), who calls this plant *A. hirtum* (Linn.) Sweet.
383 Obviously a synonym of karkaṭaśṛṅgī, known to *Caraka-* and *Suśrutasaṃhitā*.
384 Jīvaśāka according to Cakra. Jīvaśāka is the same as jīvantī, found in *Caraka-* and *Suśrutasaṃhitā*, according to P.V. Sharma (1997).
385 The same as sthūlajīraka according to Cakra. Jīraka is found in *Caraka-* and *Suśrutasaṃhitā*. Kuñcikā is mentioned in the *Bhelasaṃhitā* (Ci.13.27). This plant is identical with upakuñcikā, occurring in *Caraka-* and *Suśrutasaṃhitā*, according to P.V. Sharma (1997).
386 A poisonous plant. Unidentified.
387 Explained as palalādicchattrikā by Cakra, which means that it is a kind of mushroom.
388 The same as khadira (see Cakra), often found in *Caraka-* and *Suśrutasaṃhitā*.
389 A synonym of trivṛtā.
390 A kind of badara according to Cakra and Śivadāsa. Badara is common in *Caraka-* and *Suśrutasaṃhitā*.
391 A kind of śāli rice.
392 A kind of śāli rice.
393 A synonym of raktacandana, found in *Caraka-* and *Suśrutasaṃhitā*.
394 A kind of kudhānya (inferior grain). Unidentified.

395 The same as loṭṭāmāriṣa according to Cakra.

396 The same as devadāru (see Cakra), common in *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies mācīka as galls on *Tamarix troupii* Hole. Compare T.B. Singh and K.C. Chunekar (1972), who regard mācīka as designating galls on *Tamarix aphylla* (Linn.) Karst. and *T. gallica* Linn. (the latter name is problematic; see WIRM X, 124–125).

397 Identified as *Diploknema butyracea* H.J. Lam = *Madhuca butyracea* Macbride by P.V. Sharma (1997). Cakra reads madhukaparṇī, explained as a kind of madhuka, which is common in *Caraka-* and *Suśrutasaṃhitā*.

398 A kind of yaṣṭīmadhu (very common in *Caraka-* and *Suśrutasaṃhitā*) according to Cakra.

399 A synonym of dhāmārgava.

400 A synonym of śyonāka (see Cakra), known to *Caraka-* and *Suśrutasaṃhitā*.

401 The same as śatāvarī, but identified as viṣṇukrāntā by others (see Cakra). Śatāvarī is very common in *Caraka-* and *Suśrutasaṃhitā*, but viṣṇukrāntā (identified as *Evolvulus alsinoides* Linn. by P.V. Sharma, 1997) is absent from both treatises. Regarded as a synonym of mahāśatāvarī by P.V. Sharma (1997).

402 A kind of vrīhi rice.

403 Either the same as maṇḍūkaparṇī, known to *Caraka-* and *Suśrutasaṃhitā*, or to be split up into maṇḍūka(parṇī) and pippalī (see Cakra).

404 Not elucidated by Cakra. Identified as *Amaranthus blitum* Linn. var. *oleracea* Duthie (see WIRM I, 66; compare WIRM I, rev. ed., 217–218) by P.V. Sharma (1997). See on amaranths in India: M. Pal and T.N. Khoshoo (1974); WIRM I, rev. ed., 213–222.

405 Not explained by Cakra. An unidentified vegetable poison.

406 Not explained by Cakra. Identified as *Majorana hortensis* Moench = *Origanum majorana* Linn. by P.V. Sharma (1997).

407 Interpreted by Cakra as identical with śyāmalatā (= śyāmā) (known to *Caraka-* and *Suśrutasaṃhitā*) at Vi.8.136 and Ka.11.14, but regarded as decorticated lentils at Ci.7.137 and 21.60.

408 An unidentified poisonous plant.

409 A synonym of kṛtavedhana.

410 A synonym of vibhītaka (see Cakra and Śivadāsa), mentioned in *Caraka-* and *Suśrutasaṃhitā*. Identified as *Gnetum montanum* Markgraf = *G. scandens* Roxb. by P.V. Sharma (1997). Compare saṃvartaka.

411 Not elucidated by Cakra. The same as bisa according to P.V. Sharma (1997).

412 The same as rājikā (see Cakra), which is found in the *Suśrutasaṃhitā*. Compare āsurī.

413 The same as rāsnā (see Cakra and Śivadāsa), frequently mentioned in *Caraka-* and *Suśrutasaṃhitā*.

414 Mukūlaka is the name of an edible fruit and a synonym of dantī (see Jejjaṭa and Cakra).

415 Identical with śobhāñjana (see Cakra), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

416 The same as guggulu (see Cakra), occurring in *Caraka-* and *Suśrutasaṃhitā*.

417 Called udīmānaka in the vernacular according to Cakra. Unidentified.

418 Mentioned as nāraṅga in the *Suśrutasaṃhitā*. Identified as *Citrus reticulata* Blanco by P.V. Sharma (1997). See on Citrus fruits in India: E. Bonavia (1973); DWH I, 268–277; H.W. Glidden (1937); J.S. Pade (1960); G. Watt II, 333–358; WIRM II, 188–209; WIRM III, rev. ed., 609–679.

419 Known under this name according to Cakra. Nalikā is mentioned in the *Bhelasaṃhitā* (Ci. 24.8). Unidentified.



420 A synonym of snuh or sudhā.

421 Also called karparanandī according to Cakra. Unidentified.

422 Another name for aśvabalā (see the text of the *Carakasaṃhitā*).

423 Not elucidated by Cakra. Śivadāsa reads lakuca at Ca.Sū.25.39. Lakuca is found in *Caraka-* and *Suśrutasaṃhitā*.

424 See the text of the *Carakasaṃhitā*. Unidentified.

425 A synonym of snuh or sudhā.

426 A synonym of dravantī.

427 Explained as bāṇa by Jejjaṭa, as nīlabheṇḍī by Cakra. Bāṇa, ususally regarded as a species of *Barleria*, is found in the *Suśrutasaṃhitā*; bheṇḍī is absent from *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies bheṇḍī as *Hibiscus cannabinus* Linn.

428 Not elucidated by Cakra. Regarded as identical with cāraṭī by P.V. Sharma (1997). See cāraṭī.

429 The same as kusumbha (see Cakra), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

430 The same as kuṣṭha (see Cakra), frequently occurring in *Caraka-* and *Suśrutasaṃhitā*.

431 Identified as gorakṣakarkaṭī by Cakra; gorakṣakarkaṭī, which may be the same as cirbhaṭa (P.V. Sharma, 1997), is absent from *Caraka-* and *Suśrutasaṃhitā*. Cakra and Śivadāsa (ad Ca.Sū.4.10 and Śā.8.20) regard aindrī as another name for gorakṣakarkaṭī.

432 The same as śaṭī (see Cakra), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

433 An inferior kind of rice.

434 A kind of vetasa (see Cakra), mentioned in *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) regards parivyādha as a synonym of karṇikāra = āragvadha.

435 Not elucidated by Cakra. Identified as *Ocimum sanctum* Linn. by P.V. Sharma (1997). Various plants, characterized as parṇāsabheda, are related to parṇāsa. Parṇāsa is mentioned in the *Bhelasaṃhitā* (Sū.27.10).

436 Not elucidated by Cakra. Probably the same as parṇāsa.

437 Not explained by Cakra. Of uncertain identity. Proposed identifications are: *Gardenia latifolia* Ait. (P.V. Sharma, 1997) and *Physalis minima* Linn. (see T.B. Singh and K.C. Chunekar, 1972).

438 The same as parvaśāka (see Cakra), which is absent from *Caraka-* and *Suśrutasaṃhitā*. Unidentified.

439 Identical with kukkuṭī (see Cakra), a plant of uncertain identity, mentioned in the *Suśrutasaṃhitā*.

440 A kind of śāli rice.

441 The same as bījapūraka (see Cakra), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

442 The same as moraṭā, but regarded as mūrvā or a kind of rāsnā by others (see Cakra). Mūrvā and rāsnā are frequently mentioned in *Caraka-* and *Suśrutasaṃhitā*. Compare pīluparṇikā. Pīluparṇī is found in the *Bhelasaṃhitā* (Ci.14.13).

443 Identical with moraṭā according to Cakra. Moraṭa/moraṭā occurs in *Caraka-* and *Suśrutasaṃhitā*. Compare pīluparṇī.

444 Not explained by Cakra. It may be the same as piṇḍītaka, menioned in *Caraka-* and *Suśrutasaṃhitā*.

445 Identical with pītadāru, a synonym of dāruharidrā, often mentioned in *Caraka-* and *Suśrutasaṃhitā*.

446 The same as ikṣugandhā according to Cakra. Ikṣugandhā, identical with kṣīravidārī according to P.V. Sharma (1997), is absent from *Caraka-* and *Suśrutasaṃhitā*. Kṣīravidārī occurs in *Caraka-* and *Suśrutasaṃhitā*.

447 Identical with nala, which is found in *Caraka-* and *Suśrutasaṃhitā*, according to P.V. Sharma (1997). The same as hoggala according to Cakra. Compare erakā and daṇḍairakā. Poṭagala occurs in the *Bhelasaṃhitā* (Ka.3.7).

448 Called uḍikā or oḍī (Cakra and Śivadāsa ad Sū.21.25); it is a sthalajā raktaśūkā plant, different from ambhaḥśyāmāka, which is the jalajā oḍikā, according to Cakra ad Sū.27.17, who contradicts himself by calling praśāntikā an aquatic plant ad Ci.4.36. Unidentified. Also mentioned in the *Mārkaṇḍeyapurāṇa* (32.9) (see F.E. Pargiter, 1969: I, 165).

449 A synonym of dantī according to Cakra and Śivadāsa. The same as ākhukarṇī according to P.V. Sharma (1997).

450 A variety of sugarcane; the same as pauṇḍraka, mentioned in *Caraka-* and *Suśrutasaṃhitā*.

451 A synonym of harītakī (see Cakra), frequently mentioned in *Caraka-* and *Suśrutasaṃhitā*.

452 The same as golomī (see Cakra), occurring in *Caraka-* and *Suśrutasaṃhitā*.

453 Not elucidated by Cakra, who simply calls it a kind of kaśeru. Identified as *Scirpus tuberosus* Desf. by P.V. Sharma (1997).

454 A synonym of dhāmārgava.

455 Compare alasāndra of the *Suśrutasaṃhitā*. See U.P. Thapliyal (1979): 95.

456 The same as samaṅgā (see Cakra), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

457 A synonym of dantī.

458 The same as madana (see Cakra), often mentioned in *Caraka-* and *Suśrutasaṃhitā*.

459 Identified as añjalikārikā by Cakra. Compare avarohā. Añjalikārikā is absent from *Caraka-* and *Suśrutasaṃhitā*, but one of its synonyms, samaṅgā, is found in both treatises.

460 An unidentified vegetable poison.

461 A synonym of kuṅkuma (saffron) according to Cakra and Śivadāsa.

462 Identified as vṛkṣaruhā by Cakra. See vṛkṣaruhā.

463 Identified as udagraśāka by Cakra. Udagraśāka is absent from *Caraka-* and *Suśrutasaṃhitā*. Ruhāpattra is translated by ruhā leaves by P.V. Sharma.

464 The same as dūrvā (see Cakra), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

465 The same as viḍaṅga (see Cakra), often found in *Caraka-* and *Suśrutasaṃhitā*.

466 A synonym of vatsaka or kuṭaja.

467 The same as kaṭurohiṇī (see Cakra) or kaṭukā (see Śivadāsa), both mentioned in *Caraka-* and *Suśrutasaṃhitā*.

468 A kind of śāliñca according to Cakra. Śāliñca is absent from *Caraka-* and *Suśrutasaṃhitā*; it is identified as *Alternanthera sessilis* (Linn.) DC. by P.V. Sharma (1997).

469 The same as cāṇakyamūla or misteya according to Cakra. Both are absent from *Caraka-* and *Suśrutasaṃhitā*; P.V. Sharma (1997) does not identify cāṇakyamūla and refers to miśreyā, which is *Foeniculum vulgare* Mill. in his opinion.

470 The same as rohitaka or a small kind of śālmalī according to Cakra. See also Cakra ad Ka.6.8, where he reads śālmalaka instead of śālmalī. Rohitaka is known to *Caraka-* and *Suśrutasaṃhitā*.

471 A synonym of dantī.

472 The same as vandāka (see Cakra), a plant found in the *Suśrutasaṃhitā*. Vandāka is identified as *Dendrophthoe falcata* (Linn.f.) Ettingshausen = *Loranthus longiflorus* Desr. by P.V. Sharma (1997).

473 The same as kuṅkuma (see Cakra). See also Cakra's comments ad Ci.24.187. Compare rudhira.

474 Identified as vibhītaka by Cakra. Vibhītaka is usually identified as *Terminalia bellirica* Roxb. Compare mṛgaliṇḍikā.



475 The same as ghaṇṭāravā (see Cakra and Śivadāsa), which plant name is absent from *Caraka-* and *Suśrutasaṃhitā*. Śaṇapuṣpī is identified as *Crotalaria verrucosa* Linn. by P.V. Sharma (1997).

476 An inferior kind of rice.

477 A kind of śāli rice.

478 Unidentified.

479 A mushroom. Compare chattra.

480 A synonym of trivṛtā.

481 Called seha in the vernacular according to Cakra. Unidentified.

482 A synonym of śatapuṣpā (see Jejjaṭa and Cakra), found in *Caraka-* and *Suśrutasaṃhitā*.

483 The same as śvetadūrvā (see Jejjaṭa and Cakra), a plant absent from *Caraka-* and *Suśrutasaṃhitā*, where dūrvā is common.

484 An aruṇa type of padma (Cakra); a variety of padma (Śivadāsa).

485 Identified as jātikalikā or jātikoṣa by Cakra. Jātikoṣa, known to *Caraka-* and *Suśrutasaṃhitā*, is mace.

486 The bark of dāruharidrā according to Cakra.

487 A kind of kudhānya (inferior grain). Unidentified.

488 The same as śailaja, one of the synonyms of pāṣāṇabheda, mentioned in *Caraka-* and *Suśrutasaṃhitā*. Śilodbheda occurs in the *Bhelasaṃhitā* (Ci.10.31).

489 The same as śvetāparājitā (see Cakra), absent from *Caraka-* and *Suśrutasaṃhitā*. Compare asanaparṇī, śvetanāman, śvetabhaṇḍī.

490 The same as amlaloṭa (see Cakra), absent from *Caraka-* and *Suśrutasaṃhitā*. Amlaloṭa has been identified as *Bauhinia malabarica* Roxb. and as the fruit of *Dillenia indica* Linn. (see T.B. Singh and K.C. Chunekar, 1972). Cakra and Śivadāsa (ad Ca.Sū.4.15) regard aśmantaka as identical with amlaloṭa. Aśmantaka is found in *Caraka-* and *Suśrutasaṃhitā*.

491 The same as kāṣṭhapāṭalā (see Jejjaṭa and Cakra), absent from *Caraka-* and *Suśrutasaṃhitā*. Kāṣṭhapāṭalā is identified by P.V. Sharma (1997) as *Stereospermum personatum* (Hassk.) D. Chatterjee = *S. chelonoides* A. DC. in part.

492 The same as śāliñca (see Cakra), absent from *Caraka-* and *Suśrutasaṃhitā*. See śālakalyāṇī. Identified as *Celosia argentea* Linn. by P.V. Sharma (1997).

493 Not elucidated by Cakra and Śivadāsa. Of uncertain identity, but the same as harītakī according to Gaṅgādhara and Yogīndranātha.

494 Not explained by Cakra. A synonym of śrīveṣṭaka according to T.B. Singh and K.C. Chunekar (1972). Śrīveṣṭaka is found in *Caraka-* and *Suśrutasaṃhitā*.

495 The same as gojihvikā or another plant, resembling ārdraka (see Cakra). Gojihvā is found in *Caraka-* and *Suśrutasaṃhitā*. Śṛṅgaverikā is fresh coriander according to P.V. Sharma (1997).

496 Identified as navanītakhoṭi (see Cakra and Śivadāsa) or navanītadhūpa (see Jejjaṭa), which is the same as śrīveṣṭaka (see Śivadāsa ad Ca.Sū.5.23). Compare śrīnivāsaka.

497 Not elucidated by Cakra. Of uncertain identity. Regarded as the same as vaṃśarocanā (bamboo manna) by P.V. Sharma (1997); vaṃśalocana (= vaṃśarocanā) is found at Ca. Ci.23.71.

498 Identified as granthiparṇa(ka) (see Cakra and Śivadāsa), a plant name absent from *Caraka-* and *Suśrutasaṃhitā*. Granthiparṇa is related to coraka (see Ḍalhaṇa ad Su.Sū.38.24).

499 The same as vārāhīkanda (see Cakra). Vārāhakanda and vārāhī are absent from the *Carakasaṃhitā*, but known to the *Suśrutasaṃhitā*.

500 Cakra appears to take śuklasurasamañjarī as the name of one plant; he regards surasamañjarī as a kind of parṇāsa. Surasa, usually identified as *Ocimum sanctum* Linn., is often mentioned in *Caraka-* and *Suśrutasaṃhitā*.

501 The same as badarī or badarikā (see Cakra), often mentioned in *Caraka-* and *Suśrutasaṃhitā*.

502 One of the synonyms of mudgaparṇī and māṣaparṇī (see Jejjaṭa and Cakra), two plants mentioned in *Caraka-* and *Suśrutasaṃhitā*. Variants are sūpyaparṇī and sūrpaparṇī.

503 Also called ādityaparṇī (see the text of the *Carakasaṃhitā*). Unidentified.

504 The same as kāsamarda (see Cakra), mentioned in *Caraka-* and *Suśrutasaṃhitā*. Cakra reads śuṣāśāka instead of śuṣkaśāka at Ca.Ci.19.33 and explains śuṣā as kāsamarda, while others regard it as a vegetable growing in arid regions (rūkṣadeśa).

505 See śuṣā. Śuṣkaśāka is found in the *Bhelasaṃhitā* (Sū.10.1).

506 A synonym of dantī.

507 Not explained by Cakra. Yūthikā is found in *Caraka-* and *Suśrutasaṃhitā*. The *Bhelasaṃhitā* (Ci.16.79; 27.8) mentions svarṇayūthikā.

508 A synonym of madana.

509 Not explained by Cakra. Compare śvetabhaṇḍī.

510 The same as aparājitā (see Cakra), absent from *Caraka-* and *Suśrutasaṃhitā*. Compare asanaparṇī, sitagiri, śvetanāman. P.V. Sharma (1997) regards śvetabhaṇḍī as a synonym of śvetaśirīṣa.

511 The plant called karavīra is mentioned several times in *Caraka-* and *Suśrutasaṃhitā*.

512 The synonym śuklamarica is found in the *Suśrutasaṃhitā*, the synonym sitamarica in *Caraka-* and *Suśrutasaṃhitā*. See on śvetamarica: P.V. Sharma (1997).

513 Identified as śvetāparājitā by Cakra, as aparājitā by Śivadāsa. Compare asanaparṇī, sitagiri, śvetabhaṇḍī.

514 The same as haimavatī (see Cakra ad Sū.4.9), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

515 Cakra reads śītaparṇī, which is explained as vṛkṣakalambukā. Ḍalhaṇa (ad Su.Sū.38.12) mentions that vṛkṣakalambuka is regarded as identical with vandāka.

516 An abbreviation of devatāḍaka.

517 An unidentified vegetable poison.

518 A kind of śāli rice.

519 Explained as kahlārakanda (the rhizome of the kahlāra) by Cakra. Identified as the tuber of *Dioscorea belophylla* Voigt by P.V. Sharma (1997).

520 The same as sthauṇeyaka, mentioned in *Caraka-* and *Suśrutasaṃhitā*.

521 A synonym of saptalā.

522 The same as tiktālābū (see Jejjaṭa) or kaṭukālābū (see Cakra). Tiktālābu, the bitter variety of *Lagenaria siceraria* (Mol.) Standl., is found in the *Suśrutasaṃhitā*.

523 The fruit of karīra according to Gaṅgādhara, T.B. Singh and K.C. Chunekar (1972), and others. Karīra is mentioned in *Caraka-* and *Suśrutasaṃhitā*.

524 A synonym of tilvaka.

525 A synonym of devadāru (see Cakra). Compare kilima.

526 Not elucidated by Cakra. Possibly the root of gandhatṛṇa according to T.B. Singh and K.C. Chunekar (1972). Gandhatṛṇa is identified as *Cymbopogon jwarancusa* Schult. by P.V. Sharma (1997).

527 Not explained by Cakra. Identified as *Morus alba* Linn., the white mulberry tree, by P.V. Sharma (1997).



528 A kind of śāli rice.

529 A synonym of dantī.

530 A kind of ṣaṣṭika rice.

531 Not elucidated by Cakra. Unidentified.

532 The same as atasī (see Jejjaṭa and Cakra), found in *Caraka-* and *Suśrutasaṃhitā*.

533 A synonym of dantī.

534 The same as pathyasundara according to Cakra; this plant name is absent from *Caraka-* and *Suśrutasaṃhitā*. Identified as a species of *Mollugo* by P.V. Sharma (1997).

535 Identified by Cakra as bṛhatphalā goḍumbā, a plant name absent from *Caraka-* and *Suśrutasaṃhitā*. Cakra and Śivadāsa remark ad Ca.Sū.1.77 that hastidantī is the same as bṛhatphalā goḍumbā. Vanatrapuṣī is identified as *Podophyllum hexandrum* Royle by P.V. Sharma (1997).

536 The non-fragrant root of a plant related to vetasa or uśīra according to Jejjaṭa and Cakra. Regarded as identical with jalavetasa (variously identified) by P.V. Sharma (1997).

537 The same as kaivartamustaka (see Cakra and Śivadāsa), absent from *Caraka-* and *Suśrutasaṃhitā*. Kaivartamusta is identified as a species of *Cyperus* by P.V. Sharma (1997).

538 A synonym of kuṣṭha (see Cakra), often mentioned in *Caraka-* and *Suśrutasaṃhitā*.

539 One of the synonyms of kamala or padma.

540 Not explained by Cakra. Mentioned in the *Bhelasaṃhitā* (Ci.17.29). A synonym of kaṇṭakārī according to T.B. Singh and K.C. Chunekar (1972).

541 A synonym of kiṃśuka or palāśa (see Jejjaṭa and Cakra), both found in *Caraka-* and *Suśrutasaṃhitā*.

542 Identified as pītabalā (see Cakra), absent from *Caraka-* and *Suśrutasaṃhitā*. Cakra (ad Sū. 4.9) regards bhadraudanī as another name for pītabalā. Cakra and Śivadāsa (ad Ca.Sū.4.10) say that atibalā is the same as pīta(puṣpa)balā. Atibalā occurs in *Caraka-* and *Suśrutasaṃhitā*.

543 The same as śvetabalā (Cakra), a name absent from *Caraka-* and *Suśrutasaṃhitā*. Śivadāsa remarks that it is identical with balā, which is very common in *Caraka-* and *Suśrutasaṃhitā*.

544 Cakra reads vāyasī (= kākamācī) and pīluka. T.B. Singh and K.C. Chunekar (1972) regard vāyasapīluka as the name of one plant, identical with kākāṇḍa (of disputed identity). P.V. Sharma (1997) regards it as identical with kāraskara, *Strychnos nux-vomica* Linn.

545 A synonym of jīmūtaka.

546 The same as amlavetasa, mentioned in *Caraka-* and *Suśrutasaṃhitā*.

547 The same as mañjiṣṭhā (see Cakra), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

548 The same as jālandharaśāka (Cakra ad Vi.8.139) or jālandharī (Jejjaṭa ad Ci.29.65), kṣīrakākolī (Cakra ad Ci.9.45; others regard it as śālaparṇī), vidārīkanda (Cakra ad Ci.11. 62; 21.78, 79), vṛddhi (Cakra ad Ci.29.65). Kṣīrakākolī and vidārī occur in *Caraka-* and *Suśrutasaṃhitā*; vṛddhi is mentioned in the *Suśrutasaṃhitā*. Vīrā is found in the *Bhelasaṃhitā* (Ci.2.34; 24.25).

549 Not elucidated by Cakra and Śivadāsa. A synonym of uśīra (frequent in *Caraka-* and *Suśrutasaṃhitā*) according to Gaṅgādhara and Yogīndranāthasena. Compare abhaya.

550 The same as priyaṅgu (see Cakra and Śivadāsa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

551 The same as suniṣaṇṇaka (see Cakra), mentioned in *Caraka-* and *Suśrutasaṃhitā*. Jejjaṭa identifies it as tuttha, adding that others regard it as dhānyaka. The latter is often mentioned in *Caraka-* and *Suśrutasaṃhitā*.

552 The same as śatāvarī (see Cakra and Śivadāsa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.
553 The same as bhūmiśirīṣa (see Cakra), absent from *Caraka-* and *Suśrutasaṃhitā*.
554 A variant of vṛddharuhā; the same as vandāka (see Cakra and Śivadāsa), a plant found in the *Suśrutasaṃhitā*.
555 The same as mūṣikaparṇikā (see Cakra). Mūṣikaparṇī is mentioned in *Caraka-* and *Suśrutasaṃhitā*. Compare vṛṣaparṇikā.
556 A plant related to mūṣikaparṇī (see Cakra and Śivadāsa). Compare vṛṣakarṇikā.
557 Not explained by Cakra and Śivadāsa. A synonym of kaṇṭakārī (see Gaṅgādhara and Yogīndranāthasena), found in *Caraka-* and *Suśrutasaṃhitā*.
558 The same as yavānī, mentioned in *Caraka-* and *Suśrutasaṃhitā*.
559 The white (śuklā) śālaparṇī (see Cakra). Śālaparṇī is mentioned in *Caraka-* and *Suśrutasaṃhitā*.
560 The same as kṣetravāstuka (see Cakra), absent from *Caraka-* and *Suśrutasaṃhitā*.
561 See the lists and references in Gulabkunverba VI, 186–190; P. Rāy and H.N. Gupta (1965): 82–85; ed. kk, II, Appendix V.
562 Ca.Sū.1.68 and 71. See P.V. Sharma's critical notes (1985e: 54) on these terms.
563 Gold is mentioned separately, which distinguishes it from the group of five metals and their impurities. This may mean that suvarṇa is pure gold here (the same distinction is made at Ca.Ci.$1^3$.46). The purification of gold (heman) is referred to at Ca.Ci.24.72. Another passage (Ca.Ci.$1^3$.49) says that gold (heman) is one of the sources of śilājatu, which implies that one type of that substance is regarded as an impurity of gold (see Ca.Ci.$1^3$.61: malā hemādidhātujāḥ). Cakra's comments on Sū.1.70–71a are hesitant and confusing, because of his inclination to the view that the impurities of the five metals designate the five kinds of śilājatu, which disagrees with Caraka (Ci.$1^3$.49) and Suśruta. A solution of the problem, proposed by P.V. Sharma (1985e: 54–55), is to read sasvarṇāḥ samalāḥ pañcalohāḥ.
Cakra distinguishes (ad Ca.Vi.8.9) between hiraṇya (not yet fashioned gold) and heman (ghaṭita, i.e., fashioned, gold).
564 A group comprising all the lohas (sarvaloha) is, together with gold, mentioned at Ca.Ci. $1^3$.46. Cakra regards gold as included in the metals (lauha) in his comments on Ca.Ci. $1^3$.20. Loha in the singular may mean iron (e.g., at Ca.Ci.26.274). The five metals are, according to Cakra: silver, copper, tin, lead and iron.
Silver is mentioned at Sū.5.74; Ci.16.78 and 81; 17.126; Si.3.7 and 9.51 (rūpya); Vi.8.9 and 11; Śā.3.16; 8.9, 19, 34 and 44; Ci.$1^1$.58; $1^2$.23; $1^3$.49; $1^4$.22; 24.15 and 154 (rajata). Copper is mentioned at Sū.1.131; 5.74; Śā.3.16; Ci.$1^1$.58; $1^3$.49; $1^4$.22; 7.117; 17.126; 21.131; 26.246 and 255; Si.3.7 (tāmra). Arka, mentioned at Ci.7.85, is by some interpreted as a synonym of tāmra (see Cakra). Tin is mentioned at Sū.5.74; Śā.3.16; Ci.7.88; Si.3.7 (trapu). Lead is mentioned at Śā.3.16 and Ci.7.88 (sīsa, sīsaka). Sīsaka may be lead or some other substance at Ci.17.126 (see Cakra). Iron is mentioned at Sū.1.131; Ci.$1^4$.22; 7.88; 12.21 and 42; 15.188; 16.69, 70, 78, 97, 98, 99, 105 and 119; 17.126; 21.131; 25.115; 26.254, 280 and 282; 30.84 (ayas); Sū.14.26 and Śā.8.19 (āyasa); Sū.21.23; Ci.7.171; 17.129 (kālaloha); Ci.$1^1$.58 (kālāyasa); $1^3$.49 (kṛṣṇāyasa). Steel (tīkṣṇāyasa) is mentioned at Śā.8.34 and Ci.$1^3$.16.
565 Mala is translated as ore by the Gulabkunverba team. One of Cakra's interpretations is that the five malas are the five types of śilājatu, which brings him into trouble. As an alternative explanation, he suggests that they consist of śilājatu, pebbles (pāṣāṇa), mud (paṅka), etc. Rūpyamala (Ci.16.78 and 81) is interpreted as a type of śilājatu by Cakra, as silver rust by the Gulabkunverba team, as rajatamākṣika by P.V. Sharma. Ayomala (Ci.16.78) is regarded as iron rust by the Gulabkunverba team and P.V. Sharma. The same substance is also called maṇḍūra (Ci.16.74, 95, 103). The alloy called rīti (the same as pittala according to Cakra) (yellow brass) is mentioned at Sū.5.74 and Si.3.7. Kāṃsya (bronze) is mentioned at Śā.8.9, Ci.24.154 and Si.3.7.



566 Sikatā (sand) is found at Sū.14.26 (different from pāṃśu); 27.210; Vi.3.7 (different from pāṃśu); Ci.12.70; 22.22; 27.58; Ka.1.8 and 8.6; its synonym vāluka occurs at Ci.6.9 and Ka.1.13.
567 Sudhā, meaning lime, is not mentioned elsewhere in the *Carakasaṃhitā*.
568 Manaḥśilā (realgar) is also mentioned at Sū.3.5, 10, 12, 15; 5.26; Ci.3.306; 7.117, 167, 170; 17.77 and 145; 18.52, 69, 71, 73, 74, 75, 130, 146, 147, 169; 20.39; 23.55, 78, 190, 192, 213; 25.114; 26.152, 196, 235, 250, 252.
569 Āla (orpiment) is also mentioned at Sū.3.5, 10, 12; Ci.9.66; 18.69 and 74; 23.54. Its synonym, haritāla, is found at Sū.5.26; Ci.7.114; 26.196.
570 The term maṇi is used several times. The same applies to ratna. (Semi-)precious stones mentioned are: arka (Ci.7.85: the same as kuruvinda according to Cakra, who adds that others regard it as a synonym of tāmra, i.e., copper; 17.125: interpreted as sunstone by P.V. Sharma); garamaṇi (Ci.23.253: several gems are called thus according to Cakra); gomedaka (Sū.23.15); kāca (Ci.17.125: interpreted as opal by P.V. Sharma); karketana (Ci.23.252: identical with padmarāga according to Cakra; see on karketana: J. André and J. Filliozat, 1986: 421–422, H.W. Bailey, 1954: 14–15, A.K. and S. Biswas, 1996: 83); marakata (Ci.23.252); mauktika (Ci.3.262 and 265; 21.81; 24.153; gajamauktika is mentioned at Ci.23.252); muktā(maṇi) (Sū.6.31; Vi.6.17; 8.9 and 11; Ci.$1^4$.22; 4.79 and 106; 17.125; 23.200); picuka (Ci.23.252: a gem that is well known in the North according to Cakra); pravāla (I.11.14; Ci.$1^1$.58; $1^4$.22; 3.262; 17.125; 21.82; 26.56 and 246); sāra (Ci.23.252; compare Ci.17.125: interpreted as motley gem by the Gulabkunverba team); sarpamaṇi (Ci.23.252; see on a stone in the head of snakes: E. Thurston, 1975: 284); saugandhika (Sū.3.10: meaning uncertain; Ci.17.126: a variety of māṇikya according to Cakra); sūryakānta (Ci.9.18); vaidūrya (I.7.12; Ci.$1^4$.22; 4.79 and 106; 17.125; 23.252; 26.246); vidruma (Vi.8.9 and 11); viṣamūṣikā (Ci.23.252; the same as viṣamaṇi according to Cakra).
See on sūryakānta: A.K. Biswas and S. Biswas (1996): 103–104; R. Garbe (1974): 88–89; P.K. Gode (1947g); W. Rau (1983), (1985), *(1986). See on vaidūrya: J. André and J. Filliozat (1986): 371–372; A.K. Biswas (1994), (1996): 285–286, 298–299; A.K. Biswas and S. Biswas (1996): 81–85; G. Buddruss (1980); A.K. Kumar (1996): 285–286, 298–299; A. Master (1943–46); M. Winder (1987). The occurrence of vidruma (and its synonym pravāla) in early parts of the *Carakasaṃhitā* is important; these terms for coral are not attested in Vedic literature, in Pāṇini and Patañjali's *Mahābhāṣya*, but first appear in texts of the Christian era, as noted by S. Lévi (1936a); pravālaka is mentioned in the *Arthaśāstra* (2.11.42) (see Th.R. Trautmann, 1971: 177–178).
571 Several types of salt are mentioned: agryalavaṇa (Ci.23.96: rock salt); ānūpa (Vi.8.141); audbhida (Sū.27.303; Vi.8.141); auṣara (Vi.8.141); kālalavaṇa (Sū.27.303: Cakra regards it as identical with sauvarcala; Vi.8.141 and Śā.8.34: different from sauvarcala; Ci.13.34: the same as viḍa according to Cakra, who adds that it resembles sauvarcala according to others); kālotthalavaṇa (Ci.15.171: the same as sauvarcala according to Cakra); kūpyalavaṇa (Vi.8.141); maulaka (Vi.8.141); pākyalavaṇa (Vi.8.141; Ci.15.85 and 109); pāṃśuja (Sū.27.304; Vi.8.141); pāṭeyaka (Vi.8.141); romaka (Vi.8.141; Ci.15.85);

saindhava (mentioned very often); sāmudra(ka) (Sū.1.89; 27.304; Vi.8.141); sauvarcala (mentioned very often); vālukaila (Vi.8.141); viḍa (often mentioned). The group of two salts (Sū.2.5; Ci.5.80; 17.125; 26.101) consists of sauvarcala and saindhava, the three salts (Ci.15.177 and 183; 20.25; Si.9.18) consist of sauvarcala, saindhava and viḍa; the groups of four salts (Ci.12.43 and 15.111) and five salts (Sū.1.88cd–89ab; Ci.13.127; 15.106; Si.11.33) are formed when audbhida, respectively audbhida and sāmudra, are added to the three salts. Cf. Su.Sū.46.313–321.

See on Indian types of salt and words for salts: K.T. Achaya (1994): 114; E. Balfour (1968): III, 504–507; N.S. Mooss (1987); A.K. Nadkarni (1954): II, 90–93, 97–101, 108–114; *H. Reichelt (1924); R.N. Saletore (1975): 152–154, 250–251; P. Thieme (1961); Watt VI, part II, 393–430; WIRM IX, 184–193. See on the meaning of salt in Indian culture: H. Falk (1986): 81–84; J. Gonda (1965): 409–410; J.J. Meyer (1937): I, 220, II, 32, 119, III, 185; E. Thurston (1912). See on the history of salt in general: M.J. Schleiden (1875).

572 Gairika is also mentioned at Sū.3.5; Ci.4.73, 79, 99; 20.33; 21.82; 23.220; 25.117; 26.210, 232, 235; 30.91. A type called kāñcanagairika occurs at Ci.20.32. Lohitamṛd, found at Ci. 23.101, is identified as gairika by Cakra.

573 Añjana is also mentioned at Sū.3.5 and Ci.4.66. Pauṣpāñjana occurs at Ci.26.250, rasāñjana at Sū.5.15, and sauvīrāñjana at Sū.5.15 and Ci.26.250. Srotoja is found at Ci.26.246. Añjanadvaya consists of sauvīrāñjana and rasāñjana (see Cakra ad Ci.7.171).

574 I.e., soot. Compare gṛhadhūma and veśmadhūma.

575 The same as śilājatu.

576 Interpreted as kharparikātuttha by Cakra. Compare amṛtāsaṅga. Regarded as calamina by the Gulabkunverba team.

577 Identified as mayūratuttha (ad Ci.14.55) and karparikātuttha (ad Ci.25.117) by Cakra, as karparikātutthaka by Jejjaṭa (ad Ci.25.117). Cakra (ad Ci.7.108) distinguishes between mayūra- and kharparikātuttha. Ca.Ci.7.114 mentions both tuttha and amṛtāsaṃjña, which indicates that these substances are not the same. Amṛtāsaṅga is interpreted as blue vitriol (copper sulphate) by the Gulabkunverba team, P. Rāy and H.N. Gupta, and P.V. Sharma. MW regards it as blue vitriol too (compare PW). See on amṛtāsaṅga, karparikātuttha, mayūratuttha, etc.: *Dhanvantarinighaṇṭu* 3.145–146; *Rājanighaṇṭu* 13.205–206ab. Mayūratuttha is peacock ore, karparikatuttha calamine according to S. Ārya (1984): 20.

578 The same as śilājatu.

579 The same as agāradhūma.

580 Interpreted as sulphur in the translations.

581 Sulphur. Compare saugandhika.

582 The same as śilājatu.

583 The same as agāradhūma.

584 Glass or a glass-like substance. Interpreted as opal by P.V. Sharma.

585 Regarded as yellow ochre by the Gulabkunverba team, P. Rāy and H.N. Gupta. The same as saurāṣṭrī mṛd according to Cakra.

586 Mud.

587 Green vitriol, i.e., ferrous sulphate.

588 A kind of stone (pāṣāṇa) from the North (auttarāpathika) acording to Cakra, who quotes a Nighaṇṭu on its origin. Interpreted as sulphur by the Gulabkunverba team and P. Rāy and H.N. Gupta. A variant reads lelīhaka. P.V. Sharma prefers the variant navanītaka.

589 The same as gairika according to Cakra,



590 The same as dhātukāsīsa according to Cakra.

591 A clod of earth.

592 Pyrites. Compare suvarṇamākṣika and tāpya. Explained as dhātumākṣika by Cakra ad Ci. 21.130.

593 Clay.

594 The same as mṛd.

595 Pebbles.

596 See the discussion of this substance.

597 See the discussion of this substance.

598 The same as kāsīsa (P.V. Sharma); iron sulphide (Gulabkunverba). Compare lomaśa.

599 A fragrant grass (gandhatṛṇa) or sulphur (gandhaka) according to Cakra. Saugandhika is a gem at Ca.Ci.17.126.

600 Yellow ochre (Gulabkunverba). Alum (P. Rāy and H.N. Gupta). See on saurāṣṭrī: DGV III, 135; U.C. Dutt (1922): 97; G. Watt II, 361.

601 Tuvarī according to Cakra. Compare kāṅkṣī and saurāṣṭrī.

602 The same as śilājatu.

603 Śilājatu differs from the other substances in this list in containing organic material.

604 Compare adrijatu, aśmajatu, girija, śilāhvaya.

605 Rock crystal. See on sphaṭika: A.K. Biswas and S. Biswas (1996); 95–96; A. Master (1943–46).

606 The same as svarjikā (P.V. Sharma).

607 Copper pyrites. Compare mākṣika.

608 MW: nitrate of potash. P.V. Sharma: sodium bicarbonate. See on svarjikā: A.K. Biswas (1996): 344–346.

609 Mākṣika found near the river Tāpī (see Cakra ad Ci.26.250).

610 Copper sulphate. Two types are mentioned at Ci.7.108. Compare amṛtāsaṅga.

611 Purified sulphur according to Cakra.

612 The same as agāradhūma.

613 See on the inorganic materia medica and its uses: S. Ārya (1984): 17–21; P. Rāy and H.N. Gupta (1965): 78–85; S.K. Śarmā (1992): I, 4–5; Satyaprakāś (1960): 110–128.

614 P. Rāy (1956: 59–60) arrived at the conclusion that the chemical information in the *Carakasaṃhitā* is less advanced than in the *Kauṭilīya Arthaśāstra*. See on the chemical information in the *Arthaśāstra*: P. Rāy (1956): 49–58.

615 See table 4 in P. Rāy and H.N. Gupta (1965).

616 See, for example, the preparation of lauhādirasāyana (Ci.1$^3$.15–23), referred to as ayaskṛti at Ci.13.73. See on ayaskṛti: P. Rāy (1956): 65–66.

617 Examples are: ayaścūrṇa (Ci.7.88; 26.280 and 282); ayorajas (Ci.12.21 and 42; 15.188; 16.69, 70, 97, 98, 99, 105, 119; 17.126; 25.115; 26.254; 30.84); hemacūrṇa (Ci.1$^4$.22); kālalohacūrṇa (Ci.17.129); kālaloharajas (Sū.21.23; Ci.7.171); kālāyasacūrṇa (Ci.1$^1$.58); kanakacūrṇa (Ci.1$^1$.58); loharajas (Ci.12.39; 16.82; 18.177); rajatacūrṇa (Ci.1$^1$.58; 1$^4$.22); sīsacūrṇa (Ci.7.88); tāmracūrṇa (Ci.1$^1$.58; 1$^4$.22); tāmrarajas (Ci.17.126); trapucūrṇa (Ci.7.88). The drinking of a preparation containing gold is referred to at Ci.23.140 (a hemapa is mentioned). Ground pearls (mauktikapiṣṭi) are also prescribed (Ci.21.81).

618 Cakra is of another opinion and remarks (ad Ci.12.21) that ayorajas should be interpreted as the killed (mārita) substance.

619 P. Rāy and H.N. Gupta (1965: 116) regard upasvedana (Ci.1².14) as a special process of distillation and pātana (Ci.26.59) as distillation or precipitation. P.V. Sharma (ed. and transl. *Carakasaṃhitā*, 769) is of the opinion that a kind of pātālayantra is described at Ci.1².14.

620 The term bhasman is found at I.5.31 and 12.28; Ci.25.118.

621 This term has erroneously been translated as mercury in the *Arthaśāstra* (see R.P. Kangle, 1965: III, 71–72).

622 See the translation of P.V. Sharma. See also S.K. Śarmā (1992): I, 5. Rasa is interpreted as mercury in this passage by S. Ārya (1984: 21), Gaṇanātha Sena (1924: I, 10), Gaṅgādhara, the Gulabkunverba team, Kaviratna, R.K. Sharma and Bhagwan Dash. These authors take nigṛhīta as an alchemical technical term; S. Ārya expressed as his opinion that the preparation of kajjalī is described; Gaṇanātha Sena claimed that the verse is about the preparation of makaradhvaja; Gaṅgādhara interpreted nigṛhīta as mārita; Brahmānanda Tripāṭhī (ed. II) assumes that nigṛhītarasa is the same as pāradabhasman.

623 Interpreted as mercury by Jejjaṭa and Gaṅgādhara and in part of the translations.

624 This verse is identical with A.s.U.30.80 = A.h.U.25.61cd–62ab, *Siddhayoga* 44.55, and *Cakradatta*, vraṇaśotha 101. A variant of Ca.Ci.25.116b (hemakāntārasottamaiḥ) reads hemakālāyasottamaiḥ. P.V. Sharma adopted this variant in his edition; Kaviratna also preferred it.

# Chapter 10
# Caraka, his identity and date

1 The editio princeps dates from 1849–1855 (see: editions of the *Carakasaṃhitā*).

2 See about early publications on Indian medicine in general: A. Roşu (1989): XLVI–LI. Caraka was known to Sir William Jones as the title of a medical treatise attributed to Śiva (W. Ainslie II, 1826: X).

3 See H.H. Wilson's translation of the *Viṣṇupurāṇa* (226: the carakāḥ are mentioned as the pupils of Vaiśampāyana).

4 See J.F. Royle (1989: 63), who probably refers to H.H. Wilson's article of 1823 (reprinted in H.H. Wilson, 1984: 269–276 and 380–392; extracts from this article are to be found in J.F. Royle, 1989: 56–61). Wilson undoubtedly meant the ninth or tenth century of the Christian era, but omitted to specify this, which gave rise to confusion, for example in publications by H. Haeser (1853: I, 3) and J.A. Vullers (1846). See on this confusion: G. Flügel (1857: 326); A. Stenzler (1846). The latter (A. Stenzler, 1846: 451–453) arrived, independently, at about the same conclusion as H.H. Wilson. G. Flügel remarked that Wilson's lower limit is too late a date for Caraka.
Remarkable, in the context of these discussions of early scholars, is the absence of the mentioned dating in H.H. Wilson's 1823 article, which makes it useful to quote him: "It (i.e., the *Suśrutasaṃhitā*) is unquestionably of some antiquity, but it is not easy to form any conjecture of its real date, except that it cannot have the prodigious age, which Hindu fable assigns it – it is sufficient to know, that it is perhaps the oldest work on the subject, excepting that of Charaka, which the Hindus possess. One commentary on the text, made by Vágbhat́t́a a Cashmirian, is probably as old as the twelfth or thirteenth century, and his comment, it is believed, was preceded by others."
H.H. Wilson seems to have supposed that systematic treatises on medicine were written in India in the three centuries before the Christian era (see T.A. Wise, 1986: XVIII, who refers to a note by Wilson in J. Mill II, 232; this reference must be wrong somehow).

5 See H.H. Wilson's remarks, added to W. Cureton's article (1841) (these remarks are referred to in T.A. Wise, 1986: XVII–XVIII).

6 F.R Dietz (1833). See F.R. Royle (1989): 63–64.

7 F. Kielhorn (1883): 227.

8 See Winternitz III, 394.

9 S. Lévi (1896), (1897); translated into English by W.R. Philipps (1903; 1904). See also the remarks on S. Lévi's article of 1896 by E. Specht (1897), to whom S. Lévi replied in his additions of 1897.

10 J. Takakusu (1966): General Introduction LIX. The secondary literature usually refers to S. Lévi's article, omitting to mention Takakusu's contribution to the discussion.

11 See on this work: S. Lévi (1896): 446–447, 463–475 (French translation of some stories). Translated by E. Chavannes (1962: III, 1–145). The Chinese title is the one given by S. Lévi (1896: 446). See the references to the Chinese Buddhist canon in J. Filliozat (1975) and J. Takakusu (1966).

12 The Chinese title would correspond to Sanskrit *Saṃyuktaratnapiṭakasūtra* (J. Filliozat,

1975: 14; S. Lévi, 1896: 446). Compare J. Filliozat in L. Renou et J. Filliozat (1953: 150), where the *Sūtrālaṃkāra*, attributed to Aśvaghoṣa, is mentioned; see on the *Sūtrālaṃkāra* and its author: B. Bhattacharya (1976): 167–193; B.C. Law (1946): 6; S. Lévi (1896): 445–446, 452–463, (1908); H. Nakamura (1996): 134–135; H. Ui (1928); Winternitz II, 208–209.

13 This is a title given by S. Lévi (1896: 447), who also refers to the work as *Fou-fa-ts'ang-yin-yuen-tch'oen* (1896: 475).

14 This is the title given by S. Lévi (1928: 199) and J. Filliozat (1975: 14); J. Takakusu (1966: LIX) has *Fu-fa-tsang-yin-yuen-king*. See the references to the Chinese Buddhist canon in J. Filliozat (1975) and J. Takakusu (1966).

15 The Chinese title would correspond to Sanskrit *Śrīdharmapiṭakanidānasūtra* (S. Lévi, 1896: 447) or *Śrīdharmapiṭakasaṃpradāyanidāna* (S. Lévi, 1896: 475).

16 The work dates from A.D. 472 according to S. Lévi (1896: 447). See on the work: *H. Maspero in S. Lévi (1911a): 129–149; S. Lévi (1896): 447–448.

17 Caraka is called Tche-le, i.e., Cara, or Tche lo kia, i.e., Caraka (J. Filliozat, 1975: 13).

18 S. Lévi (1896): 480–482. See G. Liétard (1897a) on the obstetrical skills of this Caraka. J. Filliozat (1975: 14) criticized Liétard's views. See also R.F.G. Müller (1932: 803–808; 1942: 33–34), who is not convinced of the correctness of S. Lévi's interpretation of the obstetrical intervention and quotes an alternative translation by *Wedemeyer (JRAS 1932). The skills of the Caraka described in the Chinese sources resemble those of Jīvaka, whose name is often found in Buddhist literature.

19 See J. Filliozat (1975): 14; S. Lévi, 1896: 481–482.

20 See on the much disputed date of Kaniṣka: A.L. Basham (1968); Th. Damsteegt (1978): 10–11; J.F. Fleet (1913); J. Kennedy (1913); S. Lévi (1896); J.E. van Lohuizen-de Leeuw (1949): 1–65; B.N. Mukherjee (1969); H. Nakamura (1996): 141; L. Renou and J. Filliozat (1947): 234–236; D.C. Sircar (1951): 141–149, (1986c): 143–146; F.W. Thomas (1913). See also the discussion in JRAS 1913 (911–1042). Compare on the early literature: Winternitz I, 437; II, 202 and 375.

21 The assertion, not rarely found in the secondary literature (e.g., H.J.J. Winter, 1975: 149), that Caraka is generally believed to have been the court physician of Kaniṣka is not correct.

22 S. Lévi's publication led a number of scholars to accept the identity of Caraka with the court physician of Kaniṣka; see, for example, G. Liétard (1897): 2–4 and A.A. Macdonell (1971): 371.

23 See, e.g., P. Cordier (1901a): 79; A.B. Keith (1973): 507; Yādavaśarman's upodghāta (10) to ed. z of the *Carakasaṃhitā*.

24 See, for example, R.F.G. Müller (1932): 803–808.

25 References to kings and wealthy persons in general are, however, not absent from the *Carakasaṃhitā*; see, e.g., Sū.8.25; 15.18; 29.8; Ci.13.175cd–176; 23.106. Compare P.V. Sharma (1975c): 94.

26 Kaniṣka's coins, however, indicate the cosmopolitan nature of his territories and their culture, and the eclecticism of his religion (H.G. Rawlinson, 1975: 432; D.C. Sircar, 1968c: 146–147). The art of the Gandhāra school, influenced by the art of the Roman empire, was encouraged and supported by Kaniṣka (A.L. Basham, 1954: 368). The Buddhists claim him as a royal patron (A.L. Basham, 1954: 60); during Kaniṣka's reign the fourth Buddhist Council was held (see A.L. Basham, 1954: 264; L. Chimpa and A. Chattopadhyaya, 1970: 377–381; H. Kern, 1896: 121–124; L. Renou and J. Filliozat, 1953: 503; D.C. Sircar, 1968c: 147; L. de la Vallée Poussin, 1911: 184); he also had a famous caitya, i.e., a stūpa, constructed in his capital (W. Fuchs, 1938: 446; D.C. Sircar, 1968c: 147).



27 E.H. Johnston (Intr. to his edition and translation of the *Buddhacarita*, XIII–XVII) concluded that Aśvaghoṣa is probably earlier, though not much earlier, than Kaniṣka; he flourished between B.C. 50 and A.D. 100, with a preference for the first half of the first century A.D. Compare on Aśvaghoṣa and Kaniṣka: B. Bhattacharya (1976): 14–20; S. Lévi (1908) and (1928); F. Wilhelm (1968). See also on Aśvaghoṣa: M. Anesaki (1909); B. Bhattacharya (1976; reviewed by J.W. de Jong in IIJ 20, 1978, 124–127); L. Chimpa and A. Chattopadhyaya (1970): 391–393; B.C. Law (1946); S. Lévi (1929); H. Nakamura (1996): 133–135; Winternitz II, 201–211. See on Aśvaghoṣa and his connections with medicine in the Tibetan tradition: Rechung (1973): 14

28 Nāgārjuna was a paṇḍit at Kaniṣka's court according to J. Takakusu (1966: LIX). See also *Rājataraṅgiṇī* 1.173.

29 See on this work and its title: G. Tucci (1976), to whom the restoration of the title as *Upāyakauśalyahṛdaya*, proposed by Nanjiō, is unacceptable.

30 ABI 476. Hemarājaśarman's upodghāta, 49. V. Śukla (1977): I, 46. See on this erroneous interpretation: Suśruta. Atrideva (ABI 476) and V. Śukla refer to the view that there are similarities in *Carakasaṃhitā* (Vi.8) and *Upāyahṛdaya*; see also Hemarājaśarman's upodghāta, 49. See on the correspondences between the vāda section of Ca.Vi.8 and the *Upāyahṛdaya*: G. Tucci (1976) and the notes to Ca.Vi.8 (dṛṣṭānta, siddhānta).

31 *Rājataraṅgiṇī* 1.168–172. M.A. Stein (1961: I, Intr. 64; 30) identified this Turuṣka king Kaniṣka with the Kuṣāṇa ruler Kaniṣka. R. Śāstrī (1977: 521–522) claims that Caraka was not associated with the Kuṣāṇa king Kaniṣka, but with his much earlier Turuṣka namesake of the *Rājataraṅgiṇī*. See on the Turuṣka king Kaniṣka: D.R. Mankad (1951): 153–154; D.C. Sircar (1968c): 148–149.

32 See, for example: ABI 153–154; Gaṇanātha Sena (1924): I, 7; Gulabkunverba I, 89–92; Haridattaśarman's upodghāta to ed. ee of the *Carakasaṃhitā*, page ta; Hemarājaśarman's upodghāta, 49; Jyotir Mitra (1974): 65–66; G. Mukhopādhyāya (1913/14): I, 5–9; G. Mukhopadhyaya (HIM III, 610–613); the sampādakīya to ed. hh of the *Carakasaṃhitā*; P.Rāy and H.N. Gupta (1965); P.K. Sanyal (1964): 55; Tārācand Śarmā (1981/82): 89–94; R. Śāstrī (1977): 521–526; Satyaprakāś (1960): 104–106; P.V. Sharma (1970a) and (1992d); ed. kk of the *Carakasaṃhitā*, Intr. IX–X; V. Śukla (1977): I, 46; Sūramcandra (1978): 295–301; Vṛddhatrayī 15–17.
R.F.G. Müller (1932: 803–808; 1951: 21–22) rejects the identity because of his conviction that the *Carakasaṃhitā* does not show any Buddhist influence and because obstetrical surgery is not one of its subjects.

33 See Kapilabala and Dṛḍhabala.

34 Vṛddhatrayī 15–17, 32, 159.

35 P.V. Sharma (1970a): 53–61; ed. kk of the *Carakasaṃhitā*, Intr. X.

36 The term Śaka is often very loosely applied by Indian scholars. P.V. Sharma does not clearly distinguish between Kuṣāṇas, to which group Kaniṣka belonged, and Śakas (Scythians), although the terms are not synonymous (see, e.g.: A.L. Basham, 1975: 55; R. Thapar, 1975: 44 and 1977: 97–98); he regards the Kuṣāṇas as a group belonging to the Śakas. S.P. Tolstov (1968: 319–320) also describes the Kuṣāṇas as a clan of one of the Śaka tribes (see his remarks on the applications of the terms Kuṣāṇa and Śaka). The Śaka era begins in A.D.78, one of the proposed dates of Kaniṣka's accession to the throne.

37 P.V. Sharma does not accept G. Hāldar's identification of this Caraka with Kapilabala, nor the hypothesis of the incorporation by this author of Patañjali's comments on the *Carakasaṃhitā*.

38 See, e.g., Ca.Sū.5.100 (pādatra); 5.101 (chattra). The Kuṣāṇas were in the habit of wearing boots of typically Central Asian type (see A.L. Basham, 1954: 210, 368; M. Bussagli, 1968: 50–51; U.P. Thapliyal, 1979: 53–54, 63–64; A.M. Shastri, 1996: I, 142–143).

39 See Ca.Sū.5.20cd–56ab. The medicinal substances used in this connection (Sū.5.20cd–23) are mainly of northwestern origin.

40 See, e.g., Ca.Sū.6.15; 14.49 and 53. The seasonal regimen begins with the rules for the winter (hemānta). The Kuṣāṇa kings wear long quilted coats and quilted trousers on their coins (A.L. Basham, 1954: 210). See on Kuṣāṇa dress: U.P. Thapliyal (1979): 53–64.

41 See Ca.Śā.8.33.

42 Ātreya is referred to as performing this ritual (see his epithets).

43 P.V. Sharma (1970a: 59) supposes that Kāṅkāyana, the Bāhlīka physician who is mentioned in the *Carakasaṃhitā*, belonged to the same community of brāhmaṇas as Caraka (see Kāṅkāyana).

44 Ca.Vi.1.8. P.V. Sharma does not refer to Ca.Ci.30.316–319, where many peoples, the Śakas included, are mentioned, because these verses derive from Dṛḍhabala. One Indian scholar (C. Kunhan Raja, 1962: 277) supposes Caraka to be a word of Iranian origin, which also would point to his being of foreign extraction.

45 P.V. Sharma (1970a): 56.

46 See Ca.Si.12.37cd–38ab.

47 Ad Ca.Si.12.36cd–41ab.

48 P.V. Sharma (1970a): 56: names ending in -bala are common among Śakas.

49 P.V. Sharma (1970a): 53–61. P.V. Sharma assumes that Vāgbhaṭa and Bhaṭṭārahariścandra, as well as Varāhamihira, belonged to the same community of brāhmaṇas of Śaka origin as Dṛḍhabala (P.V. Sharma is a Śākadvīpīya brāhmaṇa himself; see P.V. Sharma, 1997a: 3). See on these Magabrāhmaṇas and Śākadvīpīyabrāhmaṇas: R.K. Arora (1971); D.R. Bhandarkar (1911): 17–19, (1968): 24–27; M.R. Bhat (1992): I, Intr. XII; D.K. Biswas (1949); F. Chenet (1993); A.J. Gail (1978); R.C. Hazra (1955); H. Humbach (1969); K. Karttunen (1989): 219–223; H. Kern (1865): 75; C.D. Pandey (1984); *L.P. Pandey (1972); H.H. Risley (1981): 159–160; I. Scheftelowitz (1933); A.M. Shastri (1991): 10–13, (1996): I, 13–14, 142, II: 469–476; V.C. Srivastava *(1968) and (1972): 199–202 and 241–261; H. von Stietencron (1966); U.P. Thapliyal (1979): 17–19; A. Weber (1857), (1879), (1880).

50 Jyotir Mitra (1974): 65–66; he adduces as an argument that the colophons say that the *Agniveśatantra* was pratisaṃskṛta, and not saṃskṛta, by Caraka.

51 ABI 476.

52 J. Filliozat (1975): 15.

53 D. Chattopadhyaya (1979): 320–323.

54 See, e.g., R.C. Majumdar (1971): 223. G. Mukhopadhyaya (HIM III, 611) remarks that, in later times, eminent physicians were called Caraka by way of compliment, and so Vāgbhaṭa was called the Caraka of Sindh or Sindhucara. Atrideva (ABI 473) also says that Vāgbhaṭa was called Carakācārya.

55 A.L. Basham (1951): 165 (reference to *Lalitavistara*, *ed. S. Lefmann, 1902: I, 380: 1:12; compare ed. P.L. Vaidya, 1958: 276). F. Edgerton (1977; references to *Lalitavistara* *2.21 and *380.12; compare ed. P.L Vaidya, 2 and 276). Gulabkunverba I, 85. Hemarājaśarman, upodghāta 42. MW (reference to *Lalitavistara* *1.28; compare ed. P.L Vaidya, 2). P.V. Sharma (1970a): 60; (1989a): 10. Vṛddhatrayī 16.



56 See H. Kern (1968): 263 (chapter XIII). Compare D. Chattopadhyaya (1979): 260; P.V. Sharma (1989a): 10; F. Edgerton (1977) (reference to *Saddharmapuṇḍarīka* *276.2).

57 F. Edgerton (1977) refers to *Mahāvastu* (*III.412.7; see J.J. Jones, 1956: III, 412–413) (see on this treatise: Winternitz II, 187–193) and *Śikṣāsamuccaya* (*331.11; compare C. Bendall and W.H.D. Rouse, 1971: 48, where the *Saddharmapuṇḍarīka* is quoted) (see on the *Śikṣāsamuccaya*: Winternitz II, 260–263). D. Chattopadhyaya (1979: 260–261) refers to T.W. Rhys Davids (1898) and to C. Bendall (1901).

58 D. Chattopadhyaya (1979): 260 (referring to *Jacobi's translation, Sacred Books of the East XLV, Oxford 1895, repr. Delhi 1964: 237). Carakas are mentioned in Jinadāsa's cuṇṇi (cūrṇī) ad *Sūyagaḍa* 2.1.19 (see W.B. Bollée, 1977: 150–151).

59 See *Bṛhajjātaka* 15.1. A.L. Basham (1951): 39 and 169. Gulabkunverba I, 85. Hemarājaśarman's upodghāta, 43. P.V. Sharma (1970a): 60; (1989a): 10. V. Śukla (1977): I, 45. Yādavaśarman's upodghāta (7) to ed. z of the *Carakasaṃhitā*. An identical statement is, according to A.M. Shastri (1991: 139), found in Varāhamihira's *Laghujātaka* (*9.12).
P.V. Sharma and A.M. Shastri (1991: 135–136) both refer to *Bṛhajjātaka* 15.1 (quoted by A.M. Shastri, 1991: 139; A.M. Shastri refers to several authors who discussed this verse). The commentator Bhaṭṭotpala (quoted by A.M. Shastri, 1991: 139 and 141) interprets the term caraka as cakradhara (carrying a disk); the commentator Rudra describes the carakas as a group of heretics (pākhaṇḍabheda) who wear a ring (mudrādhārin) and are known as experts in yogic exercises (yogābhyāsakuśala) and medicine (cikitsānipuṇa).
Cakradharas are described in the *Buddhacarita* (7.3) and regarded by E.H. Johnston (1978) as ascetics branded with the discus of Viṣṇu. The term is also employed for a kind of ascetic in the *Mahābhārata* and may have the same meaning as cakracara, mentioned in the *Mahābhārata* and *Arthaśāstra* (see E.H. Johnston's notes on *Buddhacarita* 7.3). Cakracara is also a term found in Varāhamihira's *Bṛhatsaṃhitā* (10.12), where it is interpreted as a potter by Bhaṭṭotpala.

60 A.L. Basham (1951): 184. P.V. Sharma (1970a): 60; (1989a): 10 (referring to *Jātakapārijāta* *15.16). The *Jātakapārijāta* was probably composed about A.D. 1425–1450 (A.L. Basham, 1951: 184).

61 P.V. Sharma (1970a): 60; (1989a): 11. Compare S. Chattopadhyaya (1955: 40 and 93), who refers to Nāsik inscription No. 10 (see *Epigraphia Indica VIII, 78ff.). Nahapāna was a satrap (kṣatrapa) and belonged to the Kṣaharātas, probably a branch of the Śakas, who carved out a principality on the ruins of the early Sātavāhana empire and attained great power (S. Chattopadhyaya, 1955; R.C. Majumdar et al., 1948: 119). See on Nahapāna, Ṛṣabhadatta and the Nāsik cave inscriptions: D.R. Bhandarkar (1911): 14; S. Chattopadhyaya (1955): 34–48; G.V. Rao (1982); D.V.S. Reddy (1972b): 190–194; D.C. Sircar (1968a): 180–182, (1968b): 201. See on the relevant inscription: D.C. Sircar (1986): I, 167–170 (No. 59). See on Nahapāna's date (about A.D. 119–124 or 125): A.-M. Boyer (1897); S. Chattopadhyaya (1955): 41–48; Th. Damsteegt (1978): 276; A.H. Dani (1968); P.H.L. Eggermont (1968); J.P. Jain (1964): 90–92; J.E. van Lohuizen-de Leeuw (1949): 332; D.R. Mankad (1951): 181–182; A. Maricq (1968); V.V. Mirashi (1965); G.V. Rao (1982): 93, 100–103; D.C. Sircar (1968a): 180–182, (1986): I, 164.

62 The *Harṣacarita* mentions a young physician who is a Paunarvasava (see the translation of E.B. Cowell and F.W. Thomas, II, 143–144).

63 P.V. Sharma (1989a: 15) refers to Ca.Ci.$1^4$.3–4, where the life in villages (grāmyavāsa) is denounced as the source of health problems. Two kinds of sages (ṛṣi) are mentioned there: śālīnas (residing in hermitages) and yāyāvaras.

64 Gulabkunverba I, 79.

65 See on the interpretation of the name Caraka-: S. Einoo (1982–83).

66 *Bṛhadāraṇyakopaniṣad* 3.3.1.

67 Sāyaṇa's commentary ad *Taittirīyabrāhmaṇa* 3.4.1.16 (see Gulabkunverba I, 87; Hemarājaśarman's upodghāta, 43–44). The interpretation of the passage is disputed.

68 See P.V. Sharma (ed. kk of the *Carakasaṃhitā*, Intr. X), who refers to *Arthaśāstra* 2.13. 33 and 4.1.49 (see the notes in the translations of Kangle and J.J. Meyer), *Jātakamālā* (see Viśvantarajātaka, prose between verses 51 and 52: vanacarakādeśitamārga), *Kāśikāvṛtti* 6.3.19, and *Naiṣadhīyacarita* 4.116 (compare Mallinātha's comments). Compare P.V. Sharma (1970a); 53–54.

69 *Dayānandasvāmin's commentary on the *Yajurveda* (see Gulabkunverba I, 87).

70 Śrīharṣa's *Naiṣadhīyacarita* 4.116 (compare Gulabkunverba I, 87; Hemarājaśarman's upodghāta, 43). R. Śāstrī (1977: 511) interprets this caraka as a messenger (dūta). See also MW and PW. The *Bhāvaprakāśa* (I.1.57–65) uses this meaning of cara in its story about the incarnation of Śeṣa as Caraka.

71 The authors of the sampādakīya (12) of ed. hh of the *Carakasaṃhitā* object against this interpretation and claim that Pāṇini's sūtra can only refer to an individual called Caraka; they refer to the **Harināmāmṛtavaiṣṇavavyākaraṇa* (see on this work: CC I, 758).

72 Gulabkunverba I, 86. Hemarājaśarman's upodghāta, 43. Yādavaśarman's upodghāta to ed. z of the *Carakasaṃhitā*, 8.

73 V. Agravāl (1955/56): 96 and 276; compare V.S. Agrawala (1913). *A. Parpola (1977). L. Renou (1966). R. Śāstrī (1977): 512.

74 P.V. Sharma (1989a): 10.

75 One of the meanings of māṇavaka is kupuruṣa in the *Medinīkośa* (1.209).

76 *Arthaśāstra* 4.5 and 5.3.17. Compare R.P. Kangle (1972): II, 267 and 303; J.J. Meyer (1977): 333–335 and 383. The term svapnamāṇava occurs in the *Kathāsaritsāgara* (1.6.137; 12.5.103, 107, 112); its meaning is: a charm to produce a dream (see C.H. Tawney's translation and the Sanskrit dictionaries).

77 *Kāśikāvṛtti* 4.3.107 ad Pāṇini 4.3.104 (quoted: Gulabkunverba I, 86; Hemarājaśarman's upodghāta, 43; R. Śarmā, 1959: 63; R. Śāstrī, 1977: 512; P.V. Sharma, 1989a: 30; R. Simon, 1889: 15; Sūramcandra, 1978: I, 294; Yādavaśarman's upodghāta, 8, to ed. z of the *Carakasaṃhitā*). See on this passage: L. Renou (1947): 133–134; R. Simon (1889): 16. Vaiśampāyana is known as the initial promulgator of the Black Yajurveda (L. Renou, 1947: 133; A. Weber, 1873: 438). The *Bhāgavatapurāṇa* (1.4; J.M. Sanyal's translation I, 14) tells that Vaiśampāyana obtained mastery over the *Yajurveda*; another passage (12.6; J.M. Sanyal's translation II, 512) tells that he obtained from Vyāsa the second part of the Yajus, also called Nigama. Vaiśampāyana is in the earlier Vedic literature known only to the *Taittirīyāraṇyaka* and the Gṛhyasūtras (A.A. Macdonell and A.B. Keith, 1967). Compare on Vaiśampāyana: Dowson; Vettam Mani. Vaiśampāyana narrated the *Mahābhārata* to Janamejaya.

78 *Bhāgavatapurāṇa* 12.6 (J.M. Sanyal's translation II, 513).

79 *Viṣṇupurāṇa* 3.5.13 (H.H. Wilson's translation 226): these disciples are called carakādhvaryu.



80 *Brahmāṇḍapurāṇa* *2.5.26 (according to R. Śarmā, 1959: 63); Anuṣaṅgapāda (section two) 35.8–27 (they are called caraka and carakādhvaryu) in G.V. Tagare's translation (1983: 339–341).

81 Sūramcandra (1978): I, 294–295; the medical doctrines of *Mahābhārata*, Śāntiparvan 16 (ed. Poona) are adduced to prove this point.

82 R. Śarmā (1959): 63–64.

83 R. Śāstrī (1977): 512–514; this author suggests that the *Carakasaṃhitā* may be a collective work, because the first member of the compound caraka-pratisaṃskṛta may be interpreted as a singular or plural. Jyotir Mitra (1974: 65–66) claims that the *Agniveśasaṃhitā* was redacted or revised by the school of Caraka, one of the branches of the *Yajurveda*, long before Patañjali and the Caraka of Kaniṣka. See on the northern pupils of Vaiśampāyana: *Brahmāṇḍapurāṇa*, Anuṣaṅgapāda 35.10–13 (V.S. Tagare, 1983: 340).

84 Hemarājaśarman's upodghāta, 43. V. Śukla (1977): I, 46.

85 See the quotation: Gulabkunverba I, 86; Hemarājaśarman's upodghāta, 43; Yādavaśarman's upodghāta to ed. z of the Carakasaṃhitā, 8.

86 See the quotation: Gulabkunverba I, 78.

87 Compare Gulabkunverba I, 85.

88 See the discussion of the term yukti.

88a The edition has vaṃśāgravartana.

89 See Gulabkunverba I, 87; Hemarājaśarman's upodghāta, 43–44.

90 See A.A. Macdonell and A.B. Keith (1967): I, 256 (with references).

91 *Vājasaneyisaṃhitā* 30.18. See A.A. Macdonell and A.B. Keith (1967): I, 256; M. Müller (1859): 350; Mahīdhara's *Vedadīpa* ad *Vājasaneyisaṃhitā* 30.18 (compare Gulabkunverba I, 86–87).

92 Gulabkunverba I, 87.

93 R. Śāstrī (1977): 511.

94 See Gulabkunverba I, 86. Sāyaṇa gives the same explanation as in his commentary on the *Taittirīyabrāhmaṇa* (see A. Weber, 1983a: 83).

95 A. Hillebrandt (1897): 159. See A.B. Keith (1976): II, 352–353. A.B. Keith rejects Hillebrandt's view, as does J. Filliozat (1975: 17).

96 See on the Vedic schools: L. Renou (1947); W. Siegling (1906); R. Simon (1889); M. Witzel (1981), (1982/83), (1984), (1989). See on the meaning of śākhā: M. Müller (1859): 119–127.

97 See the Yajurvedakhaṇḍa of the *Caraṇavyūha* with *Mahidāsa's commentary. See on the *Caraṇavyūha*: B.R. Modak (1993): 391–399; M. Müller (1859): 369–375; L. Renou (1947); W. Siegling (1906); A. Weber (1850a): 68–69, 80–82, (1855). See on the difference between śākhā and caraṇa, on the meaning of caraṇa and on the caraṇas: M. Müller (1859): 125–127, 367–378.

98 The colophons of the *Kāṭhakasaṃhitā* mention the Carakaśākhā (L. Renou, 1947: 151; compare A. Weber, 1850a: 69). See L. von Schroeder's edition.

99 R. Śāstrī (1977: 510) asserts that the saṃhitā of the Carakaśākhā has been preserved, but states on another occasion (516) that it is lost.

100 Compare Pāṇini 4.3.107.

101 See L. Renou (1947): 150–151. J. Filliozat (1975: 15) says that the Carakaśākhā comprised the recensions of the Black Yajurveda called *Kāṭhaka-*, *Kapiṣṭhalakaṭha-* and *Maitrāyaṇīsaṃhitā*. M. Müller (1859: 350) said: "The general name of of the ancient

śākhās of the *Yajurveda* is Caraka, and the Taittirīyas, therefore, together with the Kaṭhas and others, are called by a general name, Carakaśākhās." L. von Schroeder (1887: 188) held, in the same way as J. Filliozat, that the Carakas comprised the Kaṭhas, Kapiṣṭhalas and the Maitrāyaṇīyas, but this view was rejected by A.A. Macdonell and A.B. Keith (1967: I, 256). Compare J. Eggeling (1978): I, Intr. XXVI. See on the Carakas and the Carakaśākhā also: A. Weber (1850a): 68, 69, 70, 83, (1855b): 454, (1914): 87. The Carakāḥ and Cārayaṇīyāḥ are two schools of the Carakaśākhā according to the Yajurvedakhaṇḍa of the *Caraṇavyūha*. A *Carakabrāhmaṇa* is only known from a quotation in Sāyaṇa's commentary on the *Ṛgveda* (A.A. Macdonell and A.B. Keith, 1967: I, 256).

102 J. Filliozat (1975): 15. This assumption is challenged by D. Chattopadhyaya (1979: 257–260).

103 J. Filliozat (1975): 15. The Gulabkunverba team (I, 79) explains the enmity between the Carakaśākhā and those adhering to the *Vājasaneyisaṃhitā* as based on the efforts of the Black Yajurvedins to defend themselves against the inroads of a new school (compare A. Weber, 1914: 87). See on the differences between the Carakaśākhā and the Vājasaneyins: D. Chattopadhyaya (1979): 258. The *Śatapathabrāhmaṇa*, which belongs to the White Yajurveda, denounces the Carakas several times; see the references in A.A. Macdonell and A.B. Keith (1967): I, 256.

104 *Taittirīyasaṃhitā* 6.4.9 (quoted by J. Filliozat, 1975: 15; compare A.B. Keith, 1914: II, 535).

105 J. Filliozat (1975): 16–17. Compare *Śatapathabrāhmaṇa* 4.1.5.15.

106 See the references and quotations in J. Filliozat (1975): 15–16.

107 D. Chattopadhyaya (1979): 258–259.

108 J. Filliozat (1975): 16–17. E. Windisch (1908) was of the opinion that the medical school of Caraka got its name from the Vedic śākhā (see A.B. Keith, 1976: II, 353).

109 D. Chattopadhyaya (1979: 259) says that the *Śatapathabrāhmaṇa*, the best source of information on the Carakas, nowhere suggest any interest taken in medicine (see the references).

110 D. Chattopadhyaya (1979): 250–261.

111 A lost recension of the *Atharvaveda*, called *Cāraṇavaidya* (after a group of roving physicians), cannot be adduced in support of the contrary thesis, as P.V. Sharma is inclined to do, who (1989a: 11) advanced that it is more logical to presume that the later Carakas were affiliated to the Cāraṇavaidya branch of the *Atharvaveda* than to a Yajurvedic school concerned with sacrificial lore. See on the *Cāraṇavaidya*: S. Dasgupta (1975): II, 284; B.R. Modak (1993): 393–395; P.V. Sharma's Intr. (IX) to his ed. and transl. of the *Carakasaṃhitā*; P.V. Sharma (1989a): 11. The Cāraṇavidyās are mentioned in the *Brahmāṇḍapurāṇa* (Anuṣaṅgapāda 35.28; see G.V. Tagare's translation: 1983: 348; Tagare assumes that the nine schools of the *Atharvaveda* are meant).

112 Examples are the *Bhelasaṃhitā*, *Hārītasaṃhitā* and *Suśrutasaṃhitā*. The revised and completed *Carakasaṃhitā* never became known as *Dṛḍhabalasaṃhitā*.

113 P.V. Sharma (1989a): 4–5 and 16–17.

114 Compare D. Chattopadhyaya (1979): 29–30.

115 J. Filliozat (1975): 17.

116 See on this school: H.Th. Colebrooke (1873): I, 16 and 74; L. Renou (1947): 134; A. Weber (1850a): 71, 73, 75, *(1852): 86–89, (1855a).



117 See: Patañjali.

118 The original treatise of Agniveśa is called a tantra, Caraka's revision of it a saṃhitā. R.F.G. Hoernle (1908: 998) supposed that Caraka combined the substance of several treatises (tantra) on the various branches of medicine into a single saṃhitā.

119 Some are convinced that the *Carakasaṃhitā* is quoted in the *Nāvanītaka*. See: Bower MS.

120 See, for example: O.P. Jaggi IV, 13.

121 P.V. Sharma (1970a): 17; (1975c): 105; (1992d): 182–184.

122 The *Carakasaṃhitā* describes this doctrine as adhered to by some authorities (Śā.1.46–48). Cakra remarks in his comments on these verses that the nirātmavādimata (the doctrine denying the existence of the ātman) of the Buddhists (bauddhāḥ) is referred to; the samudaya of the bhāvas (aggregates of the entities) of the text is explained as the kṣaṇabhaṅginām melakaḥ of the Buddhists; such an aggregate, called sattva, is nirīśa, i.e., devoid of a permanent ātman (sthāyyātmarahita) in Buddhist doctrine according to Cakra. The *Carakasaṃhitā* disagrees with the doctrine described and defends the existence of the ātman (ātmasadbhāva; see Ca.Śā.1.49–51 and Cakra's comments). The verses of Ca.Śā.1.46–48 have been discussed by J.A.B. van Buitenen (1957b: 96), E.H. Johnston (1974: 51), and A. Roşu (1978: 190–191); van Buitenen and Johnston regarded them as close to *Buddhacarita* 12.17, a view criticized by Roşu. Compare Johnston's comments ad *Buddhacarita* 12.17.
Cakra refers to the kṣaṇabhaṅgivāda ad Ca.Sū.16.27, to kṣaṇabhaṅgitvasvabhāva ad Ca. Śā.1.93.
See on the kṣanikavāda, for example: A. von Rospatt (1995); L. Silburn (1955); Th. Stcherbatsky (1961): 31–40, (1962): I, 79–114.

123 See Ca.Sū.16.27 and 29. Ātreya accepts this concept, which is of Buddhist origin according to Bhaṭṭāraharicandra's commentary. Cakra explains the term, in agreement with Ca.Sū.16.32, as a cessation that is independent of an annihilating cause (vināśakāraṇanirapekṣa); he does not refer to Buddhist doctrines. See also P.V. Sharma's notes (1985e) on Ca.Sū.16. Compare ABI 475 and the Preface to ed. jj (XXXII) of the *Carakasaṃhitā*, where the view is accepted that Ca.Sū.16.17 shows Buddhist influence.

124 See Ca.Sū.8.12. Cakra says that they disappear within a very short time (āśutaravināśin), without having the momentary character (ekakṣaṇāvasthāyin) attributed to them in Buddhist doctrine (bauddhasiddhānta). Compare A. Roşu (1978): 199.

125 P.V. Sharma refers to Ca.Śā.1.58. See on the pratītyasamutpāda, for example: S. Dasgupta (1975): I, 84–93; Th. Stcherbatsky (1962): I, 119–141; E.J. Thomas (1971): 58–68.

126 P.V. Sharma refers to Ca.Śā.1.152–153. The thesis that the Four Noble Truths were borrowed from the art of healing, enunciated for the first time by H. Kern (1882: I, 207 and 367; 1896: 46–47) and repeated by others (E. Frauwallner, 1953: I, 184; A. Bareau, 1964: 33; D. Chattopadhyaya, 1979: 341–342; P.V. Sharma, 1989a: 28; see for more references: A. Wezler, 1984), was critically examined and rejected by A. Wezler (1984). See also J. Filliozat (1934b) and W. Halbfass (1991: 243–263).

127 P.V. Sharma refers to Ca.Vi.4.5 and Dharmakīrti's *Pramāṇavārttika* (see pariccheda 2 on pratyakṣa). The *Carakasaṃhitā* adds āptopadeśa and yukti as pramāṇas. See on pratyakṣa and anumāna in Buddhist logic: Th. Stcherbatsky (1962): I, 146–175 and 231–268.

128 See Ca.Ni.1.3. Compare S. Dasgupta (1975): II, 395–396: pratyaya and āyatana are presumably Buddhistic; the word pratyaya, in the sense of cause, is hardly found in Indian philosophy, except in Buddhism. Compare Th. Stcherbatsky (1962): II, 126 (pratyaya = kāraṇa in Dharmottara's *Nyāyabinduṭīkā*). Compare on āyatana and nidāna: J. Gonda (1969).

129 See Ca.Śā.1.95–97. The term upādāna is employed at Śā.1.134–135 and Śā.4.8; the verb upa-ā-dā- is used to explain upadhā (Śā.1.96); upa-ā-dā- also occurs at Śā.1.134–135. The highest form of treatment (naiṣṭhikī cikitsā) is that which is free from upadhā (Śā.1.94cd). S. Dasgupta (1975: II, 415–416) was also of the opinion that upadhā is equivalent to upādāna as used by the Buddhists. See on upādāna: S. Dasgupta (1975): I (see index); Th. Stcherbatsky (1962): II, 270, 319–320.

130 See, e.g., Ca.Śā.1.133–137. Mokṣa is a state in which all vedanās have ceased to exist (Śā.1.137). See on vedanā in the *Carakasaṃhitā*: P.V. Sharma (1984d), in Buddhist thought: S. Dasgupta (1975): I (see index).

131 See Ca.Sū.11.23 and 32; Vi.8.49; Śā.1.16 and 4.6. The same six dhātus are acknowledged in Buddhist thought, where Caraka's cetanā is replaced by vijñāna. P.V. Sharma refers to Candrakīrti's commentary on Nāgārjuna's *Mādhyamikaśāstra* (see prakaraṇa 5: dhātuparīkṣā). The sixth element is vijñāna instead of cetanā in a quotation from the *Garbhāvakrāntisūtra* in Vasubandhu's *Abhidharmakośa* (L. de la Vallée Poussin, 1971: I, 66; see A. Roşu, 1978: 160; Th. Stcherbatsky, 1961: 31, n.100). See on the term ṣaḍdhātuka, also known from early Sāṃkhya: Jyotir Mitra (1982); A. Roşu (1978): 147–148 and 160–161. See also another publication of P.V. Sharma (1989a: 18), where he points to glimpses of the ṣaḍdhātukapuruṣa in the *Aitareyāraṇyaka* (2.3.1); this text, however, mentions a fivefold division.

132 See Ca.Sū.8.3–12.

133 See on manas and citta: A. Roşu (1978): 57–70.

134 P.V. Sharma points to the position of prajñāparādha as the chief cause of illness in the *Carakasaṃhitā*.

135 The six promoters of prāṇa, etc., are ahiṃsā, vīrya, vidyā, indriyajaya, tattvāvabodha, and brahmacarya (Ca.Sū.30.15). The six pāramitās are dāna, śīla, kṣānti, vīrya, dhyāna, and prajñā (see S. Dasgupta, 1975: I, 127).

136 P.V. Sharma mentions the words khuḍḍāka (Ca.Sū.9.1), khuḍḍikā (Ca.Śā.3.1), and jentāka (Ca.Sū.14.39 and 46). The word khuḍḍikā also occurs in the *Bhelasaṃhitā* (Śā.6). Jentāka is found in Buddhist hybrid Sanskrit texts (see F. Edgerton's Buddhist hybrid Sanskrit dictionary, s.v. jantāka and jenta; compare M. Mayrhofer, 1976: Nachträge) and may be related to Pali jantāghara, which has the same meaning (a room for a steam bath; see the Pali Text Society's Pali-English Dictionary and its references).
Compare the views of Jyotir Mitra (1974: 64–65; 1985: 119).

137 See ABI 166 and 475; Atrideva points to the words khuḍḍāka and khuḍḍaka (a variant of khuḍḍikā); he regards the caturvidhavaidyavṛtti (Ca.Sū.9.26), consisting of maitrī, kāruṇya, prīti and upekṣaṇa, as a parallel of the four brahmavihāras of the Buddhists, which consist of maitrī, karuṇā, muditā and upekṣā (see S. Dasgupta, 1975: I, 103 and 144; the brahmavihāras are mentioned, for example, in Nāgārjuna's *Suhṛllekha*). The verses mentioning maitrī, etc. (Ca.Sū.8.29 and 9.26), show the influence of Yoga (cf. *Yogasūtra* 1.33) according to Jyotir Mitra (1982: 355).

138 See the notes to P.V. Sharma's views on the subject.

139 Gulabkunverba I, 95; the references to stūpas and caityas are mentioned in support of acquaintance with Buddhism.

140 See their Preface (XXXII) to ed. jj of the *Carakasaṃhitā* (the svabhāvoparamavāda is mentioned).

141 Jyotir Mitra (1974): 64–65: khuḍḍāka, khuḍḍikā and jentāka are not Pali terms (compare M. Mayrhofer); the employment of the terms avakrānti, āyatana, jāti, pratyaya, skandha and vedanā may be related to their Buddhist usage. Compare Jyotir Mitra (1985): 119 (on jentāka). P.V. Sharma (1975c: 90) also mentions garbhāvakrānti and jāti.



142 E. Windisch (1908): 52–56. See A. Roşu (1978): 179–180.

143 P.V. Sharma (1970a): 14–15.

144 P.V. Sharma (1970a): 50–53; (1992): 180 and 185. The Gulabkunverba team came to the same conclusion (I, 82 and 95).

145 P.V. Sharma (1970a); (1975c); (1992d).

146 P.V. Sharma (1970a): 53 and 64; (1992d): 185–186. Two arguments are adduced: (a) the Śakas, known to Patañjali, are not mentioned in Caraka's text (although referred to by Dṛḍhabala in Ca.Ci.30.316); (b) the factors obstructing perception (*Mahābhāṣya* *4.1.3; quoted by S. Dasgupta, 1975: I, 219, and P.V. Sharma, 1970a: 38) derive from Caraka (Sū. 11.8). S. Dasgupta was not aware of this relationship; a closely related verse is found in the *Sāṃkhyakārikā* (see S. Dasgupta, 1975: I, 218–219). Compare P.V. Sharma's comparative study of *Mahābhāṣya* and *Carakasaṃhitā* (1970a: 25–41). See also ABI 474–475.

147 P.V. Sharma places it in the second century B.C., but the work is usually assigned to the beginning of the Christian era (see Winternitz II, 140–141).

148 P.V. Sharma (1970a: 51–52; 1992d: 184) points to the following similarities: the vedanās are described in detail (*2.2.13; see I.B. Horner, 1963: I, 61–63; compare Ca.Śā.1.86–91); the characterization of the vaidya (*3.4.3; *3.6.20; see I.B. Horner, 1963: I, 102) tallies with that of the *Carakasaṃhitā* (Sū.15.5); the perception of the six tastes in relation with the tongue as the gustatory sense organ is mentioned (*2.3.23; see I.B. Horner, 1963: I, 77); the views of the six heretical teachers mentioned in the *Milindapañha* (see I.B. Horner, 1963: I, 6–8) are criticized in the *Carakasaṃhitā* (see, e.g., Sū.25). Compare on the medical theories of the *Milindapañha*: D. Chattopadhyaya (1979): 342–353. See on the six heretical teachers: C. Vogel (1970).

149 P.V. Sharma assigns Aśvaghoṣa to the period of Kaniṣka.

150 P.V. Sharma (1970a: 43–46) refers to: *Buddhacarita* 1.43; 9.55 and 56–66; 12.17–70; *Saundarananda* 1.5; 2.53; 7.41; 8.3–5; 9.13; 10.43 and 55; 11.50 and 53; 16.17, 35, 41, 94. Verses stylistically resembling passages found in the *Carakasaṃhitā* are in his view: *Buddhacarita* 11.42 (cf. Ca.Sū.6.16) and 13.61 (cf. Ca.Sū.1.6–7); *Saundarananda* 1.5 (cf. Ca. Sū.1.7); 2.54 (cf. Ca.Sū.1.38); 7.23 (cf. Ca.Ci.2³.29); 11.59 (cf. Ca.Sū.19.5); 13.27 (cf. Ca.Sū.26.34); 14.15 (cf. Ca.Sū.11.35); 15.66 (cf. Ca.Ci.1⁴.59); 16.12 (cf. Ca.Sū.30.25); 16.15 (cf. Ca.Sū.11.22); 16.37; 18.52 (cf. Ca.Sū.11.18).

151 P.V. Sharma regards the *Nāvanītaka* as belonging to the second century A.D.

152 P.V. Sharma (1970a: 50–51) supposes that Caraka's name is not mentioned in the *Nāvanītaka* because he was slightly earlier and not yet generally known. Compare on these supposed quotations: Bower MS.

153 P.V. Sharma places the *Yājñavalkyasmṛti* in the third century A.D., but P.V. Kane (I.1, 443) regards it as dating from the period between the first century B.C. and the third century A.D. Compare Winternitz III, 497–498.

154 Passages showing similarities are, according to P.V. Sharma (1970a: 47–49): ācārādhyāya 349–50; prāyaścittādhyāya 70–83 (bhūtānupraveśa; ṣaḍdhātukātmakapuruṣa; the monthly development of the foetus), 84–107 (the six layers of the skin; the six aṅgas of the body; the 360 bones; the prāṇāyatanas; the quantities in añjalis of the bodily constituents, etc.), 125 (cf. Ca.Śā.1.53), 129–30 (cf. Ca.Śā.1.6cd–8ab), 146–148 (compare 148 and Ca.Śā.1. 43–45ab), 174–176 (cf. Ca.Śā.1.70–72), 177–180 (cf. Ca.Śā.1.63–67), 202–203 (cf. Ca. Śā.1.140).

The *Yājñavalkyasmṛti* is quoted in Ca.Sū.1 according to A. Comba (1991: 22–23, 45, 71, 214).

Atrideva (ABI 466–467) is convinced that Caraka follows the *Yājñavalkyasmṛti* in his osteology. Similarities are also pointed out in the sampādakīya (12) of ed. hh of the *Carakasaṃhitā*. See on the osteology of the *Yājñavalkyasmṛti*: A.F.R. Hoernle (1978).

155 P.V. Sharma places the *Manusmṛti* in the second century B.C. Compare on its date: G. Bühler's Intr. to his translation of the Laws of Manu; J.D.M. Derrett, HIL 5/I (1973): 31–32; Kane I.1, 327–349; A.B. Keith (1973): 441–442; Winternitz III, 486–490. P.V. Sharma (1970a: 20–21 and 50) points to resemblances concerning the stages of life (āśrama), the four ages (yuga) of the world, and the fourfold dharma, subjects dealt with in numerous texts on dharmaśāstra.

156 The description of sadvṛtta is based on the dharmasūtras (P.V. Sharma, 1970a: 21; 1992d: 185).

157 The saṃskāras are described in agreement with the Gṛhyasūtras (P.V. Sharma, 1970a: 21; 1992d: 185).

158 The cult of Dhanvantari, who is mentioned in the *Carakasaṃhitā* (Vi.8.11; Śā.6.21), came into vogue in the period of the Purāṇas; many stories on the origin of diseases are common to the Purāṇas and the *Carakasaṃhitā* (P.V. Sharma, 1992d: 180 and 185). Compare on the *Carakasaṃhitā* and the Purāṇas, in particular the *Viṣṇudharmottarapurāṇa*: P.V. Sharma (1970a): 14–15, 20 and 73–80. See also ABI 171. G. Mukhopadhyaya (HIM III, 612), U. Ch. Dutt (1922: Preface IX) and the Gulabkunverba team (I, 92) deny any influence from the side of the Purāṇas on the original *Carakasaṃhitā*. The term Purāṇa occurs at Ca.Ci. 19.4.

159 See Ca.Sū.15.

160 P.V. Sharma (1970a): 21–22; (1992d): 185.

161 The philosophically inspired parts of the *Carakasaṃhitā* are usually thought to belong to the layer deriving from Caraka. See for a large number of references to the literature on the connections between the *Carakasaṃhitā* and the philosophical systems: A. Comba (1987): 43–46 and (1990): 8.

162 Some are of the opinion that the term sāṃkhya in Ca.Vi.8.34 refers to the Sāṃkhya system (see the translations). J. Jolly (1901: 45; C.G. Kashikar 56) claimed that the Sāṃkhyāḥ of Ca.Sū.13.3 are followers of the Sāṃkhya system; he was of the opinion (ibid.) that the philosophy of the medical authors is essentially that of the Sāṃkhya. Sāṃkhyāḥ are also mentioned at Ca.Sū.25.15.

163 The *Sāṃkhyakārikā* is the earliest, completely preserved, work on the Sāṃkhya system.

164 The five cognitive senses or senses of perception (buddhīndriya) and the five conative senses (karmendriya).

165 Ca.Śā.1.17. Compare Ca.Śā.1.35 and 63–64. See on prakṛti: Jyotir Mitra (1982): 320–326.

166 The puruṣa is the twenty-fifth tattva in the *Sāṃkhyakārikā*. Cakra says (ad Ca.Śā.1.17) that it is included in the (mūla)prakṛti.

167 Ca.Śā.1.5, 8, 9.

168 E.H. Johnston (1974: 11) remarks that the account of Sāṃkhya in the *Maṇimēkalai* is also ignorant of the tanmātras. A. Comba (1991: 71) suggests that the tanmātras may be left unmentioned in order to show a preference for the atomism of the Vaiśeṣika school.

169 Ca.Sū.8.14; Śā.1.24. This feature is closer to Nyāya than to Sāṃkhya thought (A. Roşu, 1978: 136; P.V. Sharma, 1992e: 165).



170 The above summary derives from S. Dasgupta (1975): I, 216. Compare ABI 169.

171 S. Dasgupta (1975): I, 216–219.

172 Śāntiparvan 219 (ed. Poona). S. Dasgupta (1975: I, 217) adds that another chapter of the Śāntiparvan (318.69–82; ed. Poona) mentions three schools of Sāṃkhya, admitting twenty-four, twenty-five and twenty-six tattvas respectively. Compare Śāntiparvan 308 (ed. Poona). See also *Bhāgavatapurāṇa* 11.22 (J.M. Sanyal's translation II, 444). Chinese sources tell that there were eighteen schools of Sāṃkhya (E.H. Johnston, 1974: 2).

173 V.M. Bedekar (1957a). This author stressed the following points: Pañcaśikha mentions neither avyakta nor puruṣa; Caraka mentions ahaṃkāra, which is absent from Pañcaśikha's scheme; the svabhāva of Pañcaśikha is absent from Caraka's scheme; the descriptions of the state of final emancipation differ; S. Dasgupta's interpretation of puruṣāvastham avyaktam (puruṣa in the state of avyakta) is wrong and not supported by any of the commentators; the obscure expression does not mean that Pañcaśikha identified puruṣa and avyakta (V.M. Bedekar prefers to connect puruṣāvastham with kapilam: Kapila imparted in a human form the knowledge of the highest truth to Pañcaśikha). See on the interpretation of Caraka's avyakta also: K.B. Ramakrishna Rao (1962): 193–194.

174 I.e., the second part of the Śāntiparvan. The relevant chapters of the Mokṣadharma were studied by E. Frauwallner (1925; 1926; 1953: I, 289–318) and J.A.B. van Buitenen (1956; 1957a; 1957b).

175 *Buddhacarita* 12. See E.H. Johnston's Intr., and the notes to chapter twelve of his ed. and translation of the *Buddhacarita*.

176 *V.M. Bedekar, Intr. to the *critical edition of the *Mahābhārata*, vol. XVI (Śāntiparvan), CCV–CCXLVII. Compare G.J. Larson and R.S. Bhattacharya (Eds.) (1987): 121–122. Some scholars advanced the idea that the Sāṃkhya of Mokṣadharma and *Carakasaṃhitā* is mixed with elements from other schools of thought (L. Renou in L. Renou et J. Filliozat, 1953: 35; S. Radhakrishnan, 1951: II, 252).

177 S. Dasgupta (1975): I, 217.

178 Guṇaratna lived in the fourteenth (S. Dasgupta, 1975: I, 217) or fifteenth (G.J. Larson and R.S. Bhattacharya, Eds., 1987: 291), Haribhadra in the fifth (S. Dasgupta, 1975: I, 68), eighth (G.J. Larson and R.S. Bhattacharya, Eds., 1987: 315), or ninth (Winternitz II, 353) century. S. Dasgupta's view in this matter was accepted by P.V. Sharma and Atrideva (ABI 169). The latter and Jyotir Mitra (1982: 311) suppose that the maulikyāḥ are referred to in Ca.Sū.25.15 (sāṃkhyair ādyaiḥ). Guṇaratna mentions two authoritative Sāṃkhya treatises, the *Māṭharabhāṣya* and the *Ātreyatantra*. S. Dasgupta (1975: I, 213) advanced that the Sāṃkhya of the *Carakasaṃhitā* is based on this *Ātreyatantra*, which implies that he supposed it to belong to the oldest layer (compare Jyotir Mitra, 1982: 312). Some are of the opinion that the Atri mentioned as a Sāṃkhya teacher was the father of Ātreya Punarvasu (see Jyotir Mitra, 1982: 326–327).

179 See also on Sāṃkhya and the *Carakasaṃhitā*: ABI 169–171; A. Comba (1987, references on p.45, n.14; 1991: 71–73); Gulabkunverba I, 91–92; S.P. Gupta (1977): 28–49; S.A. Joshi (1995): 13, 144, 151; Jyotir Mitra (1982): 309–340; R.C. Majumdar (1971): 235–236; R.F.G. Müller (1951): 76–80; S.K. Ramachandra Rao (1987): II, 2–15; K.B. Ramakrishna Rao (1962); B. Seal (1985); P.V. Sharma (1992f): 165.

180 It has already been mentioned that, according to P.V. Sharma (1992d: 194), the *Sāṃkhyakārikā* borrowed the factors obstructing perception from the *Carakasaṃhitā* (compare Ca.Sū.11.8 and *Kārikā* 7). Compare on this subject: S. Dasgupta (1975): I, 218–219.

181 G.J. Larson and R.S. Bhattacharya (Eds.) (1987): 15. P.V. Sharma (1992d: 185) dates it to A.D. 200. Compare Winternitz III, 452–453.

182 See on Pañcaśikha: V.M. Bedekar (1957a), (1957b); S. Dasgupta (1975): I, 216–217 and 221; E. Frauwallner (1953): I, 303–319; J. Ghosh (1997); E.W. Hopkins (1969): 142–157; H. Jacobi (1931); E.H. Johnston (1974); G.J. Larson (1969): 150–151; G.J. Larson and R.S. Bhattacharya (Eds.) (1987): 113–123; H.D. Sharma (1933).

183 See on the *Ṣaṣṭitantra*: *V.M. Bedekar (1959); Jyotir Mitra (1982); 315–319; G.J. Larson and R.S. Bhattacharya (Eds.) (1987): 125–128 and 624–625; Satya Vrat (1989); F.O. Schrader (1914).

184 G.J. Larson and R.S. Bhattacharya (Eds.) (1987): 15.

185 A.B. Keith (1973: 507) held that the form of Sāṃkhya of the *Carakasaṃhitā* has erroneously been regarded as old, whereas there is nothing to show that it is not a comparatively late addition to the text.

186 See on the supposed identity of Caraka and Patañjali: Patañjali.

187 P.V. Sharma (1970a): 49–50; (1992f): 166. See also Hemarājaśarman's upodghāta (44–47) and the sampādakīya (11) of ed. hh of the *Carakasaṃhitā*.

188 See, for example, Śā.1.138–141. A. Roşu (1978: 159) pointed to Śā.1.141, where sattva is used instead of the citta of the *Yogasūtras* in the description of the eightfold aiśvara bala of a yogin.

189 Jyotir Mitra (1982): 349–359. A. Roşu (1978): 159 and 192.

190 R.F.G. Müller (1951): 80–81.

191 See S.P. Gupta (1977): 77–81 and 449–452 (references to Śā.1 and 5). Jyotir Mitra (1982: 349–359) discusses the connections between the *Carakasaṃhitā* and Yoga in some detail. He points to Ca.Śā.1.98–102 as indicating acquaintance with a concept related to the cittavṛttinirodha of the *Yogasūtras*; Śā.1.138–139, where vaśitva and yoga are described; Śā.1.140–141, where the siddhis are mentioned; Śā.1.150–151, where mokṣa is referred to; Sū.8.29 and 9.26, where maitrī, kāruṇya, harṣa and upekṣā are mentioned (cf. *Yogasūtra* 1.33); Ci.1[4].30, which refers to ahiṃsā (cf. *Yogasūtra* 2.35). Cakra's commentary on the *Carakasaṃhitā* introduces concepts derived from Yoga (for example, ad Ca.Śā.3.20cd–22ab).

192 The *Carakasaṃhitā* shows a preference for the term parīkṣā (investigation, examination); see, for example: Ca.Sū.11.17: the fourfold examination of that which exists (sat) or not exists (asat); Vi.4.5 and 8.83. The term pramāṇa is employed, e.g., at Ca.Sū.11.33, Vi.4.4, Śā.1.45; Cakrapāṇi uses it very often. See on pramāṇa: S. Dasgupta (1975): I, 330–332; *Nyāyakośa*; M. Biardeau (1964); E.A. Solomon (1976). See on parīkṣā: G. Oberhammer, E. Prets and J. Prandstetter (1996): 161–162. See on pramāṇa and parīkṣā: Jyotir Mitra (1982): 105–106.

193 See Ca.Sū.11.17. Compare Ca.Vi.8.83, where two kinds of parīkṣā are recognized, pratyakṣa and anumāna, or three, if upadeśa (= āptopadeśa) is added; Cakrapāṇi refers in his comments to Ca.Vi.4.3, where rogaviśeṣavijñāna consists of three elements: āptopadeśa, pratyakṣa and anumāna; Cakra says that yukti is not mentioned separately in this passage because it is included in anumāna. Ca.Vi.4.5 accepts, exactly as Vi.8.83, two or three types of parīkṣā. Three types are found at Ca.I.1.3. Compare Jyotir Mitra (1982): 106–107; Y.K. Tripāṭhī (1987): 54–57.
The Cārvākas regarded pratyakṣa as the only valid source of knowledge (Ca.Sū.11.6 refers to them as nāstikas); Vaiśeṣika and Buddhist philosophy admit two sources, pratyakṣa and anumāna; Sāṃkhya adds śabda (verbal testimony) as the third source, while Nyāya accepts an additional fourth, upamāna (analogy). See S. Dasgupta (1975): I, 332–333. The *Carakasaṃhitā* also lists the following four causes of judgments (upalabdhikāraṇa): pratyakṣa, anumāna, aitihya and aupamya (Vi.8.33); Cakra interprets upalabdhikāraṇa as pramāṇa; aupamya is related to the upamāna of Nyāya (see *Nyāyasutras* 1.1.3 and 6); compare on aupamya: Vi.8.42 and Cakra's comments (*Nyāyasūtra* 1.1.6 is referred to); aitihya appears to be the same as āptopadeśa here, but it is ordinarily considered to be tradition or long-standing popular belief (S. Dasgupta, 1975: II, 376–377); aitihya is included in śabda in the *Nyāyasūtras*.



194 Āptopadeśa occupies the first place in the series at Ca.Sū.11.17 and Vi.4.5; pratyakṣa is mentioned first at Vi.8.33 and 83.
Āptopadeśa is defined at Ca.Sū.11.19 and Vi.4.4. Compare the definitions of the *Nyāyakośa*. See on the meaning of āpta: Ca.Sū.11.18.19 and Vi.4.4 (together with Cakra's comments); Jyotir Mitra (1982): 108 (quotations from Nāgeśabhaṭṭa's *Laghumañjūṣā* and the *Viṣṇudharmottarapurāṇa*); M. Biardeau (1964): 120–128; G. Oberhammer (1991): 118–120; A. Roşu (1978): 91–92. Compare Ca.Vi.8.38 on śabda and Cakra's comments on the two types of āptopadeśaśabda: paramāptapraṇīta and brahmādipraṇīta; see also Cakra's comments ad Sū.11.18–19 on the two types of āpta, which distinction has been borrowed from the *Nyāyasūtras*. The patient himself is an āpta according to Cakra ad Ca.Vi.4.5. The *Carakasaṃhitā* also employs the terms āgama (Sū.11.7; see on this term: G. Oberhammer, 1991: 116–117) and āptāgama (Su.11.27; see on this term: G. Oberhammer, 1991: 121–123). Āgama is the equivalent of āptopadeśa in the *Suśrutasaṃhitā* (Sū.1.16). Compare on āptopadeśa: Jyotir Mitra (1982): 108–110; G. Oberhammer (1991): 123.

195 Defined at Ca.Sū.11.20. See also Vi.4.4 and 7; 8.33 and 39. Compare the definitions of the *Nyāyakośa*. Perception is dependent on the contact (saṃnikarṣa) of ātman, manas, senses of perception and the objects of these senses (Sū.11.20). Cakra distinguishes six types of this contact (sambandha): saṃyoga, samavāya, saṃyuktasamavāya, saṃyuktasamavetasamavāya, samavetasamavāya, and viśeṣaṇaviśeṣabhāva (see on the first five of these terms: S. Dasgupta, 1975: II, 373–374). The same six types are known in Nyāya, which calls the sixth one saṃyuktaviśeṣaṇa. S. Dasgupta (1975: II, 373–374) held the opinion that Cakra describes five types only. Cakra describes two types of pratyakṣa, bāhya and mānasa, ad Ca.Vi.4.4. Compare Jyotir Mitra (1982): 110–114; Y.K. Tripāṭhī (1987): 58.

196 Defined at Ca.Sū.11.21–22. See also Vi.4.4; 8.33, 40, 83. Anumāna is also mentioned at Sū.8.14 and 11.7; I.2.20 and 4.4. Compare the definitions in the *Nyāyakośa*. Three forms of anumāna are known, as appears from the examples given in Ca.Sū.11.21–22. These three forms resemble those of Nyāya: pūrvavat (from cause to effect), śeṣavat (from effect to cause), and sāmānyatodṛṣṭa (inference from general correlation) (the first two types are the important ones in medicine; see S. Dasgupta, 1975: II, 396). They are referred to in the *Nyāyasūtras* (1.1.5). The *Carakasaṃhitā* does not mention the names of the three types, but S. Dasgupta (1975: II, 398–400) regards Caraka's notions as the earliest ones known; he attributes them, however, to Agniveśa and supposes them to derive from still earlier sources. P.V. Sharma (1992d: 185) suggested that the absence of the technical Nyāya terms indicates that the *Carakasaṃhitā* is earlier than the *Nyāyasūtras*; this view has no solid ground because the terms belong to a later period. K.H. Potter (1977: 184) says that it is not clear what Gautama in the *Nyāyasūtras* meant by the three forms of anumāna and that different interpretations are found in Vātsyāyana's *Nyāyabhāṣya* (fifth century)

and Uddyotakara's *Nyāyavārttika* (sixth or seventh century); see on these interpretations S. Dasgupta (1975): II, 399–400; compare on the dates of Vātsyāyana and Uddyotakara: Winternitz III, 465–466. The three kinds of anumāna are not restricted to Nyāya texts; they are also found in the *Sāṃkhyakārikā* (S. Dasgupta, 1975: II, 400). See on Cakrapāṇi's interpretation: Y.K. Tripāṭhī (1987): 40–41. Cakra defines anumāna as the knowledge about imperceptible things (parokṣajñāna), which arises from the necessary connection of one thing with another (avinābhāvaja) (ad Ca.Vi.4.4, where anumāna is defined as reasoning, tarka, based on yukti). Compare on anumāna: M. Biardeau (1964): 128–134; Jyotir Mitra (1982): 114–117; G. Oberhammer (1991): 43–60; E.A. Solomon (1976); Y.K. Tripāṭhī (1987): 59–61.

197 The term is rendered as correlation (Gulabkunverba), reasoning (R.K. Sharma and Bhagwan Dash), continuous reasoning (S.Ch. Vidyabhusana, 1971: 28), the coming to a conclusion by a series of syllogisms of probability (S. Dasgupta, 1975: II, 373 and 376), the proper and rational combination of all constituent factors (P.V. Sharma's Caraka translation), the rational combination of various essential factors so as to produce the result in a right way (P.V. Sharma, 1992e: 166), considération de causes concourantes (M. Biardeau, 1964: 444), traitement synthétisant de l'information (A. Roşu, 1978: 84), intuition des causes conjonctives (F. Zimmermann, 1995: 98).
Yukti is defined at Ca.Sū.11.23–25 as the knowledge (buddhi) which sees the things (bhāvāḥ) as produced by a combination of multiple causative factors (bahukāraṇayogaja). See also Ca.Śā.1.44 and I.1.4. The term is not often employed in the technical sense as a pramāṇa, but frequently in other meanings. It is, for example, one of the parādiguṇas in Ca.Sū.26.29–35; see P.-S. Filliozat (1990): 35–38; A. Roşu (1978): 94, 103, 128, 163.
The concept of yukti as employed in the *Carakasaṃhitā* has been studied by P.-S. Filliozat (1990), who emphasizes that yukti is regarded as a pramāṇa, clearly distinguished from anumāna, in order to justify the paralokaiṣaṇā (Ca.Sū.11) and to prove the reality of transmigration (punarbhava).
Cakra says that yukti is, essentially (paramārthatas), not a separate pramāṇa, but an assistant element (pramāṇasahāyībhūta), resembling ūha (deliberation; conjecture; a process of reasoning carried on in one's mind before one can come to any right conclusion: S. Dasgupta, 1975: II, 377) and difficult to distinguish from anumāna, which explains that it is sometimes absent from the enumerations of the pramāṇas in the *Carakasaṃhitā*. In support of his opinion, Cakra quotes Śāntarakṣita's *Tattvasaṃgraha* (1692–95; the quotation presents many variants when compared with the edition, which, however, do not affect the sense of the verses) and Kamalaśīla's commentary on that work (see G. Jha, 1986: 827), because both object against yukti being a distinct pramāṇa and regard it as a form of anumāna.
Śāntarakṣita does not reproduce Caraka's text, but gives an original definition of yukti, which is attributed to Caraka. Both he and his commentator regard yukti as a kind of reasoning that concludes to a cause-effect relation (tatkāryatāpratīti) between two things when the one will come about if the other exists (etadbhāvabhāvitva); the absence of an example (dṛṣṭānta) distinguishes it from anumāna; Kamalaśīla adds that it differs from pratyakṣa on account of its being conceptual (savikalpatva). At first sight these statements by the two Buddhist thinkers are surprising, since nothing similar is found in the *Carakasaṃhitā*. Nevertheless, Cakra found it useful to refer to these views because of his own interpretation of yukti. Cakra's assertion that Śāntarakṣita misrepresents Caraka's views about yukti is an exaggeration because the two definitions are clearly related to each other. The differences arise from the fact that Śāntarakṣita rethinks Caraka in the light of his own times. His interpretation of yukti makes it, according to Kamalaśīla, rather similar to anumāna by regarding it as a cause-effect relation that is not different from the concomitance of two things, i.e., causality itself (kāryakāraṇatā). Cakra's interpretation is altogether different, being based on the Nyāya of his times; he regards yukti as ūha or tarka as defined in the *Nyāyasūtras* (1.1.40).



Gaṅgādhara and S. Dasgupta agree with Cakra in their interpretation of yukti. P.V. Sharma (1985e: 119) disagrees, because, if one assumes that yukti is identical with tarka, a statement found in Ca.Vi.4.4 (anumānaṃ khalu tarko yuktyapekṣaḥ) would become meaningless. P.V. Sharma accepts Yogīndranātha's view that yukti is close to vyāpti, which belongs to anumāna.
See on Śāntarakṣita: H. Nakamura (1996): 281–283; P.L. Paul (1939): II, 19–20; H.D. Sankalia (1972); D. Seyfort Ruegg (1981): 88–93; S.Ch. Vidyabhusana (1971): 323–327.
See on Kamalaśīla: H. Nakamura (1996): 281–283; H.D. Sankalia (1972); D. Seyfort Ruegg (1981): 93–99; S.Ch. Vidyabhusana (1971): 327–328.

198 Ca.Sū.11.26. Cakra remarks that pramāṇas such as arthāpatti and asaṃbhava, mentioned in other treatises, are meant.

199 A. Roşu (1978: 84) says that yukti is known s a technical term in the old Nyāya; he refers to Uddyotakara's *Nyāyavārttika* *1.1.14. See on yukti and its uses: M. Biardeau (1964): 444–445; G. Oberhammer (1968); C. Scherrer-Staub (1981); E.A. Solomon (1976): 368–369, 462–464, 466–467; S.Ch. Vidyabhusana (1971); F. Zimmermann (1995): 98–100. Compare the *Nyāyakośa*.

200 S. Dasgupta (1975): II, 399–401.

201 P.V. Sharma (1970a): 52; (1992b): 166; (1992d): 185. Compare G. Tucci (1976): XXV–XXVI; A.K. Warder (1968).

202 See K.H. Potter (1977): 220. Compare G. Tucci (1976): XXIII–XIV.

203 See on their occurrence in texts on Buddhist logic: G. Tucci (1976).

204 See the notes to Ca.Vi.8.

205 S. Dasgupta (1975): II, 399–402. Compare the similar statements of S.Ch. Vidyabhusana (1971): 26.

206 See Ca.Sū.30.18.

207 The *Nyāyasūtras* refer to āyurveda (S. Dasgupta, 1975: II, 399; S.Ch. Vidyabhusana, 1971: 50; Yādavaśarman's upodghāta, 7, to ed. z of the *Carakasaṃhitā*: *Nyāyasūtra* 2.1.68 is quoted).

208 The Gulabkunverba team (I, 91) reached the conclusion that the Nyāya concepts of the *Carakasaṃhitā* are still rudimentary and in a fluid state. J. Filliozat (in L. Renou et J. Filliozat, 1953: 55–56) expressed as his opinion that the Nyāya concepts of Caraka are earlier than those of the *Nyāyasūtras* and belong to a separate school, as shown by the differences; various schools existed before the period of composition of the *Nyāyasūtras* and are still referred to in the *Nyāyabhāṣya*. S.Ch. Vidyabhusana (1971: 50) claimed that the *Carakasaṃhitā* embodies logical doctrines of a cruder form than those of the *Nyāyasūtras*; he also thought (1971: 26) that Medhātithi Gautama's doctrines on ānvīkṣikī were accepted by Caraka in their crude form, while Akṣapāda pruned them thoroughly before they were assimilated in the *Nyāyasūtras* (S.Ch. Vidyabhusana distinguished between Gautama and Akṣapāda, usually thought to be identical). *W. Ruben (1954), on the other hand, was inclined to assume that the *Nyāyasūtras* are older than the *Carakasaṃhitā*, which borrowed

from them (see J. Filliozat, 1953: 55–56). See on the *Carakasaṃhitā* and Nyāya the references in A. Comba (1987): 46. See also Jyotir Mitra (1982): 45–143; Y.K. Tripāṭhī (1987); ABI 169–170; G. Tucci (1976): XXV–XXVI.

209 See Ca.Sū.1, Sū.26.29–35, Śā.1 (together with the accompanying notes).

210 See on the *Carakasaṃhitā* and Vaiśeṣika the references in A. Comba (1987): 46–47. See also Jyotir Mitra (1982): 147–305.

211 D. Chattopadhyaya (1979): 142: "Historically speaking, there are many grounds to think that the fundamental categories of the Vaiśeṣika philosophy originally took shape in the medical school."

212 S. Dasgupta (1975: II, 369) said that the *Carakasaṃhitā* seems to take its start from the Vaiśeṣika; the same author declared (I, 280): "It seems to me perfectly certain that the Vaiśeṣikasūtras were written before Caraka; for he not only quotes one of the sūtras, but the whole foundation of his medical physics is based on the Vaiśeṣika physics". S.Ch. Vidyabhusana (1971: 27) expressed as his opinion that the terms dravya, guṇa, karman, sāmānya, viśeṣa and samavāya were borrowed from the Vaiśeṣika philosophy by Caraka. On the other hand, P.V. Sharma (1992d: 185; 1992f: 168) is convinced that Caraka antedates the *Vaiśeṣikasūtras*. The Gulabkunverba team (I, 91) reached the conclusion that the Vaiśeṣika concepts of the *Carakasaṃhitā* are still rudimentary and in a fluid state.

213 K.H. Potter (1977): 211. Compare, for example, S. Dasgupta (1975): I, 279–281 (the *Vaiśeṣikasūtras* are probably pre-Buddhistic; Caraka's sūtras were probably written at a time when the Vaiśeṣika doctrines were undergoing changes, and well-known compendiums were beginning to be written on them); B. Faddegon (1969): 10–15 agrees with H. Jacobi (1911) and L. Suali (1913); J. Filliozat (1953): 65 and 66–67: first century A.D.; A.B. Keith (1968): 24 and (1973): 472: a little older than the *Nyāyasūtras* which may date from A.D. 200–450; Winternitz (III, 471), H. Jacobi (1911) and L. Suali (1913: 13–14) mention the period A.D. 250–300.

214 A. Comba (1987: 47–48) noticed the following remarkable parallels: Ca.Śā.1.18 and *Vaiśeṣikasūtra* 3.2.1; 1.59b and 4.1.1; 1.70–72 and 3.2.4; 1.38–139 and 5.2.16–17.

215 S.P. Gupta (1977): 83–84.

216 Ca.Vi.8.54.

217 Jyotir Mitra (1982): 363–376.

218 Ca.Vi.8.54. See Jyotir Mitra (1982): 370–372.

219 The word is found, for example, at Ca.Sū.8.21; 11.54; 15.17; Ni.7.16.

220 Jyotir Mitra (1982): 374.

221 P.V. Sharma (1992f): 167.

222 B. Seal (1985): 57.

223 S.P. Gupta (1977): 82–83.

224 Ca.Śā.5.4.

225 Ca.Śā.5.23.

226 Ca.Śā.1.155.

227 Jyotir Mitra (1982): 379–386.

228 *Vedāntasūtra* *1.12 is referred to.

229 Ca.Śā.1.61 and 3.25ab are regarded as influenced by Vedānta.

230 Jyotir Mitra refers to Ca.Śā.1.36 and 81cd, 2.32, 4.33.

231 Ca.Śā.1.95; Jyotir Mitra regards tyāgaḥ sarvopadhānām as identical with vairāgya. Related passages are in his opinion: Ca.Śā.1.109, 129cd, 137.



232 Ca.Śā.5.23.

233 See for a similar view, e.g., A. Comba (1987): 53, 60; ABI 170.

234 See Gulabkunverba I, 91.

235 Gulabkunverba I, 91. Yādavaśarman (upodghāta to ed. z, 7) uses this argument in support of an early date for Agniveśa.

236 P. Rāy (1956): 59–60.

237 See Patañjali.

238 *Bhāvaprakāśa* I.1.57–65.

239 See on Śeṣa: Dowson; Hopkins; Vettam Mani. See also: Patañjali.

240 Bhagvat Sinh Jee (1927): 33.

241 The *Bhāvaprakāśa* describes him as famous (prasiddha), pure (viśuddha) and acquainted with the Vedas and Vedāṅgas.

242 Sampādakīya (13) of ed. hh of the *Carakasaṃhitā*.

243 E.C. Sachau (1964): I, 159.

244 R.F.G. Müller (1951): 21–22.

245 R.F.G. Hoernle (1908): 997.

246 The Chronology Committee of the National Institute of Sciences of India (*Proceedings, 1952) adopted this date. P. Rāy and H.N. Gupta (1965): 3. CHSI 223–224.

247 J. Filliozat in L. Renou et J. Filliozat (1953): 150–151.

248 *Th. Goldstücker (see R. Śāstrī, 1977: 517).

249 E.H. Johnston (1974): 10.

250 *A. Weber (see R. Śāstrī, 1977: 517).

251 J. Filliozat (1975): 19.

252 O.P. Jaggi IV, 11–13.

253 Gulabkunverba I, 82. B. Tripāṭhī's bhūmikā (15) to ed. ll of the *Carakasaṃhitā*.

254 *S. Dasgupta (according to R. Śāstrī, 1977: 517).

255 *Bhāṇḍārkar (according to R. Śāstrī, 1977: 517).

256 *M. Müller (according to R. Śāstrī, 1977: 517).

257 O.P. Jaggi (1966): 67–69.

258 Bhagvat Sinh Jee (1927): 33.

259 R. Śāstrī (1977): 516.

260 V. Śukla (1977): I, 47.

261 R.K. Sharma and Bhagwan Dash in the Preface (VIII–IX and XXXVII–XXXIX) to their ed. and transl. of the *Carakasaṃhitā*.

262 G.P. Srivastava (1954): 43–49.

263 Y.K. Tripāṭhī (1987): 28.

264 Satyaprakāś (1960): 104–106.

265 HIM III, 610–613.

266 Haridattaśarman's upodghāta to ed. ee of the *Carakasaṃhitā*.

267 Sampādakīya (12) to ed. hh of the *Carakasaṃhitā*.

268 S. Ārya (1984): 17–21.

269 Sūramcandra (1978): 295–296.

## Chapter 11
## Caraka in the Islamic world

1 Sometimes referred to as a translation into Pahlavi or Pehlavi (P.V. Sharma, 1970a: 57–58, and 1992d: 184; R.L. Verma, 1992: 473), which is confusing and incorrect, because Pahlavi is a Middle-Iranian language; the source of the misunderstanding may be M.Z. Siddíqí (1959: 40), who mentions a translation into Persian (Pahlawí), or C. Elgood (1979: 101), who uses Pahlaví as a synonym of New Persian. P.V. Sharma (1970a: 57–58; 1992d: 184) asserts (on the authority of C. Kunhan Raja, 1962: 277) that it dates from the early centuries of the Christian era, which is far from the truth.

2 The major part of the sources call him Manka or Mankah. Names found in the secondary literature are Mankbah (A. Müller, 1880: 496: this form of the name occurs in al-Ṭabarī's *Ta'rīkh* according to *J.T. Reinaud, 1849: 315–316), Mikna (C. Elgood, 1979: 101), and Manaka (R.L. Verma, 1992: 473). C. Elgood (1979: 372) mentions an Indian called Sanjahl as the translator of Caraka into Persian; he refers to an edition of Uṣaybi'a, II, 32–33; this may be based on some misunderstanding, since this Ṣanjahal is credited with a book on nativities, the *Kitāb al-mawālīd* in Uṣaybi'a's *'Uyūn* (see W. Cureton, 1841: 107). Manka is sometimes confused with Kanka (see: M.S. Khan, 1979: 3 and 9; A. Weber, 1857: 114–116); see on Kanka: Kāṅkāyana.

3 See M.S. Khan (1979): 9, (1981): 52 (Māṇikya); M.Z. Siddíqí (1959): 40 (Māṇikya); R.L. Verma (1992): 469 (Maṅkha or Māṇikya); H.H. Wilson's additions to W. Cureton (1841): 119 (Māṇikya).

4 Stories about Manka are told by Ibn 'Alī Uṣaybi'a in his *'Uyūn al-anbā' fī ṭabaqāt al-aṭibbā'* (*vol. II, 33, according to M.Z. Siddíqí, 1959: 36) and by al-Ṭabarī in his *Ta'rīkh* (*vol. III, 747–748, according to M.Z. Siddíqí, 1959: 36). See on Uṣaybi'a's text and its translation: W. Cureton (1841; additions by H.H. Wilson); F.R. Dietz (1833): 117–121 (Arabic text) and 121–124 (Latin translation); A. Müller (1880): 472–499 (Arabic text with annotated German translation). See A. Müller's critical notes (1880: 496–497) on the trustworthiness of the stories about Manka; Uṣaybi'a borrowed them from a book called *Kitāb akhbār al-khulafā' wa'l-barāmika* (Book of the history of the caliphs and Barmakids). The stories are repeated in many books and articles; see, e.g., W. Cureton (1841): 110–111; G. Flügel (1857): 150; M.S. Khan (1979): 2–3 and 9, (1981): 48; M.Z. Siddíqí (1959): 36; R.L. Verma (1992): 468–469. Manka's conversion to Islam is recorded in the *Kitāb al-ḥayawān* of al-Jāḥiẓ (M.S. Khan, 1981: 52). See on al-Jāḥiẓ, who lived in the ninth century: R.A. Nicholson (1962): 346–347; S.H. Nasr (1976): 62. See also on Manka: S.Q. Fatimi (1981): 94–96; A. Weber (1857): 114–116.

5 W. Cureton (1841): 109. G. Flügel (1857): 149, 150, 325–326. E. Haas (1876a): 620–621. M.S. Khan (1979): 2, (1981): 52. M.Z. Siddíqí (1959): 40–41. M. Steinschneider (1871): 347. R.L. Verma (1992): 473–474. The Introduction to the *Kitāb al-sumūm* mentions Manka as its translator according to M.S. Khan (1981: 52), but his name is absent from the introduction in the Arabic text and German translation of A. Müller (1880: 503). Compare: Śānāq (see Bhadraśaunaka).

6 G. Flügel (1857): 150 and 152. Manka translated this work for Isḥāq ibn Sulaymān (ibn



'Alī al-Hāshimī) according to the *Fihrist al-'ulūm*. Uṣaybi'a describes it as a work giving ten names for each medicinal plant, but omits to mention the name of the translator. See on Isḥāq ibn Sulaymān: G. Flügel (1857): 152; M.Z. Siddíqí (1959): 19 and 36.

7 M.S. Khan (1981): 52 (referring to Fuat Sezgin, 1970: III, 200–201).

8 G. Flügel (1857): 149. M.S. Khan (1981: 49). M.Z. Siddíqí (1959): 61. M. Ullmann (1970): 104. R.L. Verma (1992): 473. E.C. Sachau mentions that al-Bīrūnī was acquainted with the Caraka edition of 'Alī ibn Zayn, a Christian physician in Merw, whose son, according to tradition, was the author of the *Firdaws al-ḥikma* (Preface XXXV and XL; II, 349). R.L. Verma (1992: 477) suggests that 'Alī ibn Sahl, the author of the *Firdaws al-ḥikma*, derived his knowledge of Caraka from the defective Arabic translation made by 'Alī ibn Zayn of Ṭabaristān. Al-Bīrūnī, however, once says that he bases himself on quotations from Caraka in a book by 'Alī ibn Zayn (E.C. Sachau, 1964: I, 382), which cannot be but the *Firdaws al-ḥikma*, since its author is called 'Alī ibn Zayn by most of the Muslim writers; on another occasion (E.C. Sachau, 1964: I, 162), al-Bīrūnī refers to his own, defective, copy of an Arabic translation of Caraka. See on the identities of 'Alī ibn Sahl and 'Alī ibn Zayn, as well as on the former's faith and that of his father: M.Z. Siddíqí (1979): 46–48.

9 See on the form of the name in Arabic sources: M. Steinschneider (1871): 488.

10 See A. Siggel (1951): 1110, 1111, 1132; R.L. Verma (1992): 477.

11 G. Flügel (1857): 149. M.Z. Siddíqí (1979): 61. The *Fihrist* was completed in A.D. 987; see on this work and its author: R.A. Nicholson (1962): 362–364. The *Fihrist* was translated into English by *Bayard Dodge (New York 1970).

12 M.Z. Siddíqí (1979): 33. Al-Ya'qūbī lived in the second half of the ninth century.

13 As recorded by Uṣaybi'a. See: W. Cureton (1841): 107 (*Kitāb Sīrak al-hindī*); E. Haas (1876a): 622; M.S. Khan (1981): 47; A. Müller (1880): 494; M. Steinschneider (1871): 487–488; R.L. Verma (1992): 479. See on some of al-Rāzī's references: J.F. Royle (1989): 38; M.Z. Siddíqí (1959): 112. See on details concerning al-Rāzī's quotations: A. Müller (1880): 548–549 and 554–555; M. Ullmann (1970): 104. Al-Rāzī died in A.D. 925.

14 C. Elgood (1979): 372. J.F. Royle (1989): 37. M.Z. Siddíqí (1959): 61. M. Steinschneider (1871): 488. See on Ibn-Sīnā, who died in A.D. 1036/37, for example: M. Asimov (1986); A.K. Bag (1986); C. Elgood (1979); S.H. Nasr (1976); M.H. Shah (1966).

15 Al-Bīrūnī mentions that the Hindus have a book called by the name of its author, i.e., Caraka, which they consider as the best of their whole literature on medicine; he adds that this book has been translated into Arabic for the princes of the house of the Barmecides (E.C. Sachau, 1964: I, 159). Subjects from Caraka, dealt with by al-Bīrūnī are: the descent of āyurveda (I, 159), weights (I, 162–163; Ātreya is referred to), and the ages of the world (yuga; I, 382–383; Ātreya is referred to).

16 S.K. Hamarneh (1973): 121. M.S. Khan (1981): 52 and 56. Edition and English translation: M. Said (1973). See on this work too: S.K. Hamarneh (1973); *F. Krenkow (1946); *M. Meyerhof (1932); S.H. Nasr (1976): 188.

17 F.R. Dietz (1833). W. Cureton (1841): 107. A. Müller (1880). Uṣaybi'a died in A.D. 1270.

18 See M. Steinschneider (1871): 488; M. Ullmann (1970): 104. This author, a famous botanist, lived in the thirteenth century.

19 This Syriac author belongs to the second half of the ninth century (M. Ullmann, 1970: 102).

20 J.F. Royle (1989): 38; repeated by O.P. Jaggi (IV, 16). G. Mukhopadhyaya (HIM III, 614). R.K. Sharma and Bhagwan Dash in their ed. and transl. of Caraka, Preface XLII. M. Stein-

schneider (1871): 488. See also E. Haas (1877): 651. The smaller version of the large work of Serapion, as he is often referred to in the secondary literature, was translated into Latin, at the command of Frederick Barbarossa, by Gerard of Cremona (twelfth century) (see C. Elgood, 1979: 206–207). The Arabic translation has been preserved in fragments only, which are supplemented by numerous quotations. See on Serapion: M. Ullmann (1970): 102–103.

21 E. Haas (1876a): 634. M. Ullmann (1970): 106. M.Z. Siddíqí (1959): 100.

# Chapter 12
# Caraka in Tibet

1 P. Cordier (1903a): 537.
2 P. Cordier (1903a): 523.
3 P. Cordier (1903a): 528.
4 These translations are mentioned by R.K. Sharma and Bhagwan Dash (Preface, XLIII, to vol. I of ed. jj of the *Carakasaṃhitā*).
5 Not mentioned among the works by Saṅs-rgyas rgya-mćho by M. Taube (1981).
6 This famous seventeenth-century author wrote commentaries on the *Rgyud-bźi* and a number of other medical works (see M. Taube, 1981: 73–77; Rechung, 1973: 21–22).
7 Rechung (1973: 11) and Bhagwan Dash (1976: 52) render this title as *Caraka Aṣṭavarga*; Bhagwan Dash suggests that it may refer to the eight sections of the *Carakasaṃhitā*. M. Taube (1981: 30) remarks that the *Carakasaṃhitā* is referred to as *Ca-ra-ka sde-brgyad*, for example in Jayapaṇḍita's *Thob-yig*. See on Jayapaṇḍita and his *Thob-yig*: M. Taube (1968/69), (1981). The *Śes-bya kun-khyab*, a work of Ḫjam-mgon koṅ-sprul blo-gros mthaḫ-yas, mentions *Ca-ra-ka* as a work written by Dpal-ldan dgos-pa. a king of Vārāṇasī, and Mtho-bćan ca-ra-ka (Haricandra) (see P. Tsering, 1980: 109–110).
8 This name means: born under (the nakṣatra) Punarvasu.
9 Dhanvantari. The Tibetan name is Thaṅ-la-bor or Thaṅ-la-bar in the Tibetan-Sanskrit dictionary of Lokesh Chandra.
10 Not mentioned in the Tibetan dictionaries I consulted. The Sanskrit equivalent may be Dvipadacara. Rkaṅ-gñis-spyod is the spelling of the name found in a collection of eighteen works called *Cha-lag bco-brgyad*, usually ascribed to G-yu-thog-pa yon-tan mgon-po (M. Taube, 1981: 9, 30); Jayapaṇḍita's *Thob-yig* has the variant Rkaṅ-gñis-sbyod (M. Taube, 1981: 85). Rechung (1973: 12) calls him Dkaḫ-gñis-spyod, rendered by him as 'Double accomplishment in suffering'; the same form of the name is found in the *Śes-bya kun-khyab* (see P. Tsering, 1980: 109).
11 I.e., Kāśyapa (see the Tibetan-Sanskrit dictionary of Lokesh Chandra). Called thus in the *Cha-lag bco-brgyad* (M. Taube, 1981: 30); Jayapaṇḍita's *Thob-yig* has the variant Ḫgro-skyob-gyi bu (M. Taube, 1981: 85). Rechung (1973: 12) calls him Ḫgro-skyoṅ-gi bu, rendered as 'Son of the protector of beings'.
12 I.e., Agniveśa.
13 Mentioned in the *Cha-lag bco-brgyad* and Jayapaṇḍita's *Thob-yig* (M. Taube, 1981: 30). Not recorded in the Tibetan dictionaries I consulted. The Sanskrit equivalent may be Meṣanāsa. Bhagwan Dash (1976: 51) and the *Śes-bya kun-khyab* (see P. Tsering, 1980: 109) have Lug-nag (i.e., Kṛṣṇameṣa).
14 I.e., Nimindhara. Also mentioned in the *Śes-bya kun-khyab* (see P. Tsering, 1980: 109).
15 This is the name as found in Jayapaṇḍita's *Thob-yig* (M. Taube, 1981: 30 and 85) and in the *Śes-bya kun-khyab* (see P. Tsering, 1980: 109). Rechung (1973: 12) has Gśol-ḫgro-skyes, rendered as 'Born walking behind the plough'. Bhagwan Dash (1976: 51) gives Haladhara as the Sanskrit equivalent. The Tibetan names are not recorded in the dictionaries.
16 Rechung (1973): 12.

17 M. Taube (1981: 30) mentions the *Cha-lag brco-brgyad*, Jayapaṇḍita's *Thob-yig*, the *Rgyud-bźi*, and the biography of the Elder G-yu-thog-pa.
18 I.e., Atri.
19 I.e., Indra Śatakratu. See M. Taube (1981: 30).
20 He is one of the pupils of Rgyun-śes in the *Cha-lag bco-brgyad* (M. Taube, 1981: 30). His name is also found in Jayapaṇḍita's *Thob-yig* (M. Taube, 1981: 45, 78, 81).
21 Rechung (1973: 12) renders this title as 'a commentary on the first part, clearer than sun and moon'.
22 Rechung (1973: 12) renders this title as 'a commentary on the second part, acting like a miraculous key.
23 Rechung (1973): 12.
24 Rechung (1973): 11.
25 Mentioned repeatedly in Rechung (1973) and M. Taube (1981).
26 Mentioned repeatedly in Rechung (1973).
27 I.e., the 100,000 verses on medicine. This work is mentioned several times in Rechung (1973).
28 I.e., the three protectors of knowledge.
29 I.e., *Kāleśvaratantra*.
30 A closely related version is found in the *Śes-bya kun-khyab*, written by Ḥjam-mgon koṅ-sprul blo-gros mthaḥ-yas, who lived from A.D. 1813 to 1899 (see P. Tsering, 1980).
31 I.e., the Prajāpati Dakṣa.
32 Rechung calls the two Aśvins (Tha-skar-gyi bu) Ris-med and Lhag-bchas.
33 I.e., Ātreya.
34 The equivalent of Lug-sna in the preceding list.
35 I.e., Jātūkarṇa.
36 Mentioned several times in Rechung (1973).
37 M. Taube, 1981: 35.
38 M. Taube, 1981: 43.
39 M. Taube, 1981: 46.
40 See P. Tsering (1980).

# Chapter 13
# Authorities associated with the Carakasaṃhitā

1 Compare Ātreya.
2 See H. Oldenberg (1888): 212–215. See on *Ṛgveda* 10.137, a charm for healing, which contains a verse attributed to Atri: K.G. Zysk (1985): 124–125.
3 See on this pit, called ṛbīsa: S.W. Jamison (1991): 229.
4 See on Atri in Vedic literature, for example: Th. Baunack (1896); C.J. Blair (1961); S.W. Jamison (1991); A.B. Keith (1976): 91–92, 116, 227; A.A. Macdonell and A.B. Keith (1967): I, 17; V.G. Rahurkar (1964): 61–88; N.J. Shende (n.d.): 143; G. Zeller (1990): 70–75.
5 See, for example: N.G. Chapekar (1962); A. Daniélou (1964): 323; Dowson; G.S. Ghurye (1972); Hopkins; H. Krishna Sastri (1916): 254; J.E. Mitchiner (1982); F.E. Pargiter (1922); Th. Sarmah (1991); S. Sörensen (1963): 99–100; M. and J. Stutley (1977); Vettam Mani.
6 See J. E. Mitchiner (1982).
7 *Manusmṛti* 1.34. Atri is one of the mind-born sons of Brahmā in the *Viṣṇupurāṇa* (I.7.4–7); compare H.H. Wilson's translation of the *Viṣṇupurāṇa* (42–44).
8 Compare NCC I, 102–103.
9 NCC I, 102–103. Kane I.1, 261–264.
10 NCC I, 102. CESS A 1, 39–40; A 5, 4. A.M. Shastri (1969): 168, 436–437, 479, (1996): II, 438–439.
11 Sūramcandra (1978): I, 93. A.M. Shastri (1991): 93 and 146.
12 *Bṛhannighaṇṭuratnākara* I, 31: Atri is one of the eighteen authors of a medical saṃhitā; an *Ātreyasaṃhitā* is mentioned too.
13 Ca.Ci.1[4].3–6: Atri is one of the sages who receive the āyurveda from Indra.
14 *Hārītasaṃhitā* III.9.47–62: the formula of cyavanaprāśāvaleha is attributed to Atri = Kṛṣṇātreya; 10.52–54: the formula of mṛdvīkādighṛta is ascribed to Atri; pariśiṣṭādhyāya 4: the āyurveda was proclaimed first by Brahmā, later by Atri; pariśiṣṭādhyāya 8: Atri is the foremost physician of the Kṛtayuga.
15 *Kāśyapasaṃhitā* śiṣyopakramaṇīyādhyāya (p.61): Indra transmitted the āyurveda to four sages: Kaśyapa, Vaśiṣtha, Atri, and Bhṛgu.
16 Atri is a member of the assembly of sages at the court of Romapāda.
17 Ad *Rasaratnasamuccaya* 1.56 (the male life cycle: definitions of bāla, yuvan, madhyama, vṛddha); this quotation may be from a dharmaśāstra work ascribed to Atri.
18 Ad Ca.Sū.1.2: Ātreya is Atri's son.
19 Ṭoḍara II: 1.37–38 (refers to *Hārītasaṃhitā* I.2.16) and 3.44 (a definition of saṃśamana).
20 A.s.U.50.209.
21 *Rasaratnadīpikā* 176–177: the formula of mahāmadanamodaka.
22 Atri is an āyurvedapravartaka in the introductory verses of the *Rasendrasambhava.*
23 *Yogaratnākara* 556: the formula of pāṣāṇabhedapāka, devised by Atri and communicated to Cyavana.
24 A dharmaśāstra work called *Laghvatri* is also known (see Kane I.1, 263).

25 Probably the *Ātreyasaṃhitā* = *Hārītasaṃhitā* is meant.
26 Ad *Rasendrasārasaṃgraha* 1.65–67 (a description of the kavacīyantra), 127 (a description of the dolāyantra), 130 (a description of gajapuṭa).
27 The *Ātreyasaṃhitā* is also mentioned as one of the sources.
28 Ad *Rasaratnasamuccaya* 2.26 (a description of the koṣṭhikāyantra), 9.41 (a description of the bhūdharayantra), 25.58–60 (a description of the cakrayantra).
29 Ṭodara II: 1.37 introduces 1.38 (= Hārīta I.2.16); 1.39–40 contains a comment on Hārīta's verse.
30 See P.V. Sharma (1985e): 14–15.
31 See on her, for example: Dowson; Hopkins; Vettam Mani.
32 See Ātreya.
33 Vṛddhatrayī 75–76. See, for example: Dowson; Hopkins; F.E. Pargiter (1969): I, 99–100; Vettam Mani; H.H. Wilson (1972): 70, 313.
34 Gulabkunverba I, 145. H. Parāḍkar 17. Gaṇanātha Sena (1924: I, 23). A medical *Atrisaṃhitā* is said to be well known in the Pañjāb (HIM II, 429; VŚS, Preface 5).
35 *Buddhacarita* 1.43.
36 Rechung (1973): 12. Rechung confuses Atri with a sage called Lha-min-ḥjoms.
37 NCC II, 67–68 and 406. Compare on Ātreya: bhikṣu Ātreya, Atri, Kṛṣṇātreya, *Hārītasaṃhitā*.
38 The *Caraka-* and *Bhelasaṃhitā* are treatises said to belong to the school of Ātreya; the *Hārītasaṃhitā* represents a different medical tradition.
39 See, for example: F.E. Pargiter (1922).
40 See A.A. Macdonell and A.B. Keith (1967); H. Oldenberg (1888): 227–228. The members of Atri's family are called Atris in the *Ṛgveda*, not yet Ātreyas.
41 See J. Filliozat (1975): 6.
42 *Ṛgveda* 5.3, 4, 5, 6 are attributed to him.
43 *Ṛgveda* 5.25 and 26 are ascribed to him.
44 G.S. Ghurye (1979): 251.
45 See on this śākhā: H.Th. Colebrooke (1873): I, 16 and 74; L. Renou (1947): 134; A. Weber (1850a): 71, 73, 75, *(1852): 86–89, (1855a). R. Śāstrī (1977: 515) says that Ātreya belonged to the Aukhīyaśākhā, a subdivision of the Kaṭha school of the Taittirīyas.
46 Jyotir Mitra and Satya Pal Gupta (1966): 14.
47 D. Chattopadhyaya (1986): 443, n. 86. The NCC (VIII, 209–210 and 256) mentions the *Tribhāṣyaratna* as a commentary by Somayārya.
48 See on the purohita: R. Fick (1974): 107–117; J. Gonda (1955); E.W. Hopkins (1969): 380; A.A. Macdonell and A.B Keith (1967): I, 113–114; D. Seyfort Ruegg (1995): 50–52.
49 *Aitareyabrāhmaṇa* 8.22 (see A.B. Keith, 1971: 337).
50 *Bṛhadāraṇyakopaniṣad* 2.6.3 and 4.6.3.
51 A.A. Macdonell and A.B. Keith (1967): I, 57. Compare PW (s.v. ātreya). See *Aitareyabrāhmaṇa* 7.1; *Kātyāyanaśrautasūtra* 10.2.21; *Śatapathabrāhmaṇa* 4.3.4.21. See J. Eggeling's notes to his translation of the *Śatapathabrāhmaṇa* (II, 346). See also S.W. Jamison (1991): 185. An Ātreya plays the part of a scapegoat during the horse sacrifice (A.B. Keith, 1976: I, 262–263).
Noteworthy is the use of the term ātreyī for a woman soon after her period, hence more likely to conceive; see on ātreyī: S.W. Jamison (1991): 213–222.
52 Gaṇa 15 (aśvādayaḥ) ad *Aṣṭādhyāyī* 4.1.110 (see on this gaṇa: R. Birwé, 1961: 108–113).



53 See Vettam Mani 95. Ātreya is a sadasya at the sarpasattra of Parikṣit's son (Ādiparvan 53.7–10; ed. Poona; Ādiparvan 48.7–8, crit. ed.); he is mentioned as Vāmadeva's pupil (Vanaparvan 192; ed. Poona), and as the teacher of nirguṇabrahman (Anuśāsanaparvan 137; ed. Poona). Compare S. Sörensen (1963): 99.
54 Vettam Mani 95.
55 *Mahābhārata*, Vanaparvan 26.8, Bhīṣmaparvan 9.68, Harivaṃśa 31.14–17 (ed. Poona). S.Ch. Banerji (1991: 156): mentioned in the *Brahmāṇḍa-*, *Mārkaṇḍeya-* and *Vāyupurāṇa*. M.R. Singh (1972: 175 and 211): referred to in the *Brahmāṇḍa-* (I.2.16.50; G.V. Tagare, 1983), *Mārkaṇḍeya-* (57.39; see F.E. Pargiter, 1969: I, 320), *Matsya-* (*113.43), *Padma-* (*svargakhaṇḍa; 46.63), *Vāmana-* (13.41), and *Vāyupurāṇa* (45.115–119; G.V. Tagare 1987: 295–296). See also: F.E. Pargiter (1969): I, 320; H.H. Wilson (1972): 162.
56 See: Kṛṣṇātreya.
57 See: bhikṣu Ātreya.
58 See on Takṣaśilā (Taxila): S. Beal (1881): I, 136–143; N.N. Bhattacharyya (1991): 285; A.K. Biswas (1996): 255–280; C.D. Chatterjee (1979); P. Cordier (1901a): 85; A. Cunningham (1871): 104–121; A.H. Dani (1986); N.L. Dey (1979): 200–202; Sukumar Dutt (1962): 211–213; Gulabkunverba I, 221–224; K. Karttunen (1989: see his index); S. Konow (1934); B.C. Law (1916), (1984): 129–131; Sir John Marshall (1921), (1951); R.K. Mookerji (1960): 332, 470, 477–491; M.R. Singh (1972): 141–144; Vettam Mani; S.Ch. Vidyabhusana (1971): 494–496; J.Ph. Vogel (1939); K.G. Zysk (1991): 46–47. Takṣaśilā is very often mentioned in the Jātakas. The Tibetan name for Takṣaśilā is Rdo–ḥjog.
59 See: Jīvaka.
60 The *Mahāvagga* relates that Jīvaka went to Takṣaśilā to study medicine under a physician of worldwide fame (disāpāmokkha); this epithet is also given to other teachers in Takṣaśilā, as exemplified by the story told in the *Pañcāvudhajātaka* (No. 55); see HIM III, 703–725 (compare I.B. Horner, 1962: 380–397) on the story from the Mahāvagga.
61 The Sanskrit version of the **Cīvaravastu* (see K.G. Zysk, 1991: 53–54). The same story is found in the Tibetan version (see J.L. Panglung, 1981: 64–65).
62 HIM III, 685–703. W.R.S. Ralston's translation of F. Anton von Schiefner (1988): 92–109. W.W. Rockhill (1991): 64–65: called Atraya instead of Ātreya. A physician called Tīrthika Ātreya, appearing in the *Bhaiṣajyavastu* of the Tibetan Mūlasarvāstivāda-Vinaya as the court physician of king Bimbisāra, is apparently different from Jīvaka's teacher; he refuses to treat a monk suffering from haemorrhoids, and, compelled to do so by order of the king, carries out the job so carelessly, making the patient suffer, that the Buddha foretold his rebirth in one of the hells (J.L. Panglung, 1981: 17–18).
63 A.F.R. Hoernle (1978): 7–8 (Rockhill is referred to), (1987): I, Intr. 58. Hoernle's identification was accepted by P. Rāy (1956: 60) and seriously considered by S. Ch. Vidyabhusana (1971: 11). The Ātreya of Takṣaśilā is the bhikṣu Ātreya of the *Carakasaṃhitā* according to G. Mukhopadhyāya (HIM II, 440).
64 Gulabkunverba I, 53–55. Jyotir Mitra (1982): 18: Māṇakācārya, Kapilākṣa; (1985): 328: Māṇakācārya, Kapilākṣa, Piṅgalākṣa.
The Chinese version of the avadāna of Āmrapālī gives his name as A-ti-li Pin-kia-lo, i.e., Atri Piṅgala (E. Chavannes, 1911: III, 334; J. Filliozat, 1975: 8; K.G. Zysk, 1991: 54–55). Kapila and Piṅgala remind one of the colour surnames given to various Ātreyas (see Kṛṣṇātreya).

65 ABI 467. Atrideva (1978): 53–54. AVI 80. Gulabkunverba I, 53–55. J. Filliozat in L. Renou et J. Filliozat (1953): 151. J. Filliozat (1975): 8. Hemarājaśarman, upodghāta 79–81. Jyotir Mitra (1974): 64; (1982): 17–19; (1985): 327–329. Jyotir Mitra and Satya Pal Gupta (1966). P. Rāy and H. N. Gupta (1965): 2. R. Śarmā (1959): prākkathan 3–9. R. Śāstrī (1977): 403. P.V. Sharma (1970a): 4; (1992d): 179.

66 Bhela Sū.18.1.

67 See: Nagnajit.

68 Ātreya Punarvasu is frequently referred to as the son of Atri in the *Carakasaṃhitā* and by Vāgbhaṭa (see the references to Atrisuta, etc.). Some authors stressing that Ātreya was the son of Atri are: the Gulabkunverba team (I, 47–48); Jyotir Mitra and Satya Pal Gupta (1966); the authors of the sampādakīya (6) to ed. hh of the *Carakasaṃhitā*; R. Śāstrī (1977): 384; P.V. Sharma (1992d): 177; G.P. Srivastava (1954); 32; B. Tripāṭhī, bhūmikā (7) to ed. ll of the *Carakasaṃhitā*; Y.K. Tripāṭhī (1987): 19. Hemarājaśarman (upodghāta 79) regards Ātreya as a gotra name (see on this gotra: G.S. Ghurye 1972). P. Rāy and H.N. Gupta (1965: 2) consider Ātreya to be a descendant or follower of Atri.

69 Ca.Vi.3.3. Kāmpilya is described as lying on the banks of the Ganges and a city inhabited by the best among the twice-born.

70 See E. Brucker (1980): 95, 130, 135; A.A. Macdonell and A.B. Keith (1967); H. Zimmer (1879): 36–37.

71 See on Kāmpilya: ABI 468–469; Atrideva (1978): 53; N.N. Bhattacharyya (1991): 168; A.K. Chatterjee (1978): 95; N. Dey (1979): 88; Dowson; P.K. Gode (1943g); Gulabkunverba I, 440–445; K.P. Jain (1946); Jyotir Mitra (1978a): 212, (1982): 19; B.C. Law (1984): 91–93; R. Śarmā (1959): prākkathan (3), 48; R. Śāstrī (1977): 382, 387–388 and 403; H. Zimmer (1879): 37.

72 See on Pāñcāla: N.N. Bhattacharyya (1991): 241–242; N. Dey (1979): 145; B.C. Law (1984): 115.

73 See, for instance, *Mahābhārata*, Ādiparvan 138.73 (ed. Poona); *Rāmāyaṇa*, Bālakāṇḍa 33. 19.

74 See H.H. Wilson's translation of the *Viṣṇupurāṇa* (361, 363).

75 The *Kathāsaritsāgara* (25.23 and 26) mentions a country called Kāmpilya.

76 See N.N. Bhattacharyya (1991); A.K. Chatterjee (1978); Dowson; MW; PW; Vettam Mani.

77 The *Hārītasaṃhitā* refers to him as Ātreya; the surname Punarvasu does not occur in that treatise.

78 Pāṇini 4.3.34 (see V.S. Agrawala, 1947). Several persons called Punarvasu are known (see MW; PW). The constellation (nakṣatra) Punarvasū consists of $\alpha$ and $\beta$ Geminorum. The *Carakasaṃhitā* knows about the custom of giving a nākṣatrika name to a child (Śā.8.50). Another example of such a name is Phalguna or Phālguna, applied to Arjuna in the *Mahābhārata* and *Bhāgavatapurāṇa*. See on names derived from the nakṣatras: A. Hilka (1910): 33–38, 42; J.A. van Velze (1938): 47–49. G. Hāldār (Vṛddhatrayī 74) has his own views on the etymology of the name Punarvasu. P.V. Sharma (AVI 89) suggested that Punarvasu was added to Ātreya's name by one of the revisers of the treatise that became the *Carakasaṃhitā*.

79 J. Filliozat (1975): 6–9.

80 The chapters of the *Carakasaṃhitā* begin with the statement 'thus spoke the venerable Ātreya'; the chapters of the *Bhelasaṃhitā* begin and end in this way. Ātreya Punarvasu is usually referred to and quoted as Ātreya.



81 For example: Ca.Sū.10.3; 12.13; Bhela Śā.4.30. Ātreya Punarvasu is mentioned in the *Kāśyapasaṃhitā* (p.147), Punarvasu Ātreya in Narahari's *Vāgbhaṭamaṇḍana* (64).

82 Ca.Sū 1.30 and 76; 13.3 and 9; 14.71; 15.25; 18.56; 25.3 and 26; Ni.1.44; Śā.1.15; Ci.4.3; 5.3; 6.3; 9.3; 13.4; 14.3; 20.3; 29.3; 30.4; Si.1.6; 7.3. Bhela Sū.25.5. See also A.h.U.40.62; A.s.Sū.1.5. Punarvasu is mentioned in a quotation from the *Candraṭasaṃgraha* in Niścala's *Ratnaprabhā* (ad vṛddhi 22: on the disease kūraṇḍa, which is absent from the *Carakasaṃhitā*). Punarvasu is quoted in the interpolated part of the *Ratnaprabhā*, written by an unknown author (P.V. Sharma, 1993: Intr, 54). Narahari reproduces in his *Vāgbhaṭamaṇḍana* (61) Punarvasu's answer to a question put to him by Kharaṇāda; this quotation may derive from the *Kharaṇādasaṃhitā*; Narahari (70) also cites the words of Punarvasu in reply to questions, attributed to Gajakhaṇḍika and others, on the doses of enemas for various domestic animals (Ca.Si.11.22 is quoted, with a number of variants); Punarvasu is referred to on a third occasion (73) in connection with an unidentified quotation from Dṛḍhabala. A recipe attributed to Punarvasu is found in the *Rasaratnākara* (II, bradhnavṛddhyadhikāra 18–20: antravṛddhiharayoga). A young physician, called Rasāyana, is referred to as Paunarvasava in the *Harṣacarita* (ucchvāsa 5; see the translation of E.B. Cowell and F.W. Thomas, 143–144).

83 See the references to Atrisuta, etc., in the *Carakasaṃhitā* and the works ascribed to Vāgbhaṭa.

84 Ca.Sū.13.100.

85 Bhela Sū.25.1; 18.1.

86 See Gulabkunverba I, 51–52; Jyotir Mitra (1982): 17; Jyotir Mitra and Satya Pal Gupta (1966).

87 P.V. Sharma (1989a) and (1992d): 177–178: Atri, as the father of Candra, is called Candrabhāga. Soma (= Candra) is Atri's son in the *Mahābhārata* (Droṇaparvan 144.4; Śāntiparvan 208.9; ed. Poona). G. Hāldār (Vṛddhatrayī 74–75) regards Soma as one of Ātreya's names.

88 AVI 79. Gaṅgādhara ad Ca.Sū.13.100. R. Śarmā (1959): 9. P.V. Sharma (1970): 4. R. Śāstrī (1977): 386: Candrabhāgā is the same as Anasūyā, who is usually mentioned as Atri's wife; Ātreya came to be known as Cāndrabhāgin out of love for his mother, contrary to the custom for a son to receive the gotra name from his father. Y.K. Tripāṭhī (1987): 19. Yādavaśarman's upodghāta (3) to ed. z of the *Carakasaṃhitā*. The *Bṛhadāraṇyakopaniṣad* (6.5.1–2) enumerates teachers named after their mother. See P.V. Sharma's (1989a: 2–3) references to Pāṇini's rules for names derived from those of father or mother.

89 Gulabkunverba I, 52. Y.K. Tripāṭhī (1987): 19. Vṛddhatrayī 74. Jayadeva Vidyālaṅkāra's bhūmikā (kha) to ed. bb of the *Carakasaṃhitā*. See on the river: N.N. Bhattacharyya (1991): 104; N.L. Dey (1979): 47; B.C. Law (1984): 29, 72–73; M.A. Mehendale (1996): 351–352; MW; G.K. Pai (1975): 385–386; PW; A.M. Shastri (1996): I, 57. The Candrabhāgā plays a conspicous role in tales about Sāmba in the *Sāmba-* and *Bhaviṣyapurāṇa*; an image of the sun god, who heals from leprosy, was established in a tīrtha on the banks of this river (see R.C. Hazra, 1955: 69–71).

90 See Jyotir Mitra and S.P. Gupta (1966).

91 Vṛddhatrayī 74.

92 ABI 464.

93 Ca.Sū.26.6: not identified by Cakrapāṇidatta and Śivadāsasena. Bhela Sū.12.1. The Caitratha forest or grove derives its name from Citraratha, also called Aṅgāraparṇa, a king of the Gandharvas (Vṛddhatrayī 64–65). Citraratha is a name found in the *Gaṇapāṭha* (194, ad

Pāṇini 2.2.31), where it is coupled with Bāhlīka, the country of Kāṅkāyana, who attended the meeting in the Caitraratha grove (Ca.Sū.26.5). Citraratha and the Caitraratha park are met with in many Sanskrit texts, for example, the *Buddhacarita* (9.78) and *Viṣṇupurāṇa* (II.2.24) (see also MW; PW; Vettam Mani). Citraratha is the name of a region, identified as Citrāl, according to R. Śāstrī (1959: 43). See on the location of Caitrarathavana: Gulabkunverba I, map between 48 and 49; G.K. Pai (1975): 385.

94 Bhela Sū.18.1.

95 Ca.Si.3.3: Dhaneśāyatana (Cakrapāṇi: = Himālaya); Ca.Sū.1.7 and Ci.19.3: Himavant; Ca. Ci.13.3 and 21.3: Kailāsa; Ca.Si.3.3: śailavara. Hārīta I.1.2: Himavant.

96 Ca.Vi.3.3.

97 Ca.Ci.4.3; not identified by Cakrapāṇi. Identified as the Pañjāb (ed. hh and transl. a of the *Carakasaṃhitā*), the region of Badrī and Kedārnāth (Jyotir Mitra, 1982: 19; Y.K. Tripāṭhī, 1987: 22), Alakāpurī in Kumāūṃ (R. Śāstrī, 1977: 382 and 393). See the map of Gulabkunverba I, between 48–49.

98 Ca.Ci.11.3; Si.3.5.

99 Ca.Sū.14.63 and 71. Bhela Sū.18.3 and Ni.2.20.

100 Agadavedasindhupravartanādripravara (Ca.Ci.12.4); agnivarcas (Ca.Ci.4.3); agnyarkasamaprabhāva (Ca.Ci.20.3); avyagra (Ca.Ci.14.3); āyurvedavidāṃ śreṣṭhaḥ (Ca.Ci.13.4); āyurvedavidāṃ varaḥ (Hārīta I.1.6); bhagavant (passim): bhiṣagvariṣṭha (Ca.Ci.12.3); bhiṣagvidyāpravartaka (Ca.Ci.13.4); bhūtabhaviṣyadīśa (Ca.Ci.5.3): buddhismṛtijñānataponivāsa (Ca.Ci.9.3); dhīdhairyaudāryagāmbhīryakṣamādamataponidhi (Si.7.3); dhīdhṛtismṛtivijñānajñānakīrtikṣamālaya (Ca.Ci.27.4); doṣasūdana (Ca.Sū.17.4); gatamānamadavyatha (Ca.Ci.25.3); guṇagaṇādhāra (Hārīta I.1.6); hutāgnihotra (Ca.Ci.19.3 and 29.3; see on agnihotra: H.W. Bodewitz, 1973); jitātman (Ca.Ci.13.4 and 30.4); jñānatapoviśāla (Ca.Ci.6.3); nirāśa (Ca.Ci.6.3); nirmohamānānuśaya (Ca.Ci.6.3); paramārthavid (Ci.11.3); parāvarajña (Ca.Ci.25.3); prāṇabhṛtāṃ śaraṇyaḥ (Ca.Ci.9.3); praśāntātman (Śā.1.15); pratyakṣadharman (Ca.Sū.25.3); sarvaprajānāṃ pitṛvac charaṇyaḥ (Ca.Ci.5.3); surasiddhajuṣṭa (Ca.Ci.12.3); tattvajñānārthadarśin (Ca.Ci.30.4); tattvārthavid (Ci.11.97); udārakīrti (Ci.11.3); vadatāṃ varaḥ (Bhela Sū.18.3); vedalokārthatattvajña (Ca.Ci.17.3); vigatajvara (Ca.Ni.1.44; see on vigatajvara: K.G. Zysk, 1991: 147–148); vinayādida (Ci.25.3); vītarajastamodoṣa (Ci.11.97).
The pariśiṣṭādhyāya of the *Hārītasaṃhitā* praises Ātreya as one who is like the lion among the animals, Ananta among the serpents, and Śambhu among the gods.

101 See: Bharadvāja.

102 See in particular D. Chattopadhyāya (1979).

103 See Cakrapāṇi ad Ca.Sū.1.30–31; Cakra's views are repeated in Śivadāsasena's commentary. The blurred points of the story in Ca.Sū.1 may be at the origin of the confusion. See D. Chattopadhyaya (1979); G. Hāldār (Vṛddhatrayī 74–75 and 122); P.V. Sharma (1985e): 14–15.

104 P.V. Sharma (1970): 2; (1992d): 178: Atri, and not Bharadvāja, was the teacher of Ātreya Punarvasu. R. Śāstrī (1977): 388–389: Ātreya's teachers were Vāmadeva, Atri and Bharadvāja. B. Tripāṭhī's bhūmikā (6–7) to ed. ll of the *Carakasaṃhitā*.

105 R. Śāstrī (1977): 388–389. Compare *Mahābhārata*, Vanaparvan 192 (ed. Poona).

106 Vṛddhatrayī 147–148.

107 Bower MS I.8.

108 The names appear to be interchangeable in dharmaśāstra literature (see Kane I.1, 261–264).



109 A.s.U.50.209.

110 Ātreya, not Atri, is mentioned according to A. Rahman (STMI 258).

111 P. Cordier (1902): 180.

112 P. Cordier (1902): 180.

113 *Buddhacarita* 1.43.

114 See *Hārītasaṃhitā*.

115 See: Kṛṣṇātreya.

116 See: bhikṣu Ātreya.

117 R. Śāstrī (1977): 401. G. Hāldār (Vṛddhatrayī 75) regards Dattātreya as a brother of Ātreya.

118 See C.Vogel (1965).

119 A variant, occasionally found in P. Cordier's writings, is Rgyun-śes ryi bu (P.Cordier, 1902: 179, 180), but usually he gives Rgyun-śes-kyi bu, the Tibetan equivalent of Ātreya as the son (bu) of Atri (Rgyun-śes) (P.Cordier, 1901a: 81; 1903: 619; 1903a: 608–609). The correlation between Rgyun-śes, 'the always knowing one' and Atri is obscure (C.Vogel, 1965: 47); P. Cordier asserted (1902: 179–180) that Rgyun-śes corresponds to amitabuddhi in Sanskrit. Some Tibetan texts referring to the ṛṣi Ātreya (draṅ-sroṅ rgyun-śes-kyi bu) are the *Cha-lag bco-brgyad* of G-yu-thog-pa Yon-tan-mgon-po and the *Thob-yig* of Kloṅ-rdol Bla-ma (M. Taube, 1981: 9, 28). According to a Tibetan tradition, Rgyun-śes-kyi bu, together with seven more descendants of the Devas with a human mother, composed one medical work each, which they had heard from Indra; this collection of eight medical treatises is known as *Rća-ra-ka sde-brgyad* (Rechung, 1973: 12). Ḥjam-mgon koṅ-sprul blo-gros mthaḥ-yas (A.D. 1813–1899) relates, following another tradition in his *Śes-bya kun-khyab*, that Indra transmitted Brahmā's *Gso-dpyad ḥbum-pa*, i.e., the 100,000 (verses) on medicine, to Rgyun-śes bu (Ātreya) and some others; thereupon, Ātreya composed a large medical work called *Ćhaṅgs-pa-ḥi bśad-pa bsdus-pa*, i.e., Brahmā's concise exposition, which he taught to Me-bźin ḥjug (Agniveśa) and other pupils; each of these pupils then wrote his own treatise (see P. Tsering, 1980).

120 Compare: Atri and *Hārītasaṃhitā*; see also various anonymous works.

121 See: *Hārītasaṃhitā*.

122 R. Śāstrī (1977): 401. Sūramcandra (1978): I, 195–197. O.P. Jaggi (IV, 20) mentions both *Ātreyasaṃhitā* and *Hārītasaṃhitā* as now lost treatises on kāyacikitsā.

123 See: quotations from Ātreya, etc.

124 NCC II, 68.

125 NCC II, 68. Check-list Nr. 79.

126 NCC II, 66–67 and X, 27. R. Mitra's Notices I, Nr. 202. Ṭoḍara quotes Ātreya on the characteristics of the pulse (Ṭoḍara II: 6.25).

127 NCC II, 66–67.

128 The *Uttarakārikā* is quoted ad vamana 16; Ātreya's *Uttarakārikā* ad anuvāsana 33.

129 See: *Hārītasaṃhitā*.

130 Examples are Gopāladāsa Vādīndra's *Cikitsāsāra*, the *Haṃsarājanidāna*, Jayaratna's *Jvaraparājaya*, Ṭoḍara's *Āyurvedasaukhya*.

131 Gaurana's *Navanāthacaritra*, a Telugu work, refers to Ātreya as an alchemist and pupil of Nāgārjuna (P. Hymavathi, 1993: 280).

132 Ṭoḍara II: 2.205 = Su.Śa.4.79.

133 Ṭoḍara III: 3.114.

134 See: *Hārītasaṃhitā*. Dharmaśāstra works should also be taken into consideration; compare the *Laghvatrismṛti* and *Vṛddhātreyasmṛti* mentioned by P.V. Kane (I.1, 263).

135 See Kane I.1, 261–264.
136 Guṇaratna flourished about A.D. 1400. S. Dasgupta (1975: 213) regards this work as a Sāṃkhya treatise and suggests that it is probably the same as Caraka's treatment of Sāṃkhya; he argues that, as Atri is the speaker in Caraka's work, it was also called *Ātreyasaṃhitā* or *Ātreyatantra*.
137 K.H. Potter (Ed.) (1977): 337.
138 K.H. Potter (Ed.) (1977): 238. See on references to and quotations from this Ātreya, particularly numerous in Bhaṭṭa Vādīndra's commentary on the *Vaiśeṣikasūtras*: H. Isaacson (1995).
139 B.N. Goswamy and A.L. Dahmen-Dallapiccola (1976): 10 and 110.
140 Some examples are: R. Śāstrī (1977): 404: about 8.000 B.C.; Jyotir Mitra and Satya Pal Gupta (1966): 2.000 B.C.; P.V. Sharma (1992d): 180: about 1.000 B.C; G.P. Srivastava (1954): 32–33: about 1.000 B.C.; Atrideva (ABI 469): 750–700 B.C.; Gulabkunverba I, 55–64: not later than the seventh century, probably about the eighth century B.C.; Y.K. Tripāṭhī (1987: 22): about the period of the *Śatapathabrāhmaṇa*.
141 Synonyms of Agniveśa, found in the *Carakasaṃhitā*, are Hutāśaveśa (Ca.Sū.17.5) and Vahniveśa (Ca.Sū.13.3; Si.12.53). Cakrapāṇidatta refers to him as Hutāśaveśa in the introductory verses of his *Āyurvedadīpikā*. He is called Hutāśa in the *Mādhavanidāna* (44.1; explained in the *Madhukośa* as denoting Agniveśa). Nīlakaṇṭha's *Basavarājīya* (1, 27, 90, 387) mentions his views as Agnimata.
142 See: *Añjananidāna*.
143 See NCC I, 36 and X, 129. Cat.Skt.MSS N.-W.P. I, 1, 586–587, Nr. 20: *Nidānasthāna* by Agniveśa (9 leaves); not procurable for copying; recent and incorrect; contains the definitions of diseases.
144 HIM III, 525.
145 CBORI XVI, 1, Nr. 7.
146 Check-list Nr. 9.
147 ABI 472 and Sūramcandra (1978): 208: the MS forms part of the collection of the Oriental Institute, Baroda (MS Nr. 1579).
148 See NCC I, 36: the *Catalogue of Sanskrit manuscripts in the Sanskrit College Library of Benares (284) is referred to, as well as the *Catalogue of the Library of the India Office, Vol. II, Part 1, Sanskrit Books, London 1897, which records a Calcutta edition of 1883.
149 See the NCC (I, 36–37) on the *Agniveśyagṛhyasūtra* and some more works associated with his name.
150 *Hariharacaturaṅga* 1.169: Agniveśa has his own views on the classification of elephants.
151 *Mātaṅgalīlā* 1.5: Agniveśya is one of the sages assembled at Romapāda's court.
152 *Hastyāyurveda* I.1 (p.3: Agniveśya) and 3.3 (Agniveśa): one of the sages at Romapāda's court; IV.4 (p.581): Agniveśa's view on the kinds of sneha to be distinguished.
153 NCC I, 37 (Agniveśya).
154 ABI 472: *Government Oriental Manuscripts Library, Madras, MS Nr. 3791 (not recorded in S. Kuppuswami Sastri's Cat. Madras, vol. XXIII).
155 Quotations and references from works on gajaśāstra are omitted.
156 Ad *Śārṅgadharasaṃhitā* I.7.77cd–79ab (two quotations).
157 *Yogaratnasamuccaya* 7.126; 8.171cd–172ab; 14.254–258; 16.326; 19.246 and 267–268; 20.239–240 and 444.
158 *Āyurvedābdhisāra* 9372–77.



159 *Bhāvaprakāśa* 7$^{3}$.140–143; cikitsā 1.762.
160 Ad Ca.Sū.2.17; Ci.3.179cd–188ab (from the *Agniveśasaṃhitā*) and 197–200ab; 4.62–72 and 88; 7.60–64. The quotation ad Sū.2.17 is obviously from the *Agniveśasaṃhitā* (compare the quotation from that work).
161 Quoted in the *Yogaratnasamuccaya*.
162 Ad Su.Ci.38.3–6.
163 Ad Ca.Ci.3.63–67: the agniveśatantra carakācāryasaṃskṛta is quoted; the verses are absent from the *Carakasaṃhitā*, but resemble Ca.Ci.3.53cd–58; some regard them as being from the *Agniveśatantra* (for instance: Gulabkunverba I, 72–73; Sūramcandra, 1978: 207). Sūramcandra reproduces a second quotation, identical with that in Cakrapāṇi's commentary ad Ca.Ci.3.179cd–188ab.
164 Ad *Rasendrasārasaṃgraha* 1.233 (a reference to the description of the purification of śilājatu in the *Agniveśasaṃhitā*).
165 Ad *Śārṅgadharasaṃhitā* III.3.1.
166 The *Agniveśaśāstra* is quoted or referred to in his commentary on Trimalla's *Śataślokī*.
167 *Āyurvedaprakāśa* 4.110–115 is from Agniveśa according to Gulrājśarmamiśra's commentary.
168 *Vāgbhaṭamaṇḍana* 64 (Ca.Sū.13.23–25 is quoted), 73 (unidentified quotation), 107.
169 *Basavarājīya* 1, 27, 90, 387.
170 Ad *Cakradatta*, jvara 17, 41–42, 64; apasmāra 7–8; vamana 14; nirūha 8–10. Jvara 64 was borrowed from Agniveśa.
171 Rudrabhaṭṭa's commentary on the *Śārṅgadharasaṃhitā* (see CC I, 2).
172 In his *Cikitsāratnābharaṇa* (keśarapāka; see *Rasayogasāgara*, kakārādi 345).
173 *Padārthavijñāna* 46.
174 Ad *Cakradatta*, jvara 17–18, 29 (from the *Agniveśasaṃhitā*) and 64; raktapitta 14; nirūha 8–10; ad Cakrapāṇi's *Dravyaguṇa*, pānīya 31.
175 *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 32cd–35ab, 40cd–43ab, 66cd–68ab, 92–94, 150–153, 158–161, 162–168, 194–197.
176 Ad A.h.Śa.3.61cd–62ab, 65cd–66ab, 67cd.
177 Ad *Siddhayoga* 1.132; 21.5–6; 76.3ab.
178 Ṭoḍara II: 1.50, 111, 130; 2.38, 63–64, 167; 3.6–9, 66–67, 130, 196–198, 225–228, 371, 378–381ab; 4.51–53ab, 92–96, 117–118, 142, 159–160, 188, 193, 205–215; 5.55, 101–102ab; III. 2.2–20, 24–35, 45–48; 3.11, 17–18, 20–21, 73, 98, 116–117, 121, 161, 169–170, 192, 211, 229, 236, 241, 248, 250–251, 256, 263–264, 268; 4.28–30, 43, 540, 695–696, 723, 762, 795, 801, 805, 1271–1278, 1297–1299, 1336–1337, 1342–1343; V: 10.21; VI: 11.10–15 and 16; IX: 1.141, 203–205, 401, 420, 482–483.
179 A.h.Ni.2.61–62a. A.s.Ni.2.63–64a.
180 Ad *Mādhavanidāna* 2.66cd–74ab.
181 *Padārthavijñāna* 46 = Ca.Sū.1.49a-c.
182 *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 162–168 (agrees rather closely with Ca.Ci.7.144–150); 158–161 (agrees rather closely with Ca.Ci.7.140–143).
183 Ṭoḍara II: 1.50 (compare Ca.Sū.9.19), 115–119 (compare Ca.Sū.11.57–61); 3.9 (= Ca.Ci.1$^{1}$.3–4ab), 371 (= Ca.Sū.17.117); 4.117 (from Ca.Śā.8.5–6), 118 (from Ca.Śā.8.6), 142 (= Ca.Śā.6.22), 193 (= Ca.Śā.4.21–23); 5.101–102ab (= Ca.I.2.8–9ab); III: 2.2–20 (related to Ca.Sū.22.4–21ab), 24–35 (related to Ca.Sū.22.25–37), 45–48 (= Ca.Sū.22.38–40), 3.11 (= Ca.Ci.3.4), 17–18 (= Ca.Ci.3.5cd–6), 20–21 (related to

Ca.Ci.3.32–34), 42 (= Ca.Ci.3.30ab and 31), 116–117 (= Ca.Ci.3.146cd–148ab), 121 (= Ca.Ci.3.148cd–149ab), 229 (related to Ca.Ci.3.172cd–173ab), 236 (= Ca.Ci.3.165cd–166ab and 167ab), 241 (= Ca.Ci.3.167cd–168ab), 248 (= Ca.Ci.3.173cd–174ab), 250–251 (= Ca.Ci.3.174cd–176ab), 256 (= Ca.Ci.3.289cd–290ab), 263–264 (Ca.Ci.3.217–218); 4.28–30 (= Ca.Ci.3.324–326), 540 (= Ca.Ci.3.287cd–288ab), 695–696 (= Ca.Ci.3.112–114ab), 723 (= Ca.Ci.3.322cd–323ab), 762 (= Ca.Ci.3.53cd–54ab); VI:11.10–15ab (= Ca.Sū.21.29–34).

184 Compare Ca.Sū.6.8 (agrees with the quotation).
185 Compare Ca.Sū.6.33–40 (agrees with the quotation).
186 Compare Ca.Vi.3, which deals with this subject.
187 These means are threefold: āptopadeśa, pratyakṣa and anumāna; compare Ca.Sū.11.17, which adds yukti.
188 Compare Ca.Sū.1.59–61 (agrees with the quotation).
189 Compare Ca.Sū.17.112 (agrees with the quotation).
190 Compare Ca.Sū.26.40 (agrees with the quotation).
191 Compare Ca.Vi.8.116.
192 This number is said to be 551.700,000; the hairs of the beard (śmaśru) are 300,000 in number (disagrees with Ca.Śā.7.14).
193 Compare Ca.Śā.2.29–30 and 8.21; Śā.8.21 partly agrees as to the contents.
194 Compare Ca.Śā.4.20–22 (not fully agreeing).
195 The measures are: daivavyapāśraya, yuktivyapāśraya and sattvāvajaya (compare Ca.Sū.11.54, which closely agrees, but is in prose); Ṭoḍara II: 2.168 refers in this quotation (from Agniveśa) to Caraka and Ātreya.
196 The measures are: antaḥparimārjana, bahiḥparimārjana and śastrapraṇidhāna (agrees with Ca.Sū.11.55).
197 Three classifications: (a) derived from jarāyuja, aṇḍaja, svedaja and audbhida creatures; (b) according to the predominance of one of the five mahābhūtas; (c) āgneya and saumya.
198 Compare Ca.Sū.25.45–47.
199 Compare Ca.Sū.27.312cd–315.
200 Quoted anonymously in the *Madhukośa* ad *Mādhavanidāna* 1.2–3.
201 The quotation is close to A.s.Ni.2.95cd–96ab = *Mādhavanidāna* 2.41.
202 Descriptions of this fever are also found in very late āyurvedic texts.
203 Compare *Mādhavanidāna* 44.1–7.
204 Compare Ca.Ci.10.46–47.
205 A quotation from the *Agniveśasaṃhitā*; it is also found in Jejjaṭa's commentary on the *Carakasaṃhitā* according to Sūramcandra (1978: 207).
206 The same paribhāṣā is quoted, anonymously, by Śivadāsa ad *Cakradatta*, jvara 64.
207 This verse derives from Agniveśa according to Śivadāsasena.
208 A quotation from the *Agniveśatantra*.
209 The quotation is identical with A.h.Sū.22.23.
210 It may well be that more prescriptions than I could trace are found in the *Carakasaṃhitā*.
211 Compare Ca.Ci.19.42–43.
212 Compare Ca.Ci.19.44.
213 According to P. Cordier (1903b): 341.
214 See *Rasayogasāgara*, kakārādi 345.
215 Agrees rather closely with Ca.Ci.7.144–150.



216 Agrees rather closely with Ca.Ci.7.140–143: tiktaṣaṭpalakaghṛta.
217 Compare Ca.Ci.5.65–67ab.
218 See Niścala ad jvara 64.
219 Some MSS of the *Carakasaṃhitā* are recorded in catalogues under the title of *Agniveśasaṃhitā* (see NCC I, 37).
220 See HIM III, 519.
221 This assertion is no longer found in P. Rāy's revised edition.
222 HIM III, 519–522.
223 This discourse of Ātreya is absent from the *Aṣṭāṅgasaṃgraha*.
224 Compare *Siddhayoga* 1.190 (no source mentioned) and *Yogaratnākara* 163 (anonymous). An almost identical verse, attributed to Bhāluki, is found in the *Ātaṅkadarpaṇa* ad *Mādhavanidāna* 2.24 and in Ḍalhaṇa's commentary ad Su.U.39.45cd–46ab.
225 The verse is incorporated in the *Basavarājīya* (27: from Agnimata) and is quoted in the *Madhukośa* ad *Mādhavanidāna* 2.66cd–74ab (from Agniveśa).
Verses with a similar content form part of or are quoted in numerous works: Aruṇadatta ad A.h.Ni.2.60–63; *Ātaṅkadarpaṇa* ad *Mādhavanidāna* 2.24, 34–36ab, 66cd–74ab; *Bhāvaprakāśa*, cikitsā 1.534–535; Cakrapāṇi ad Ca.Ci.3.53cd–61ab; *Madhukośa* ad *Mādhavanidāna* 2.34–36ab and 66cd–74ab; *Siddhayoga* 1.189; Su.U.39.45cd–46ab; *Yogaratnākara* 163.
226 HIM III, 520.
227 The six pupils of Ātreya, among whom Agniveśa, according to Ḍalhaṇa.
228 See S. Dasgupta (1975): II, 429, 432; Gaṇanātha Sena (1924): I, 5, 17–18; Gulabkunverba I, 71–75; Haridattaśāstrin (upodghāta, cha-ṭha, to ed. ee of the Carakasaṃhitā); R.C. Majumdar (1971): 223; Ramachandra Rao (1985): I, 16; T. Śarmā (1981/82): 87–89; P.V.Sharma (1975c): 81; Sūramcandra (1978): 206; Y.K. Tripāṭhī (1987): 23.
Haridattaśāstrin (upodghāta, page cha) quotes a statement found in Gaṅgādhara's *Jalpakalpataru* on the *Carakasaṃhitā* (ad Ca.Ci.30.289), which asserts that the *Agniveśatantra* was available to this author, who lived in the nineteenth century (compare Gulabkunverba I, 74–75).
P.V.Sharma grew more critical with regard to the authenticity of quotations from Agniveśa in his later publications (1992d: 179).
229 The fact that the Kavīndrācāryasūcipatram mentions, even twice (Nrs. 907 and 950), the presence of the *Agniveśyatantra* among the manuscripts of Kavīndra's library, cannot be regarded as solid evidence.
230 The *(Agniveśa)saṃhitā* is described as a treatise consisting of 12,000 verses at the end of the *Carakasaṃhitā* (Si.12.52); this verse may be inauthentic (it is put between brackets in several editions). A.F.R. Hoernle believed that he had discovered a fragment of the *Agniveśatantra*; his evidence was invalidated by P. Cordier (1903b: 342).
231 P.V. Sharma (1970a): 5; (1975c): 80–81; (1992d): 179. Similar views are found in B. Tripāṭhī's bhūmikā (7) to ed. ll of the *Carakasaṃhitā*.
232 See *Carakasaṃhitā*.
233 The claim of P.V. Sharma (1970a: 15; 1992d: 186) that the *Agniveśatantra* must have been written in a simple style, like that of the *Bhelasaṃhitā*, is fortuitous and no more than a guess.
234 Ṭoḍara II: 3.228. The term ekarūpa yakṣman is unknown to me from other treatises.
235 Ṭoḍara I: 1.130. The authenticity of this quotation would prove that the prominent place of yukti in the *Carakasaṃhitā* is due to Caraka.

236 Ṭoḍara II: 4.51–53ab.
237 Ṭoḍara II: 4.188 and 193 (on embryology).
238 Ṭoḍara II: 2.167–170.
239 Ṭoḍara III: 4.795.
240 Ṭoḍara III: 4.43.
241 *Kusumāvalī* ad *Siddhayoga* 21.5–6; Ṭoḍara V: 10.21; *Yogaratnākara* 430. This subject is not discussed in the *Carakasaṃhitā*.
242 Ṭoḍara III: 3.268.
243 *Basavarājīya* 387.
244 See Āḍhamalla's quotations ad *Śārṅgadharasaṃhitā* I.7.77cd–79ab.
245 The types are almost identical with those of the *Suśrutasaṃhitā* (Ni.15).
246 G. Mukhopadhyaya (HIM III, 521) regards *Mādhavanidāna* 44.1 as quoted from the *Agniveśatantra*.
247 J. Filliozat (1975): 12–13.
248 Agniveśa belongs to the group of sages called paramarṣi (Vṛddhatrayī 64 and 145).
249 See A.A. Macdonell and A.B. Keith (1967); J. Gonda (1977). A gṛhyasūtra is attributed to Agniveśya. R. Śarmā (1959: 18) asserts that the medical authority Agniveśa is the son of an Agni who is mentioned in the *Chāndogyopaniṣad* (IV.6).
250 L. Renou (1947): 134.
251 Sūraṃcandra (1978): 203. CC I, 454: Māhiṣeya is a grammarian, quoted in the commentary on the *Taittirīyaprātiśākhya* called *Tribhāṣyaratna*.
252 Gaṇas 71 and 104.
253 *Mahābhārata*, Ādiparvan 121 and 158 (crit. ed. and transl. van Buitenen); 130.39–40 and 170.27–30 (ed. Poona). See also M.A. Mehendale (1993): 91–92.
254 *Mahābhārata*, Ādiparvan 122 (crit. ed. and transl. van Buitenen); 131.40–41 (ed. Poona).
255 Sūramcandra (1978): 202–203. Vettam Mani 17.
256 Th. Sarmah (1991): 77. *Mahābhārata*, Droṇaparvan 69.65–67 (crit. ed.).
257 See Th. Sarmah (1991): 76–78.
258 Sūramcandra (1978): 202–203. *Bhāgavatapurāṇa* 9.2.21–22. *Brahmāṇḍapurāṇa* 2.3.47.49 (see G.V. Tagare, 1983). *Matsyapurāṇa* 196.12 (see J.D. Akhtar, 1972: II, 198). *Vāyupurāṇa* *23.207.
259 Translation J.M. Sanyal (1973): I, 784. This Agniveśa became the progenitor of the Āgniveśya brāhmaṇas (see H.H. Wilson's translation of the *Viṣṇupurāṇa*, 312, note 20).
260 Compare: G.P. Malalasekera (1983): I, 14–15 (Aggivessana); P.V. Sharma (1989a); 16–17.
261 See F. Edgerton (1977).
262 Gulabkunverba I, 75. See L. Feer (1979): 427–430: the Dīghanakha Suttanta of the *Majjhimanikāya* (*ed. M. Trenckner, I, 497–501) mentions Aggivessana (= Sanskrit Agnivaiśyāyana) as a surname of Dīghanakha.
263 *Avadānaśataka*, Nr. 99. See L. Feer (1979): 418–430.
264 See A.L. Basham (1951). Compare P.V. Sharma (1989a): 32.
265 See A.L. Basham (1951): 56–58; F. Edgerton (1977); K.G. Zysk (1991): 27.
266 P. Cordier (1903a): 614 and 619. Mentioned in Jayapaṇḍita's *Thob-yig* (M. Taube, 1981: 85).
267 Rechung (1973): 12. M. Taube (1981): 30.
268 E.C. Sachau (1964): I, 150.
269 See J. Filliozat (1975): 12–13.



270 See AVI 81; Gulabkunverba I, 76.
271 Gaṇa 71 (gargādayaḥ, belonging to Pāṇini 4.1.105) mentions Agniveśa; gaṇa 71 (kaṇvādayaḥ, belonging to Pāṇini 4.2.111) mentions Parāśara and Jatūkarṇa.
272 *Aṣṭādhyāyī* 4.3.93; *Gaṇapāṭha*, gaṇa 97 (takṣaśilādayaḥ, belonging to Pāṇini 4.3.93.), 176 (madhvādayaḥ, belonging to Pāṇini 4.2.86) and 206 (varaṇādayaḥ, belonging to Pāṇini 4. 2.82).
273 Authors adducing this argument are: the Gulabkunverba team (I,76); T. Śarmā (1981/82: 89); P.V. Sharma (1970a): 5–6, (1975c): 81, (1992d): 180; V. Śukla (1977): I, 45; B. Tripāṭhī in his Bhūmikā (8) to ed. ll of the *Carakasaṃhitā*; Yādavaśarman in the upodghāta (6–7) to ed. z of the *Carakasaṃhitā* (see his additional evidence from the grammatical literature).
274 See, for example: P.V. Sharma (1975c): 81.
275 See, for example: V. Śukla (1977): I, 45; B. Tripāṭhī, Bhūmikā (7–8) to ed. ll of the *Carakasaṃhitā*. These authors refer to *Śrīśaṅkar Bālkṛṣṇa Dīkṣit's Bhāratīya Jyotiḥśāstretihās 139. See on the same subject: M.R. Bhat (1992): I, Intr. VIII–IX.
276 See A.L. Basham (1954): 493; J.F. Fleet (1912); S. Srinivasan (1979): 131–132.
277 See on Agniveśa and his date: ABI 469–472; Atrideva (1978): 65–66; AVI 81–89; J. Filliozat (1975): 12–13; Gaṇanātha Sena (1924): I, 4–5, 17–18; Gulabkunverba I, 68–77; Haridattaśāstrin, upodghāta cha-ṭha to ed. ee of the *Carakasaṃhitā*; Hemarājaśarman, upodghāta 42; HIM III, 519–527; Ramachandra Rao (1985): 16; R. Śarmā (1959): 18–24; T. Śarmā (1981/82): 87–89; P.V. Sharma (1970a): 4–14, (1992d): 179–180; P.V. Sharma's Introduction (VII–VIII) to his ed. and transl. of the *Carakasaṃhitā*; R.K. Sharma and Bhagwan Dash, Preface (XXXV–XXXVI) to their ed. and transl. of the *Carakasaṃhitā*; V.Śukla (1977): I, 44–45; Sūramcandra (1978): 202–209; B. Tripāṭhī, Bhūmikā (7–11) to ed. ll of the *Carakasaṃhitā*; Y.K. Tripāṭhī (1987): 23; Vṛddhatrayī 145–146; Yādavaśarman's upodghāta (6–7) to ed. z of the *Carakasaṃhitā*.
278 P. Cordier (1899a): 3; (1901a): 80.
279 NCC IX, 97.
280 See on this problem: P. Cordier (1903b): 328–329; Gulabkunverba I, 101–105; HIM III, 624–629; A.F.R. Hoernle (1908).
281 See A.F.R. Hoernle (1908): 1001.
282 Some MSS supporting this order are: Cat. IO Nrs. 2637 and 2643; Cat. München Nrs. 371a and b. See for other MSS: A.F.R. Hoernle (1908): 1001.
283 See A.F.R. Hoernle (1908): 1000. G. Mukhopadhyaya (HIM III, 614 and 625) asserts that Dātār (ed. t) adopted Jīvānanda's arrangement, which proves to be incorrect.
284 The argument, employed by the Gulabkunverba team (I, 104), that chapters fourteen (arśas), nineteen (atīsāra) and twenty-one (visarpa) are from Caraka's pen because they are quoted in the *Nāvanītaka* is inconclusive (see Bower MS).
285 See the arguments of P. Cordier (1912) for attributing chapter eight (rājayakṣman) chiefly to Caraka.
286 See the list of quotations.
287 The chapters are numbered according to the most current serial order.
288 R. Śāstrī (1977: 419) is convinced that part of this chapter is by Caraka.
289 Vijayarakṣita (ad *Mādhavanidāna* 11.1–2) quotes Caraka (Ci.18) on the subject.
290 Paribhāṣā 25 at the end of A.s.Ka.8.
291 The chapter seems also to be attributed to Caraka by Jejjaṭa (ad Ca.Ci.24.117–135); compare Gulabkunverba I, 104; Jejjaṭa states that the chapter was written by the ācārya, i.e., Caraka.

292 The chapter colophons mentioning Dṛḍhabala are absent from part of the editions.
293 See the end of his comments ad Ca.Ci.25.
294 Gulabkunverba I, 101–105.
295 See HIM III, 624–629.
296 See G. Mukhopadhyaya (HIM III, 626–628) on Birajācaraṇ Sengupta's criteria. B. Sengupta, who was convinced that quotations from Caraka with the case-ending of the instrumental refer to the author himself, pointed to a quotation in the *Madhukośa* ad *Mādhavanidāna* 35.21–22c (on a variety of udara). Śrīkaṇṭhadatta's citations in his commentary on this chapter begin, however, several times with yad uktaṃ carake, which invalidates the reasoning, since the use of the locative, according to B. Sengupta's presuppositions, indicates that the *Carakasaṃhitā* (as revised by Dṛḍhabala) is the source. B. Sengupta suggested that part of the chapter on udara, in particular the verses on surgical treatment, might be additions of Dṛḍhabala to Caraka's text.
297 See, for example: AVI 107; P.V. Sharma (1992d): 187; Yādavaśarman's upodghāta, 11–12. Birajācaraṇ Sengupta concludes that the authorship of the chapters on unmāda, apasmāra, kṣatakṣīṇa and śvayathu cannot be settled with certainty (see HIM III, 629); the Gulabkunverba team (Gulabkunverba I, 105) infers that it remains doubtful who wrote the chapters on unmāda, apasmāra, kṣatakṣīṇa, śvayathu, udara, kāsa, and chardi.
298 See, for example: Gulabkunverba I, 104–105; A.F.R. Hoernle (1908); R. Śāstrī (1977): 481–419; P.V. Sharma (1992d): 186–187. P. Cordier (1903b: 328–329) concluded that Jīvānanda reproduces the original classification of Dṛḍhabala.
299 This table (Ca.Sū.30.36–68) covers all the sections of the *Carakasaṃhitā*; it may be one of Dṛḍhabala's additions.
300 The last three chapters of the Nidānasthāna deal with soṣa (= rājayakṣman), unmāda and apasmāra.
301 The commentators give arguments for the sequence of the chapters. Cakrapāṇidatta's list of the chapters due to Caraka himself may have been the source of Jīvānanda's serial order; this list (see Cakra ad Ca.Ci.30.289–290) comprises Ci.1–8, and the chapters on arśas, atīsāra, visarpa, dvivraṇīya and madātyaya; Jīvānanda reversed the order of the chapters on madātyaya and dvivraṇīya. Cakrapāṇi's arrangement in this list need not mean that the chapters are enumerated in their original order, because he defends the current series at the beginning of his comments on each chapter.
302 D. Chattopadhyaya (1979: 30) asks himself whether it could be that the contempt for physicians expressed by the Indian lawgivers had anything to do with the neglect and loss of a very substantial portion of Caraka's work. P.V. Sharma (1970a: 53–61) suggested that Caraka's treatise did not become current and was partly lost because Caraka was a Śaka physician. See on the legal position of physicians in ancient India: A.L. Basham (1976): 36–39; L. Sternbach *(1945), (1948), (1949), (1965).
303 The earliest representative of the tradition that Caraka left his work half-completed by reason of his untimely death is Indu (paribhāṣā 25 at the end of A.s.Ka.8).
304 R. Śāstrī (1977: 419) assumes that Dṛḍhabala could dispose of fragments of the lost parts, which can be detected thanks to their superior style.
305 It is called Kalpopaniṣad.
306 For example, at Sū.15.5; Ci.5.102, 132, 161.
307 P. Cordier (1903b: 328–329) was convinced that the table was rewritten by some later redactor. The same view is expressed by the Gulabkunverba team (I, 105). P.V. Sharma (AVI 106) considers it to belong to the original *Carakasaṃhitā*.



308 See on this problem also: B.L. Śarmā (1984).
309 Cakrapāṇi ad Ca.Si.12.39. The number of diseases of the mouth, recognized by Dṛḍhabala, is sixty-four (Ci.26.122); this number disagrees with Suśruta and Bhoja (see Su.Ni.16.3 and Gayadāsa's commentary); the source of Dṛḍhabala's number is unknown. Dṛḍhabala repeatedly refers to a śālākyatantra (e.g., Ca.Ci.30.123).
310 Ca.Ci.5.69–70 = Su.U.42.27–28. Ca.Ci.26.113cd–114 = Su.U.22.6–7ab: this verse was borrowed from the *Suśrutasaṃhitā* according to Atrideva (ABI 159). P. Cordier (1901d: 164) regarded a verse of Ci.30 as an addition of Dṛḍhabala, taken from the *Suśrutasaṃhitā*; some other verses, with parallels in Suśruta's work, are supposed to be borrowed, the other way round, by Nāgārjuna, considered to be the author of the Uttaratantra (P. Cordier, 1899a: 1).
311 Gulabkunverba I, 105: Sū.11.56–63 is not in tune with the contents of the chapter as a whole.
312 These prose portions are reminiscent of Bāṇa's style (AVI 108; P.V.Sharma, 1970a: 68).
313 AVI 112. P.V. Sharma points to parallels of Ca.Sū.25.40–41 in the *Viṣṇudharmottarapurāṇa* (1.56) and *Bhagavadgītā*.
314 ABI 163. Compare, on the same subject, the *Suśrutasaṃhitā* (Sū.45.21–23).
315 ABI 159–160. P. Cordier (1903b): 328–329. Gulabkunverba I, 105. Atrideva (ABI 159–160) points to the unusual position of the table of contents at the end of the Sūtrasthāna.
316 A.F.R. Hoernle (1908) regards Ca.Ni.3.3–5 and 16–17 as additions of Dṛḍhabala. Ni.3.3–5 are in his opinion suspect because they duplicate Ni.3.18 and refer to the contents of the chapter in a wrong order (pūrvarūpa precedes liṅga); Ni.3.16–17 are verses on treatment, out of place in a chapter on nidāna; Ni.3.17 is a versified duplicate of Ni.3.16. Hoernle's claim that verses on treatment are out of place in a chapter on nidāna is not tenable; his argument that Ni.3.16–17 consist of quotations from the *Aṣṭāṅgasaṃgraha* (Ci.16.3) and *Siddhayoga* (30.2) is altogether unfounded.
317 Gulabkunverba I, 105: Vi.3.40–44 and 46–48 are not in tune with the subject of the chapter and not referred to in the recapitulatory verses. Vi.3.47–48 are placed between brackets in several editions.
318 AVI 111. P.V.Sharma (1970a): 74.
319 R.F.G. Müller (1951): 21.
320 I.12.71cd–80ab. P.V. Sharma (1970a: 68; AVI 108) says that a list of these items belongs to the Gupta period.
321 Ci.3.311–312. AVI 108–109; P.V. Sharma (1970a): 68–69; (1992d): 195: the *Viṣṇusahasranāmastotra* appears in the Gupta period; Ca.Ci.3.311cd is an ardhaśloka also found in the *Viṣṇudharmottarapurāṇa* (2.110.12cd); carācarapatiṃ vibhum of Caraka is replaced by carācaraguruṃ harim; the next ardhaśloka is identical with Ca.Ci.3.312ab.
322 A.F.R. Hoernle (1908; 1006–1027) put forward that Ci.5.1–17 are due to Dṛḍhabala, because these verses duplicate the contents of the Nidāna chapter on gulma (Ni.3); the same applies, in his view, to Ci.5.169–171, the proper place of which would be at the end of Ni.3, and Ci.5.172–182, which are concerned with the type of gulma caused by blood, a disorder not described in Ni.3; Ci.5.183–189, summarizing verses thought to be additions of Dṛḍhabala, cannot be attributed to Caraka either. Verses, also ascribed to Dṛḍhabala in Hoernle's article, are Ci.5.137–141 (on the cupping of gulma by phlegm), 102 (referring to the Siddhisthāna and Ci.26), 132 (referring to the Siddhisthāna) and 161–163 (referring to Ci.14 and 15).

The weakness of Hoernle's exposition lies in his tendency to assume that Caraka's ideas about a coherent and systematic style are in conformity with his own predilections.

323 AVI 111. P.V. Sharma (1970a): 73.
324 ABI 155. AVI 109.
325 Ci.23.94: a mantra, making the mahāgandhahastyagada efficient. Ci.23.159–160: a pāṣāṇḍāyatana is mentioned; P.V.Sharma interprets it as a place where Tantric practices are carried out. Ci.23.233–234: methods used by women to make men afflicted with diseases. See ABI 155; AVI 109; P.V. Sharma (1970a): 69.
326 ABI 155–156. AVI 108. P.V.Sharma (1970a): 68; (1992d): 195.
327 HIM III, 634–635.
328 AVI 110. P.V. Sharma (1970a): 70.
329 AVI 109–110. P.V. Sharma (1970a): 69–70. The presence of the Śakas in this list is remarkable. See also ABI 162; P. Cordier (1901d): 164–165.
330 AVI 108. P.V. Sharma (1992d): 195.
331 AVI 110. P.V. Sharma (1970a): 70.
332 P.V. Sharma (1970a): 70–73. The list is quoted from V. Dwivedī (1966).
333 Cakrapāṇidatta, however, reads ādityaparṇī, a plant mentioned at Ca.Ci.1[4].7; ādityaparṇī is known to the *Suśrutasaṃhitā*.
334 The *Suśrutasaṃhitā* (Sū.38.18) mentions a surasā and a śvetasurasā; Ḍalhaṇa comments that the types of surasā with dark (kṛṣṇa = asita) and white (śveta) flowers are meant.
335 Of uncertain identity; the same as aśvakarṇa according to Jatūkarṇa (see Cakrapāṇidatta's commentary). Absent from the *Suśrutasaṃhitā*.
336 Mentioned in the *Suśrutasaṃhitā*.
337 Mentioned in the *Suśrutasaṃhitā*.
338 A synonym of saptalā. Absent from the *Suśrutasaṃhitā*.
339 Absent from the *Suśrutasaṃhitā*.
340 Mentioned in the *Suśrutasaṃhitā*.
341 Mentioned several times in the *Suśrutasaṃhitā*.
342 Mentioned several times in the *Suśrutasaṃhitā*.
343 Absent from the *Suśrutasaṃhitā*.
344 A synonym of tilvaka. Absent from the *Suśrutasaṃhitā*.
345 Absent from the *Suśrutasaṃhitā*.
346 A synonym of saptalā. Absent from the *Suśrutasaṃhitā*.
347 Mentioned several times in the *Suśrutasaṃhitā*.
348 Mentioned several times in the *Suśrutasaṃhitā*.
349 Not found in the *Suśrutasaṃhitā*.
350 A synonym of jīmūtaka. Absent from the *Suśrutasaṃhitā*.
351 Absent from the *Suśrutasaṃhitā*. Known to the *Bhelasaṃhitā* (Ci.14.11; Si.7.14).
352 Absent from the *Suśrutasaṃhitā*.
353 A synonym of jīmūtaka. Not mentioned in the *Suśrutasaṃhitā*.
354 Mentioned several times in the *Suśrutasaṃhitā*.
355 Mentioned several times in the *Suśrutasaṃhitā*.
356 A synonym of vatsaka. Not mentioned in the *Suśrutasaṃhitā*.
357 A synonym of snuh = sudhā. Not mentioned in the *Suśrutasaṃhitā*.
358 Also known to the *Suśrutasaṃhitā*.
359 Not mentioned in the *Suśrutasaṃhitā*.



360 Absent from the *Suśrutasaṃhitā*.
361 Mentioned in the *Suśrutasaṃhitā*.
362 Mentioned in the *Suśrutasaṃhitā*.
363 Also mentioned in the *Suśrutasaṃhitā*.
364 A synonym of dhāmārgava. Absent from the *Suśrutasaṃhitā*. Karkoṭaka occurs in Caraka's chapters.
365 A synonym of caturaṅgula. Absent from the *Suśrutasaṃhitā*. Mentioned in the *Bhelasaṃhitā* (Ci.6.70).
366 Mentioned several times in the *Suśrutasaṃhitā*.
367 Koṭhaphala and -phalā are absent from the *Suśrutasaṃhitā*. Koṭhaphalā is a synonym of dhāmārgava.
368 Absent from the *Suśrutasaṃhitā*.
369 Absent from the *Suśrutasaṃhitā*.
370 Mentioned in the *Suśrutasaṃhitā*.
371 Absent from the *Suśrutasaṃhitā*.
372 Absent from the *Suśrutasaṃhitā*.
373 Absent from the *Suśrutasaṃhitā*.
374 A synonym of kṛtavedhana. Not mentioned in the *Suśrutasaṃhitā*.
375 Mentioned several times in the *Suśrutasaṃhitā*.
376 Mentioned in the *Suśrutasaṃhitā*.
377 Absent from the *Suśrutasaṃhitā*.
378 A synonym of śyāmātrivṛt. Not mentioned in the *Suśrutasaṃhitā*.
379 A synonym of ikṣvāku. Mentioned in the *Suśrutasaṃhitā*.
380 A synonym of dhāmārgava. Absent from the *Suśrutasaṃhitā*.
381 Absent from the *Suśrutasaṃhitā*.
382 Absent from the *Suśrutasaṃhitā*.
383 A synonym of kṛtavedhana. Absent from the *Suśrutasaṃhitā*.
384 Mentioned several times in the *Suśrutasaṃhitā*.
385 Mentioned in the *Suśrutasaṃhitā*.
386 Absent from the *Suśrutasaṃhitā*. Mentioned in the *Bhelasaṃhitā* (Ci.24.8).
387 A synonym of snuh = sudhā. Absent from the *Suśrutasaṃhitā*.
388 Mentioned in the *Suśrutasaṃhitā*.
389 A synonym of snuh = sudhā. Absent from the *Suśrutasaṃhitā*.
390 Absent from the *Suśrutasaṃhitā*.
391 Mentioned in the *Suśrutasaṃhitā*.
392 Not mentioned in the *Suśrutasaṃhitā*.
393 Mentioned several times in the *Suśrutasaṃhitā*.
394 A synonym of ikṣvāku. Mentioned in the *Suśrutasaṃhitā*.
395 Mentioned in the *Suśrutasaṃhitā*.
396 Absent from the *Suśrutasaṃhitā*.
397 A synonym of caturaṅgula. Mentioned in the *Suśrutasaṃhitā*.
398 Mentioned in the *Suśrutasaṃhitā*.
399 Not found in the *Suśrutasaṃhitā*.
400 A synonym of dhāmārgava. Absent from the *Suśrutasaṃhitā*. Rājakośātaka occurs in the *Bhelasaṃhitā* (Si.1.17).
401 The *Suśrutasaṃhitā* mentions rakṣoghnā.

402 Mentioned several times in the *Suśrutasaṃhitā*.
403 Compare śāvaraka.
404 Found in the *Suśrutasaṃhitā*. Sadāpuṣpā occurs at Ca.Sū.4.13.
405 Mentioned several times in the *Suśrutasaṃhitā*.
406 Mentioned several times in the *Suśrutasaṃhitā*.
407 Found in the *Suśrutasaṃhitā*.
408 A synonym of vatsaka. Not found in the *Suśrutasaṃhitā*.
409 A synonym of dantī. Not mentioned in the *Suśrutasaṃhitā*.
410 A synonym of śyāmātrivṛt. Absent from the *Suśrutasaṃhitā*.
411 Repeatedly found in the *Suśrutasaṃhitā*.
412 Frequently found in the *Suśrutasaṃhitā*.
413 Frequently found in the *Suśrutasaṃhitā*.
414 Mentioned in the *Suśrutasaṃhitā*.
415 Absent from the *Suśrutasaṃhitā*.
416 Absent from the *Suśrutasaṃhitā*, which mentions a śvetasurasā.
417 A synonym of dantī. Absent from the *Suśrutasaṃhitā*.
418 Absent from the *Suśrutasaṃhitā*. Mentioned in the *Bhelasaṃhitā* (Ci.16.79; 27.8).
419 A synonym of madana. Absent from the *Suśrutasaṃhitā*.
420 Śvetabhaṇḍa and -bhaṇḍī are not mentioned in the *Suśrutasaṃhitā*.
421 The synonym śuklamarica is found in the *Suśrutasaṃhitā*.
422 Absent from the *Suśrutasaṃhitā*.
423 Mentioned in the *Suśrutasaṃhitā*.
424 A synonym of saptalā. Absent from the *Suśrutasaṃhitā*.
425 A synonym of tilvaka. Not mentioned in the *Suśrutasaṃhitā*.
426 The same as trijāta(ka), mentioned in the *Suśrutasaṃhitā*.
427 A synonym of śyāmātrivṛt. Mentioned several times in the *Suśrutasaṃhitā*.
428 Mentioned in the *Suśrutasaṃhitā*.
429 Mentioned in the *Suśrutasaṃhitā*.
430 Mentioned in the *Suśrutasaṃhitā*.
431 Found in the *Suśrutasaṃhitā*.
432 A synonym of dantī. Absent from the *Suśrutasaṃhitā*.
433 Found in the *Suśrutasaṃhitā*.
434 Mentioned in the *Suśrutasaṃhitā*.
435 Mentioned in the *Suśrutasaṃhitā*.
436 A synonym of jīmūtaka. Absent from the *Suśrutasaṃhitā*.
437 Absent from the *Suśrutasaṃhitā*.
438 A synonym of saptalā. Mentioned in the *Suśrutasaṃhitā*.
439 Absent from the lists of plant names in the *Carakasaṃhitā*.
440 Ikṣu (sugarcane) is very common in the *Carakasaṃhitā*.
441 Absent from the lists of plant names in the *Carakasaṃhitā*.
442 Absent from the lists of plant names in the *Carakasaṃhitā*.
443 Absent from the lists of plant names in the *Carakasaṃhitā*.
444 Absent from the lists of plant names in the *Carakasaṃhitā*.
445 Tila is very common in the *Carakasaṃhitā*.
446 Absent from the lists of plant names in the *Carakasaṃhitā*.
447 Vaṃśa is common in the *Carakasaṃhitā*. The *Suśrutasaṃhitā* mentions vaṃśāvalekha.



448 AVI 110.
449 A synonym of saptalā. Mentioned in the *Suśrutasaṃhitā*.
450 Mentioned in the *Suśrutasaṃhitā*.
451 Mentioned in the *Suśrutasaṃhitā*.
452 Absent from the *Suśrutasaṃhitā*.
453 Mentioned in the Suśrutasaṃhitā.
454 Absent from the *Suśrutasaṃhitā*.
455 Absent from the *Suśrutasaṃhitā*.
456 A synonym of saptalā. Absent from the *Suśrutasaṃhitā*.
457 Buka is a variant of veṇu in this verse. Buka is not found in the *Suśrutasaṃhitā*.
458 Absent from the *Suśrutasaṃhitā*. Mentioned in the *Bhelasaṃhitā* (Ci.2.35).
459 Mentioned in the *Suśrutasaṃhitā*.
460 Mentioned in the *Suśrutasaṃhitā*.
461 Mentioned in the *Suśrutasaṃhitā*.
462 Mentioned in the *Suśrutasaṃhitā*.
463 The same as aśvagandhā.
464 The same as svarṇakṣīrī. Both names are absent from the *Suśrutasaṃhitā*, which does mention kāñcanakṣīrī.
465 Absent from the *Suśrutasaṃhitā*.
466 Not mentioned in the *Suśrutasaṃhitā*.
467 Mentioned in the *Suśrutasaṃhitā*.
468 Absent from the *Suśrutasaṃhitā*. Mentioned in the *Bhelasaṃhitā* (Ci.2.34).
469 Mentioned in the *Suśrutasaṃhitā*.
470 Absent from the *Suśrutasaṃhitā*, which employs the synonym svayaṃguptā. Mentioned in the *Bhelasaṃhitā* (Si.8.30 and 86).
471 A root poison (mūlaviṣa). Not mentioned as such in the *Suśrutasaṃhitā*.
472 Compounds with karkaṭa are also found in the *Suśrutasaṃhitā*.
473 Mentioned in the *Suśrutasaṃhitā*.
474 Absent from the *Suśrutasaṃhitā*. Mentioned in the *Bhelasaṃhitā* (Ci.2.36).
475 Mentioned in the *Suśrutasaṃhitā*.
476 Absent from the *Suśrutasaṃhitā*.
477 Absent from the *Suśrutasaṃhitā*. Mentioned in the *Bhelasaṃhitā* (Ci.2.34; 24.26).
478 Absent from the *Suśrutasaṃhitā*.
479 A synonym of śyāmātrivṛt. Absent from the *Suśrutasaṃhitā*.
480 Mentioned in the *Suśrutasaṃhitā*, together with its synonyms. Yaṣṭi(madhu) is frequent in Caraka's chapters of the *Carakasaṃhitā*.
481 Absent from the *Suśrutasaṃhitā*. Mentioned in the *Bhelasaṃhitā* (Ci.2.36; 24.27).
482 Absent from the *Suśrutasaṃhitā*.
483 Mentioned in the *Suśrutasaṃhitā*.
484 Mentioned in the *Suśrutasaṃhitā*.
485 A vegetable poison, also mentioned in the *Suśrutasaṃhitā*.
486 Mentioned in the *Suśrutasaṃhitā*.
487 A synonym of dantī. Absent from the *Suśrutasaṃhitā*.
488 Absent from the *Suśrutasaṃhitā*.
489 Absent from the *Suśrutasaṃhitā*.
490 Mentioned in the *Suśrutasaṃhitā*.

491 Absent from the *Suśrutasaṃhitā*, which mentions pītadāru.
492 Mentioned in the *Suśrutasaṃhitā*.
493 Read in part of the editions instead of kośāmra. Absent from the *Suśrutasaṃhitā*.
494 A vegetable poison, also mentioned in the *Suśrutasaṃhitā*.
495 Absent from the *Suśrutasaṃhitā*.
496 Pūtikarañja is found in the *Suśrutasaṃhitā*.
497 Not mentioned in the *Suśrutasaṃhitā*.
498 A synonym of dantī. Absent from the *Suśrutasaṃhitā*.
499 A fragrant substance. Not mentioned in the *Suśrutasaṃhitā*.
500 Absent from the *Suśrutasaṃhitā*.
501 Absent from the *Suśrutasaṃhitā*.
502 Mentioned in the *Suśrutasaṃhitā*.
503 Absent from the *Suśrutasaṃhitā*. The *Bhelasaṃhitā* mentions sūkarī (Ci.2.35).
504 A vegetable poison, not mentioned in the *Suśrutasaṃhitā*.
505 Mentioned in the *Suśrutasaṃhitā*.
506 Absent from the *Suśrutasaṃhitā*.
507 Mentioned in the *Suśrutasaṃhitā*.
508 Mentioned several times in the *Suśrutasaṃhitā*.
509 Mentioned once in the *Suśrutasaṃhitā*.
510 Mentioned in the *Suśrutasaṃhitā*.
511 Mentioned in the *Suśrutasaṃhitā*.
512 Absent from the *Suśrutasaṃhitā*.
513 Mentioned in the *Suśrutasaṃhitā*.
514 Aruṇadatta ad A.h.Śā.3.62cd–63ab; Śrīdāsa ad A.h.Śā.3.61cd–62ab. Compare Ca.Ci.15.16.
515 R. Śāstrī (1977: 419) asserts to be able to distinguish the styles of Caraka and Dṛḍhabala.
516 See Cakrapāṇi ad Ca.Si.1.6cd–7ab and Śivadāsa ad Ca.Sū.13.65–69.
517 See Su.Ci.31.36
518 A.F.R. Hoernle (1908).
519 See, e.g., Su.U.42.13–15.
520 D. Chattopadhyaya (1979): 27–28. P.V. Sharma (1992d: 177) also inclines to seeing it as an interpolation.
521 D. Chattopadhyaya (1979): 27–28. Gulabkunverba I, 105.
522 Some plant names, occurring in Dṛḍhabala's chapters of the *Carakasaṃhitā* and absent from the *Suśrutasaṃhitā*, are found in the *Bhelasaṃhitā*; examples are ekāṣṭhīlā, mahāpuruṣadantā, svarṇayūthikā.
523 P.V. Sharma (1970a): 72–73.
524 Cakrapāṇi ad Ca.Ci.26.119–123.
525 See Gayadāsa ad Su.Ni.16.3.
526 See Ca.Ci.26.127–128; Su.U.20.5cd.
527 See Ca.Ci.26.129–131 and Su.U.1.28–29ab. Gaṅgādhara's edition and commentary (ed. c) have a number of seventy-six eye diseases, for which there is no known MS authority (see A.F.R. Hoernle, 1978: 13; HIM III, 631).
528 Ad *Śārṅgadharasaṃhitā* III.8.2 (kāśmīrāḥ).
529 Ad Ca.Ci.3.114cd–128ab (two references); 10.54–63; 13.112cd–116ab; 25.39cd–43; 30.127cd–132; Si.12.16. Cakra refers to the kāśmīraḥ and the kāśmīra(pāṭha).



530 Ad Ca.Ci.3.210–214; 30.127cd–132. Jejjaṭa refers to the kāśmīrabhiṣajaḥ and the kāśmīrakāḥ.
531 Ad *Cakradatta*, jvara 256–257; arśas 49–50; raktapitta 66–73; gulma 41–42 (twice); udara 14–15 and 57; kuṣṭha 6–7 and 8.12; nasya 1.
532 Ad Ca.Sū.3.3; 5.49cd–51ab. Śivadāsa refers to the kāśmīrakāḥ and a kāśmīrasammataḥ pāṭhaḥ.
533 Ad *Siddhayoga* 74.16–17 (kāśmīrāḥ).
534 Ad *Mādhavanidāna* 2.18–23 (kāśmīrapāṭha); 10.5 (kāśmīrāḥ)
535 Ad *Mādhavanidāna* 2.18–23 (kāśmīrapāṭha); 5.27cd–30, 10.5 and 14.2 (kāśmīrāḥ).
536 Ad *Cakradatta*, kuṣṭha 8–12. Ad Ca.Sū.3.3.
537 Variously interpreted by the translators: consisting of three limbs (K.M. Ganguli), interrupted by three bulges (Gulabkunverba), having three knots (R.K. Sharma and Bhagwan Dash), having three pouches (P.V.Sharma).
538 Ad *Mādhavanidāna* 2.18–23.
539 Jejjaṭa and Cakrapāṇi call the fevers described in these verses prakṛtisamasamavāyārabdha, which means that their symptoms are in tune with those of the doṣas involved.
540 Ad *Mādhavanidāna* 10.5 = Ca.Ci.8.52.
541 The *Kāśyapasaṃhitā* is the only other treatise mentioning atattvābhiniveśa. See on this disease: G.J. Meulenbeld (1997).
542 Ad *Cakradatta*, udara 14–15.
543 Ad *Cakradatta*, udara 57.
544 Ad *Mādhavanidāna* 5.27cd–30 = Ca.Ci.14.171–174.
545 Cakra says that the Kāśmīras read the already mentioned mustādika in the passage beginning with hapuṣārdhakuḍavo.
546 Ad *Cakradatta*, nasya 1.
547 Ad *Siddhayoga* 74.16–17.
548 Ad *Cakradatta*, arśas 49–50.
549 See: recipes ascribed to Maṇibhadra in: Authorities associated with formulae.
550 Scholars regarding the Kāśmīrapāṭha as Dṛḍhabala's version of the *Carakasaṃhitā* are the Gulabkunverba team (I, 98–99), A.F.R. Hoernle (1908a; 1909: 890–891; 1978: 3), O.P. Jaggi (IV, 14), and P. Kutumbiah (1969: XXIX, XXXV). S. Dasgupta (1975: II, 430, 434) refers to Hoernle, whose views do not convince him, and concludes that Dṛḍhabala's text and the Kāśmīrapāṭha are not one and the same.
G. Mukhopadhyaya (HIM III, 637) criticizes Hoernle and expresses as his own opinion that the Kāśmīra recension may have been the work of a Kāśmīra physician, whose name is lost to us, and who possibly has been a different individual altogether, neither Caraka nor Dṛḍhabala. P.V. Sharma (1968: 339; 1992d: 187) repudiates Hoernle's arguments and considers the Kāśmīrapāṭha to be one of the regional versions of the *Carakasaṃhitā*.
551 P. Cordier (1903b: 329–330) described an old MS of the *Carakasaṃhitā*, the text of which might, in his view, represent the Kāśmīrapāṭha. Haridattaśāstrin (page ba of the upodghāta to ed. ee of the *Carakasaṃhitā*) records a MS that is said to agree with the Kāśmīrapāṭha; this MS forms part of the collection of the Śrī Lālcand Library, Lahore. Ca.Ci.3.91–102, verses belonging to the Kāśmīrapāṭha, are absent from some of the MSS (see A.F.R. Hoernle, 1908a: 37).
552 Ad *Śārṅgadharasaṃhitā* I.7.105–115ab: = Ca.Si.9.12–14ab (the ardhaśloka placed between brackets in the edition is left out); III.3.14; 3.30: = Ca.Si.1.11cd–12ab; 4.26cd–33:

absent from Ca.; 5.7cd–15ab: = Ca.Si.3.7–10; 5.22–30: = Ca.Si.1.41cd–42ab; 8.2: = Ca.Si.9.89; 8.14cd–15: = Ca.Si.9.93.

553 Ad A.h.Śā.3.62cd–63ab: Aruṇa quotes Ca.Ci.15.16, followed by thirteen verses which do not form part of the *Carakasaṃhitā*; the same quotation is found in Śrīdāsa's commentary. Compare P. Cordier (1901d): 158–159.

554 Ad *Paribhāṣāpradīpa* 3.4.

555 *Āyurvedābdhisāra* 69: = Ca.Ci.26.293.

556 *Bhāvaprakāśa*, ṭippaṇī ad cikitsā 1.440–444: = Ca.Ci.26.293.

557 Ad Su.Sū.1.25: = Ca.Ci.26.293; 6.10: = Ca.Si.6.4–5; 7.45–50: = Ca.Si.6.5.

558 Ad Su.Ci, 37.117cd–123; 40.21: = Ca.Si.9.92ab; U.25.11cd–13ab.

559 Ad Su.Ni.1.52–58: = Ca.Si.9.12–14ab (the ardhaśloka placed between brackets in the edition is absent); ad Su.Ni.1.52–58: = Ca.Si.9.14cd–15.

560 *Āyurvedīyaparibhāṣā* 1.21–34 = Ca.Ka.12.87–99; 1.39: refers to Ca.Ka.12.88–90ab; 1.91: refers to Ca.Ka.12.98; 2.11: refers to Ca.Ka.12.101; 2.18: refers to Ca.Ka.12.101.

561 Comments ad *Paribhāṣāpradīpa* 4.119–120.

562 Ad Su.Sū.43.8–11: = Ca.Ka.12.47–48ab.

563 Ad A.h. and A.s.Ka.8, paribhāṣā 25: see paribhāṣā 23, which refers to Ca.Ka.12.101; paribhāṣā 26 refers to Ca.Ka.12.102–103. The statement of the NCC (IX, 97) that the *Aṣṭāṅgasaṃgraha* quotes Dṛḍhabala may be based on these paribhāṣās.

564 Ad Ca.Ci.30.127cd–132: Jejjaṭa regards Ca.Ci.30.128cd–132 as an addition of Dṛḍhabala; 30.289–290: refers to Dṛḍhabala (mentioned by name in Ca.Ci.30.290) as the one who completed the *Carakasaṃhitā*. Jejjaṭa quotes Dṛḍhabala as samāptikāra ad Ca.Si.6.5–6.

565 See: *Nidānadīpikā*.

566 *Vāgbhaṭamaṇḍana* 2, 13 (the verse quoted is attributed to Khāraṇādi by Hemādri ad A.h.Sū.1.8cd), 65 (Ca.Si.1.6cd–7ab is quoted), 66 (twice; Ca.Si.1.6c is quoted; Ca.Si.1.10cd–11ab is referred to), 67 (part of Ca.Ka.1.26 is quoted), 69 (five times; Ca.Si.1.40ab, 3.31cd–33ab amd Ca.Ka.12.92cd are quoted), 73 (unidentified quotation), 96 (Ca.Ci.28.19cd is quoted), 99 (a variant of part of Ca.Ci.14.6 is quoted), 100 (twice; the same quotation as on p.99 and a reference to this passage), 107 (unidentified quotation).

567 See: Niścalakara.

568 Ad Ca.Sū.6.4: = Ca.Si.6.5; 13.51 = Ca.Si.1.6cd–7ab; 13.65–69 = Ca.Si.1.7ab; 17.62: refers to Ca.Ci.26.293. Ad *Cakradatta*, jvara 149–150: = Ca.Ci.26.293; arśas 129–137: refers to Ca.Ka.12.98; yakṣman 65–66: refers to Ca.Ka.12.96; sneha 6: = Ca.Si.6.4–5; anuvāsana 27: this verse is from Dṛḍhabala (= Ca.Si.5.41); anuvāsana 33: = Ca.Si.1.24cd; anuvāsana 36: = Ca.Si.4.48ab; anuvāsana 41: Ca.Si.1.25ab (= *Cakradatta*, anuvāsana 41ab) is quoted, while Ca.Si.1.24–28 is referred to; nirūha 8–10: = Ca.Si.3.69; nirūha 11: = Ca.Si.1.41cd–42ab; nirūha 21: = Ca.Si.3.27–28ab.

569 Ad A.h.Śā.3.61cd–62ab: Ca.Ci.15.16 is quoted, followed by thirteen verses which, although attributed to Dṛḍhabala, are absent from the edited text of the *Carakasaṃhitā*; Śā.3.67cd: one of the thirteen interpolated verses of Dṛḍhabala is quoted.

570 Ad *Siddhayoga* 1.140: = Ca.Ci.26.293; 1.266: = Ca.Ka.12.102–103 (with variants); 73.16: = Ca.Si.1.11cd–12ab; 74.20: from Ca.Si.; 76[1].4: = Ca.Si.3.69; 76[1].15: from Ca.Si.; 78.2 (two quotations): = Ca.Si.9.90cd and 92ab; 81.46; 81.47: = Ca.Ci.30.329cd–3.330ab.

571 Ad *Mādhavanidāna* 2.18–23: = Ca.Ci.26.293; 8.2: = Ca.Ci.16.11ab; 12.1–2: = Ca.Ci.17.8ab; 16.8cd: refers to Ca.Ci.22; 17.15cd–16ab: = Ca.Ci.23.24; 22.12–13: refers to Ca.Ci.28.27; 22.44–47ab: = Ca.Ci.28.42cd; 24.1–5: = Ca.Ci.27.8b; 29.6: = Ca.Ci.26.80cd; 32.1–3a: = Ca.Ci.26.36a.



572 Ad *Mādhavanidāna* 2.18–23: = Ca.Ci.26.293; 8.2: = Ca.Ci.16.11ab; 12.1–2: = Ca.Ci.17.8ab; 16.8cd: refers to Ca.Ci.22; 17.15cd–16ab: = Ca.Ci.23.24; 22.14–15ab: refers to Ca.Ci.28.27; 22.28cd–32ab: refers to Ca.Ci.28.43–48; 22.44–47ef: = Ca.Ci.28.42cd; 24.1–5: = Ca.Ci.27.8b; 29.6: = Ca.Ci.26.80cd; 24.1–5: = Ca.Ci.27.8b; 29.6 = Ca.Ci.26.80cd; 30.1–2: = Ca.Ci.26.39cd; 32.1–3a: = Ca.Ci.26.36a.

573 Ad *Cakradatta*, vireka 28.

574 Ad *Cakradatta*, jvara 150; sneha 6; nirūha 3. Dṛḍhabala's pariśiṣṭa is quoted ad vireka 29–30.

575 Ad *Cakradatta*, sveda 16–17.

576 Ad *Cakradatta*, udara 11.

577 Ad *Cakradatta*, raktapitta 6; nirūha 18–19.

578 Ad *Cakradatta*, gulma 20–23.

579 Ca.Ci.30.290: he calls himself Kāpilabali. The NCC (IX, 97) gives Kapilabali as the name of Dṛḍhabala's father. Variants occurring in some MSS and editions are Kāpilabala and Kāpilavara (see A.F.R. Hoernle, 1908a: 30–31). Avinash Candra (the editor of ed. g) read Kāpilavara, and regarded him and Dṛḍhabala as two different persons, who collaborated in the completion of the *Carakasaṃhitā* (see A.F.R. Hoernle, 1908a: 31).
A similar view is found in G. Hāldār's Vṛddhatrayī (16, 32–42, 159). This author, who reads Kāpilabala in Ca.Ci.30.290, is convinced that this is not Dṛḍhabala's patronymic. In his opinion, Kāpilabala, who was not related to Dṛḍhabala at all, revised first the *Suśrutasaṃhitā* and afterwards the *Carakasaṃhitā*. Much later, Dṛḍhabala completed the work of his predecessor. G. Hāldār also claims that the name of Dṛḍhabala's father was Kapibala, a paṇḍit from Kaśmīr, who is quoted as a medical authority. It is hard to imagine how these self-willed interpretations can be made to agree with the data. Compare: Kapilabala.

580 Ca.Si.12.39.

581 See: Kapilabala.

582 See: Kapila.

583 Preface (VII) to the first edition (1877) of his Materia medica of the Hindus; repeated in the second, revised edition (1922).

584 P. Cordier (1901a): 80; (1903b): 327.

585 J. Jolly (1901): 11 (C.G. Kashikar 14).

586 V. Śukla (1977): I, 47.

587 P. Cordier (1903b): 327.

588 A.F.R. Hoernle (1908a): 32–33; (1978): 3.

589 See HIM III, 623; Vṛddhatrayī 41.

590 Gaṅgādhara ad Ca.Si.12.39: Pañcanadapura lies in the region of Vārāṇasī. Gaṅgādhara's identification is taken over by Haridattaśarman in the upodghāta (da–dha) to ed. ee of the *Carakasaṃhitā*; this author claims that Pañcanadapura is identical with Pañcagaṅgāghāṭa in Vārāṇasī.

591 Pañcanada is described in Kalhaṇa's *Rājataraṅgiṇī* (4.248). M.A. Stein identified Pañcanada with the Pañjāb in his translation of the *Rājataraṅgiṇī*. Yādavaśarman (upodghāta, 11, to ed. z of the *Carakasaṃhitā*) refers to Jīyālālaśarman, a physician from Kaśmīr, who claimed that Pañjyanor lies to the north of Śrīnagar, at a distance of three and a half krośa.

592 A.F.R. Hoernle (1908a); (1978): 3. Rāmnāth Vaidya identified Pañcanada as a place near the modern Iṭāvā, where five rivers meet (see P.V. Sharma, 1970a: 56).

593 See ABI 154; J. Filliozat in L. Renou and J. Filliozat (1953): II, 150; Gulabkunverba I, 97–99; O.P. Jaggi (IV, 14); A.B. Keith (1973): 506; G. Mukhopadhyaya (HIM III, 622–624); NCC IX, 97; S.N. Sen (1971): 53; G.P. Srivastava (1954): 50; M. Winternitz (III, 546); Yādavaśarman (upodghāta, 10–11, to ed. z of the *Carakasaṃhitā*). D. Chattopadhyaya (1979: 33) is not completely convinced of Dṛḍhabala's Kaśmīr origin, but suggests that this Kashmirian background, if true, might explain the contempt expressed in the *Carakasaṃhitā* (I.5.29) for South Indian peoples like the Draviḍas and Āndhrakas.

594 Vṛddhatrayī 32–42.

595 Vṛddhatrayī 40–41.

596 Hoernle ascribed the *Siddhayoga* to Mādhava.

597 A.s.Ci.16.2 is related to, but not identical with Ca.Ni.3.16.

598 A.F.R. Hoernle (1908): 1005.

599 *Kusumāvalī* ad *Siddhayoga* 20.24–27.

600 A.F.R. Hoernle (1908): 1007.

601 A.F.R. Hoernle (1908a): 37–39; (1978): 3, 14.

602 A.F.R. Hoernle (1978): 12–14.

603 Cakrapāṇi ad Ca.Ci.26.129–131. Hoernle's views on Dṛḍhabala's number of eye diseases were discussed by G. Mukhopadhyaya (HIM III, 630–633), who apparently does not agree with him, considering Mādhava to be later than Dṛḍhabala. P.V. Sharma (1968: 339) dismisses Hoernle's claim.

604 G. Mukhopadhyaya (HIM III, 632) already rejected Hoernle's interpretation.

605 A.F.R. Hoernle (1908).

606 P.V.Sharma (1968): 328.

607 Gulabkunverba I, 100.

608 See: Bower MS. Hoernle's opinion is uncritically adopted by the Gulabkunverba team (I, 104), Jyotir Mitra (1982: 28), and O.P. Jaggi (IV.14).

609 P.V. Sharma (1970a): 73–80. The same author expressed the opinion (1992d: 195, n.99) that Dṛḍhabala is probably later than a particular part of the *Mārkaṇḍeyapurāṇa*, which refers to a text in thirteen chapters that may be Caraka's Cikitsāsthāna prior to its completion by Dṛḍhabala. This passage from the Mārkaṇḍeyapurāṇa (63.39–65), however, mentions thirteen sections of the Atharvaveda, next to the eight limbs of the āyurveda.

610 Dates assigned to Dṛḍhabala are: earlier than the eleventh century (P. Cordier, 1899a: 3, 1901a; 80, 1912: 543; J. Filliozat in L. Renou et J. Filliozat, 1953: 150); later than Mādhava's *Rugviniścaya* and (Vṛnda's) *Siddhayoga*, i.e., posterior to the seventh or eighth century (A.F.R. Hoernle, 1906a: 292, 1908: 998, 1978: 2–3; O.P. Jaggi IV, 30); ninth century (HCIP IV, 199; O.P. Jaggi, 1966: 71; O.P. Jaggi IV, 14; R.F.G. Müller, 1932: 810; 1937a: 54, 57); eighth or ninth century (S. Dasgupta, 1975: II, 426; A.B. Keith, 1973: 506; R.C. Majumdar, 1971: 222; S.N.Sen, 1971: 53; Winternitz III, 546); seventh or eighth century (Vṛddhatrayī 43); sometime near the sixth century (D. Chattopadhyaya, 1979: 32); fourth or fifth century (B. Tripāṭhī's Bhūmikā, 19, to ed. ll of the *Carakasaṃhitā*); fourth century (Haridattaśarman's upodghāta, da–dha, to ed. ee of the *Carakasaṃhitā*; Jyotir Mitra, 1982: 27; P.V. Sharma: earlier part of the Gupta age, i.e., fourth century: 1970a: 67–81, 1972d: 102–103, AVI 107–113, Intr. (XIII) to ed. kk of the *Carakasaṃhitā*, 1992d: 187–188); the end of the third or the beginning of the fourth century (ABI 154–156; Gulabkunverba I, 101; NCC IX, 97); third century (Gaṇanātha Sena, 1924: I, 10–11; V. Sukla, 1977: I, 47; Yādavaśarman's upodghāta, 11, to ed. z of the *Carakasaṃhitā*); earlier than A.D. 300



(R.K. Sharma and Bhagwan Dash, 1976: Preface XXXIX to Vol. I of their ed. and transl. of the *Carakasaṃhitā*); first or the beginning of the second century (sampādakīya, 14, in ed. hh of the *Carakasaṃhitā*).

611 NCC XI, 89–90.

612 NCC XII, 23: *Pātañjalatantra.*

613 Ad Govindasena's *Paribhāṣāpradīpa* 3.67–69.

614 *Paribhāṣāpradīpa* 3.63; comments ad 3.24.

615 Ad *Cakradatta*, rasāyana 52–53, 55–56, 61, 63–64, 67–72, 83–84, 107.

616 Ṭoḍara IX: 1.118.

617 Ad *Cakradatta*, rasāyana 45–47 (twice), 55–56, 76, 81, 122.

618 Ad *Śārṅgadharasaṃhitā* II.11.48cd–53ab.

619 Ad *Cakradatta*, arśas 180.

620 Śivadāsasena ad *Cakradatta*, rasāyana 67–72 and 89–90; Niścala ad *Cakradatta*, arśas 180.

621 Śivadāsasena ad *Cakradatta*, rasāyana 52–53.

622 Ad *Rasaratnasamuccaya* 5.136–140 (compare Śivadāsa ad *Cakradatta*, rasāyana 81) and 28.59–83 (compare Śivadāsa ad *Cakradatta*, rasāyana 122).

623 See the description of Satyanārāyaṇaśāstrin's work.

624 *Āyurvijñānaratnākara* I.3.116 = *Yogasūtra*, vibhūtipāda 39.

625 *Bhaiṣajyaratnāvalī*, grahaṇī 178–184 (bṛhanmethīmodaka).

626 B. Seal (1985): 63–64.

627 HIM III, 781 (two MSS are recorded). P.V. Sharma (AVI 207) refers to the *Siddhāntasārāvalī* only. G. Hāldār (Vṛddhatrayī 29) regards these works as parts of one treatise, called *Vātaskandhapaittaskandhopetasiddhāntasārāvalī* (one MS is mentioned).

628 Gulabkunverba I, 146. Jaggi IV, 21. H. Parāḍkar 18. This tradition may be connected with that concerning Patañjali's *Lohaśāstra*, quoted in Śivadāsa's commentary on the rasāyana chapter of the *Cakradatta.*

629 E. Sachau (1964): I, 80 and 189. Al-Bīrūnī refers to *Yogasūtra*, kaivalyapāda 1, and its commentaries. See on the *Kitāb Pātanjal* quoted by al-Bīrūnī: S. Dasgupta (1975): I, 233–236 (Dasgupta points to the differences between this work and the *Yogasūtra*; he regards as its author the Patañjali who also wrote the *Lohaśāstra* and a commentary on the *Carakasaṃhitā*; S. Pines and T. Gelblum assume that Dasgupta was not acquainted with the MS of al-Bīrūnī's Arabic version of the *Yogasūtra*, discovered by Massignon in 1922); S. Pines and T. Gelblum (1966); J. Reinaud (1974): XIII–XV; H. Ritter (1956); A. Roşu (1982); E. Sachau (1964): II, 263–264 (E. Sachau was led astray by the quotations and concluded that the work was totally different from the *Yogasūtra*). See on al-Bīrūnī's knowledge of his Indian sources: J. Gonda (1975a).

630 Cakrapāṇidatta calls him Ahipati.

631 P.V. Sharma (1970a): 25. Vṛddhatrayī 21. J.H. Woods (1966): Intr. XIV. Edited by Paṇḍit Śivadatta and K.P. Parab, Kāvyamālā No. 51, Nirṇaya-sāgara Press, Bombay 1895 [IO.28.F. 5 and 6]. See on Rāmabhadra Dīkṣita, who, on account of his exceptionally high proficiency in grammar, was called the new Patañjali (pratyagrapatañjali): T.S. Kuppuswami Sastri (1904). Veṅkaṭeśvara, one of Rāmabhadra's pupils, wrote a commentary on the *Patañjalicarita* (see T.S. Kuppuswami Sastri, 1904: 176–177).

632 CC I, 517. T.S. Kuppuswami Sastri (1904).

633 Vṛddhatrayī 21 and 30–31. This assertion creates confusion because the quotation (= Ca. Ci.26.125ab) is attributed to Kārttika in most of the editions of the *Madhukośa*. The edition used by G. Hāldār had obviously Vārttika instead of Kārttika.

634 Vṛddhatrayī 31.

635 Vṛddhatrayī 17, 21, 30–31. Compare the quotation with Ca.Sū.11.18–19 and Ca.Vi.4.4. See also ABI 474; Hemarājaśarman 45; HIM III, 611 and 778. Nāgeśa refers to the definition of āpta as found in Patañjali on Caraka (Gulabkunverba I, 93). Nāgeśabhaṭṭa's citation is sometimes interpreted as pointing to Patañjali as the author of the *Carakasaṃhitā* (Hariprapanna, *Rasayogasāgara* I, Intr. 71).

636 Sūramcandra (1978): 286.

637 Gaṇanātha Sena (1924): I, 7–10.

638 AVI 207. Vṛddhatrayī 21 and 30.

639 AVI 207.

640 B. Rama Rao (1992): 300.

641 HIM III, 611, 615, 778.

642 K.R. Srikantamurthy (1968): 42.

643 G.P. Srivastava (1954): 80–83.

644 See, for example, O.P. Jaggi IV, 11–13, 16.

645 Gaṇanātha Sena (1924): I, 7. HIM III, 779. G.P. Srivastava (1954): 81. The quotation also occurs in Vijñānabhikṣu's *Yogavārttika*.

646 Gaṇanātha Sena (1924): I, 7. P.V. Sharma (1970a): 25. Vṛddhatrayī 22. J.H. Woods (1966): Intr. XIII-XIV. Bhoja's *Rājamārtaṇḍa* is the earliest text recording this tradition (J.H. Woods, 1966: Intr. XIII). Two works called *Rājamārtaṇḍa* are ascribed to Bhoja: the commentary on the *Yogasūtra* and a medical treatise.

647 Introductory verse 4.

648 CC I, 652: Śivarāma belongs to the beginning of the eighteenth century. HIM III, 779. G.P. Srivastava (1954): 81. J.H. Woods (1966): Intr. XIV. The quotation is identical with that found in Bhoja's *Nyāyavārttika*.

649 Gaṇanātha Sena (1924): I, 9. Gulabkunverba I, 88. Haridattaśāstrin, upodghāta tha to ed. ee of the Carakasaṃhitā. P.V. Sharma (1970a): 25. Vṛddhatrayī 21. J.H. Woods (1966): Intr. XIV. Yādavaśarman's upodghāta (8) to ed. z of the *Carakasaṃhitā*.

650 ABI 474. Gaṇanātha Sena (1924): I, 7. Gulabkunverbà I, 88. Haridattaśāstrin, upodghāta tha to ed. ee of the *Carakasaṃhitā*. P.V. Sharma (1970a): 25. Vṛddhatrayī 20. Yādavaśarman's upodghāta (8) to ed. z of the *Carakasaṃhitā*. The quotation is the same as that in Bhoja's *Nyāyavārttika*.

651 P.V. Sharma (1970a): 25. Vṛddhatrayī 22. Quoted by A. Roşu (1978: 22). This verse (*Vākyapadīya*, Brahmakāṇḍa 146) says that the impurities of body, speech and mind are removed by the teachings of medicine, grammar and yoga. Neither Bhartṛhari, nor the commentator Harivṛṣabha mention Patañjali in this context (see M. Biardeau, 1964: 186–187).

652 NCC VII, 29. See A. Wezler (1984).

653 O.P. Jaggi V, 10. HIM III, 779. J.H. Woods (1966): Intr. XIII–XIV. Bhoja wrote a *Śabdaprakāśikā* on grammar, a commentary on the *Yogasūtra*, and a *Rājamṛgāṅka* on medicine.

654 AVI 99 and 206. P. Cordier (1903b): 330. Gulabkunverba I, 94. P.V. Sharma (1970a): 24. Vṛddhatrayī 17–18.

655 *Vāgbhaṭamaṇḍana* 46, 51, 58 (twice), 84.

656 *Vāgbhaṭamaṇḍana* 58.

657 *Vāgbhaṭamaṇḍana* 57 and 78.

658 *Vāgbhaṭamaṇḍana* 58.



659 NCC XI, 89–90. Patañjali is an incarnation of Śeṣa in the *Patañjalicarita* (see Vettam Mani 583; Winternitz III, 390) and in the living tradition (see J.Ph. Vogel, 1972: 266–267); his *Mahābhāṣya* is known as the *Phaṇibhāṣya* (HIM III, 779–780). The Tibetan tradition agrees; he is called nāgarāja Vāsukiputra Śeṣa (L. Chimpa and A. Chattopadhyaya, 1970: 112). Caraka is an avatāra of Śeṣa in the *Bhāvaprakāśa* (I.1.57–62). Compare Gulabkunverba I, 94–95. See on Śeṣa in general: Dowson; K. Karttunen (1989): 190–191; M.A. Mehendale (1993); D.D. Shulman (1980): 120; Vettam Mani; J. Ph. Vogel (1972); D.G. White (1996): 215–216.

660 J. Filliozat (1975): 20. In support of this view, J. Filliozat points to a late tradition, which calls Kātyāyana, the author of the Vārttikas on Pāṇini's grammar, Punarvasu, a name also given to the Ātreya of the *Carakasaṃhitā*.

661 P.V. Sharma (1992d): 181. The same author (Intr. to his edition and translation of the *Carakasaṃhitā*, IX and XII) suggested that the identification of Patañjali and Caraka may have been facilitated by their similar activities; Patañjali's *Bhāṣya* on Pāṇini resembles Caraka's enlargement by means of annotations (bhāṣya) of Agniveśa's work in sūtra style; he added that the *Mahābhāṣya*, *Yogasūtra* and *Carakasaṃhitā* belong to the same period, which contributed to the confusion regarding their authors. Many Indian scholars do not accept the identity of Patañjali and Caraka (see, for example, ed. hh of the *Carakasaṃhitā*, 10–11; Y.K. Tripāṭhī, 1987: 25–27).

662 See J. Filliozat (1975): 18–20. Patañjali is represented as a snake (see H. Krishna Sastri, 1916: 82, 84, 85).

663 See, for example, the elaborate discussion in R. Śāstrī (1977): 505–510 and 519–520.

664 Gaṇanātha Sena (1924): I, 7–10.

665 HIM III, 611–612, 615, 778–785.

666 G.P. Srivastava (1954): 80–83. R.K. Sharma and Bhagwan Dash (Preface XXXVIII to their edition and translation of the *Carakasaṃhitā*) hold that it is likely that both Caraka and Patañjali were authors of treatises on yoga, grammar and medicine.

667 S. Dasgupta (1975): I, 230–238.

668 See Winternitz III, 460.

669 See L. Renou (1940); Winternitz III, 460.

670 S.K. Ramachandra Rao (1985): 45.

670a H. Jacobi (1911d).

671 J.H. Woods (1966): Intr. XV-XV11. The arguments adduced by Woods were criticized and rejected by S. Dasgupta (1975: I, 230–238); see Winternitz III, 651.

672 See, for example: J.N. Farquhar (1967): 131–132; A.B. Keith (1949): 69–70 and (1973): 490; G.J. Larson and R.S. Bhattacharya (1987): 22. See, in particular, L. Renou (1940), who criticized B. Liebich's view, and convincingly argued that the vocabulary of the *Yogasūtra*, being radically distinct from that of the *Mahābhāṣya*, points to a considerably later date of the former work. See also M. Eliade (1960): 363; M. Winternitz III, 460.

673 ABI 474–475.

674 P.V. Sharma (1970a): 23–43; (1992d): 181–182.

675 K.R. Srikantamurthy (1968): 40–42.

676 See Winternitz III, 460.

677 J. Filliozat in L. Renou et J. Filliozat (1953): 45–46.

678 Upodghāta (pages tha–da) to ed. ee of the *Carakasaṃhitā*.

679 Upodghāta (44–48) to the *Kāśyapasaṃhitā*. Hemarājaśarman concludes that Caraka and

Patañjali are not identical at all, but remains undecided on the identity of the authors of *Yogasūtra* and *Mahābhāṣya*. Haridattaśarman expressed a similar view.

680 M. Müller (n.d.): 313–314.

681 S. Radhakrishnan (1951): II, 341.

682 Sūramcandra (1978): 285–286.

683 AVI 96–99. P.V. Sharma (1970a): 23–43; (1992d): 181–182. See also: Gulabkunverba I, 91–92; Y.K. Tripāṭhī (1987): 26–27.

# Chapter 14
# Authorities mentioned in the Carakasaṃhitā

1 MW. PW. *Viṣṇupurāṇa* 4.14.14. H.H. Wilson (1972): 348.

2 See on this nakṣatra: J. Filliozat (1937): 77; A.A. Macdonell and A.B. Keith (1967): vide s.v. nakṣatra; J.E. Mitchiner (1982): 136, 154, 157, 271.

3 NCC I, 19–28.

4 Especially in certain Vedic texts, for example *Atharvaveda* 4.9.3 (see A.A. Macdonell and A.B. Keith, 1967; J.E. Mitchiner, 1982: 14).

5 See R. Barkhuis (1995): I, 80–81; A. Bergaigne (1878): I, 51, 57, (1883): II, 393–396; W. Caland (1926): 54, 81, 144, 169, 184, 188, 192; S.A. Dange (1986): 4–8; A. Daniélou (1964): 322–323; Dowson; J.A. Dubois (1947): 248, 274–275, 426; G.S. Ghurye (1972); J. Gonda (1935): 342–353, (1975), (1977); A. Holtzmann (1880); Hopkins; H. Jacobi (1925); A.B. Keith (1976): 151; W.R. Kloetzli (1985): 140–141; H. Krishna Sastri (1916): 90, 254; A.A. Macdonell and A.B. Keith (1967); M.A. Mehendale (1996): 285–286; V.V. Mirashi (1968); J.E. Mitchiner (1982); G. Mukhopadhyaya, HIM II, 246–247; H. Oldenberg (1885): 60–68, (1888): 221–222; F.E. Pargiter (1922); Poerbatjaraka (1926): 1–14; V. Raghavan (1961); V.G. Rahurkar (1964): 202–209; K.R. Rajagopalan (1958); Tārācand Śarmā (1981/82): 69–70 (Agasta); Thaneswar Sarmah (1991): 57, 140, 141, 314; K.A. Nilakanta Sastri (1936); L. von Schroeder (1908): 91–172; D. Shulman (1980); E. Sieg (1969): 105–129; S. Sörensen (1963); M. and J. Stutley (1977); Sūramcandra I, 72-77; P. Thieme (1963); Vettam Mani 4–10; B. Ziegenbalg (1867): 220, 231–232. See on Agastya in the *Rāmāyaṇa*: J. Gonda (1935): 344–345; K.A. Nilakanta Sastri (1936): 478–485. J. Gonda calls *Rāmāyaṇa*, Uttarakāṇḍa 1–36, although characterized as Rāvaṇeëis by H. Jacobi (1893), an Agastyaparvan.

6 *Atharvaveda* 2.32.3 (a charm against worms in cattle), 4.37.1 (Agastya employed the plant ajaśṛṅgī to destroy evil beings) and 5.23.10 (a charm against worms in children).

7 See, in particular, Vanaparvan 96–98 (Agastyopākhyāna), 103–105, 107–109 (ed. Poona).

8 *Mahābhārata*, Ādiparvan 192.9; Śāntiparvan 208.29–30 (ed. Poona).

9 *Mahābhārata*, Ādiparvan 139.9 (ed. Poona).

10 *Mahābhārata*, Ādiparvan, Saṃbhavaparvan 118.12–15 (ed. Poona); see also Anuśāsanaparvan 115.59 and 116.16–17 (ed. Poona). Compare *Manusmṛti* 5.22. See A. Holtzmann (1880): 594–595; J.J. Meyer (1952): 234; F. Wilhelm (1991): 11.

11 *Matsyapurāṇa* II.84. J.E. Mitchiner (1982): 95. See on Agastya in the *Matsyapurāṇa*: K.A. Nilakanta Sastri (1936): 487–489.

12 *Brahmavaivartapurāṇa*, Brahmakhaṇḍa 16.9–22. Gaṇanātha Sena (1924): I, 14–15. Satyaprakāś 92-94. Vṛddhatrayī 6–7.

13 Strictly, Āgastya means a descendant of Agastya.

14 Hemarājaśarman 12. Vṛddhatrayī 8–10. The Hemādri who wrote the *Lakṣaṇaprakāśa* was the son of Īśvarasūri; he is said to belong to the fifteenth century (L. Gopal, 1988: 116).

15 Jaggi IV, 21. H. Parāḍkar 18. S.K. Mishra (1992: 313) credits Agastya with a treatise on kāyacikitsā.

16 Ad Ca.Sū.1.62–63ab.

17 M. Venkata Reddy and B. Rama Rao (1980): 69–75. M. Venkata Reddy (1986): 23–24.
18 P. Cordier (1930a): 619. A. Csoma de Körös (1980): I, 22. I.P. Minaev (1992): 51 (176.10).
19 See S.C. Chitty (1982): 1–4; J. Filliozat (1967/68); J. Gonda (1935): 353; C.D. MacLean (1982): 9–10; K.A. Nilakanta Sastri (1936): 489–499, (1971): 70–77; D.D. Shulman (1980): 6–8; K.N. Sivaraja Pillai (n.d.).
20 See on Agastya in Southeast Asia: G. Coedès (1968); J. Filliozat (1967/68); O.C. Gangoly (1927); J. Gonda (1933), (1935), (1936); N.J. Krom (1926); Poerbatjaraka (1926); K.A. Nilakanta Sastri (1936): 500–521; K.N. Sivaraja Pillai (n.d.): 6. Compare J.E. Mitchiner (1982): 128–129.
21 See the references in J.E. Mitchiner (1982): 95, 278.
22 See K.N. Sivaraja Pillai (n.d.).
23 K.V. Zvelebil (1973a): 71–72: the language of these works is too modern to be older than the fifteenth century.
24 J.E. Mitchiner (1982): 128: he taught the Tamiḻ grammar to Nakkiran (the same as Nakkīrar) in Madurai (ref. to *Tiruviḷaiyāṭaṟpurāṇam* *54.7–22). K.A. Nilakanta Sastri (1971): 76–77: Agastya is the reputed author of the grammar called *Akattiyam*, which became the model of the *Tolkāppiyam*, the oldest extant grammatical work; see on Agastya's grammar, partially known from quotations in later commentaries: K.N. Sivaraja Pillai (n.d.): 37–38, 40–43, 45–47. K. Zvelebil (1973): 136–137, (1973a): 71–72: early Tamiḻ works do not refer to Agastya; it is only the rather late epic *Maṇimēkalai* which knows about the miraculous birth of the sage and his relation to Vasiṣṭha; the earliest reference to Agastya as the first Tamiḻ grammarian occurs in Nakkīrar's commentary to Iṟaiyaṉār's *Akapporuḷ* (eighth century); however, some grammatical aphorisms of Agastya, found in mediaeval commentaries, seem to be genuine and very old; on the other hand, a grammatical treatise attributed to him and called *Pērakattiyatiraṭṭu*, appears to be a late forgery. K.N. Sivaraja Pillai (n.d.: 15–21) also expounds that Agastya is absent from the classical Tamiḻ literature.
25 See J.E. Mitchiner (1982): 183.
26 See, e.g.: W. Ainslie (1826): I, 116–117, II, Preliminary observations XXVIII–XXX, 499–504, 522–523; E. Balfour (1967): II, 910; J. Filliozat in L. Renou et J. Filliozat (1953): 162–163; N. Kandaswamy Pillai (1979): 254–271 and 378–384; V.R. Madhavan (Ed.) (1984); R. Manickavasagam (1983); K. Palanichamy (1973); R. Śarmā and S. Śarmā (1991): 10–20; P.V. Sharma (1992c): 445 and 449; K. Zvelebil (1973): 222–223. The *Rasayogasāgara* (II, 602–623) contains the Sanskrit versions of a number of formulae attributed to Agastya in Tamiḻ medical works.
27 See Pālakāpya's *Hastyāyurveda* I.1: Agastya is one of the sages who assembled at Romapāda's court in order to be instructed in the science of hastyāyurveda.
28 Agastya is a Rasasiddha in the *Rasataraṅgiṇī*.
29 Agastya is the reputed author of works called *Citrāgastya*, *Sakalādhikāra* and *Vāstuśāstra* (see J.N. Banerjea, 1956: 17; CESS A 5, 3).
30 Sūramcandra I, 76–77.
31 Pingree, CESS A 1, 35; 2, 11; 5, 3.
32 See J. Gonda (1935): 348–352.
33 NCC I, 19. Kavīndrācāryasūcipatram Nr. 932 (*Agastisaṃhitā*). See Rasaśāstra texts. A medical saṃhitā of Agasti is mentioned in the *Bṛhannighaṇṭuratnākara*. Vaṅgasena's *Cikitsāsārasaṃgraha* is said to be a version of an earlier *Agastisaṃhitā* (see Vaṅgasena).
34 NCC I, 20.



35 NCC I, 22. AVI 425.
36 NCC I, 17: *ed. by Paravastu Venkataranganathasvamin, 1895. AVI 428.
37 See B. Rama Rao and V.S.S. Sastry (1974).
38 See Rasaśāstra texts.
39 NCC I, 19. Edited and translated by L. Finot (1896): 77–139.
40 NCC I, 19. Edited and translated by L. Finot (1896): 179–193.
41 A treatise forming part of the *Hālāsyamāhātmya* of the *Agastyasaṃhitā* incorporated in the *Skandapurāṇa*. See NCC I, 20–21; Sūramcandra I, 77.
42 CC II, 114.
43 CC II, 114.
44 *Yogaratnasamuccaya* 21.16: a recipe.
45 Bhela Ci.20.40–43: the formula of agastyarasāyana, related to Caraka's agastyaharītakī (Ca.Ci.18.57–62); Ci.25.11: an agastyābhayaleha is referred to.
46 *Rasapaddhati* 147.
47 Agasti: Bower MS I.61–68. Agastya: Bower MS II.127–132, 588–589, 905–909. See Bower MS for details.
48 Ad Ca.Sū.1.62–63ab
49 *Cakradatta*, kāsa 61–66 (the formula of agastyaharītakī).
50 *Bṛhadrasarājasundara* 524 (the formula of avipattikaracūrṇa).
51 *Dhanvantari*, kuṣṭha 43 (amṛtabhallātaka) and amlapitta 16 (avipattikaracūrṇa).
52 Ad Ca.Sū.1.62 (page 177).
53 *Rasendrasārasaṃgraha*, amlapitta 32–38 (avipattikaracūrṇa).
54 *Bhaiṣajyaratnāvalī*, grahaṇī 108–112 (jīrakādyacūrṇa); kāsa 173–178 (agastyaharītakī); kuṣṭha 197–206 (amṛtabhallātaka); amlapitta 25–29 (avipattikaracūrṇa).
55 *Siddhaprayogalatikā* 23.19–23 (avipattikaracūrṇa).
56 Visṛṣṭarasāḥ 51 (gandhakādilehya) and 81 (bhṛṅgarājalehya).
57 Hariśaraṇānanda quotes from an *Agastasampradāyagrantha* and *Agastyaproktagrantha*.
58 *Hārītasaṃhitā* III.9.63–66 (agastiharītakīpāka); 11.61–64 (the formula of bhīmavaṭaka; the intake of this pill has to be accompanied by the mental recitation of the name of Agastya). See also *Bhāratabhaiṣajyaratnākara* Nr. 8843 (agastyaghṛta), said to be taken from the *Hārītasaṃhitā*.
59 *Mādhavacikitsā*, kāsa 41 (agastyaharītakī).
60 The formula of agastivaṭī (see *Rasayogasāgara*, akārādi 85).
61 Referred to as Kumbhasaṃbhava.
62 The formulae of agastyarasāyana (see *Rasayogasāgara*, akārādi 4) and agastivaṭī (*Rasayogasāgara*, akārādi 85).
63 *Rasendrakhaṇḍa*, visphoṭa 16–17 (mahāpadmakaghṛta).
64 *Hastyāyurveda* I.1.
65 The formula of jīrakādicūrṇa (see *Rasayogasāgara*, cakārādi 185).
66 Cat. Madras Nr. 13212: Vasiṣṭha expounds the rudantīkalpa to Agastya.
67 *Rasataraṅgiṇī* 1.30: mentioned as one of the Rasasiddhas.
68 *Sahasrayoga* 185: the formula of agastyarasāyana is ascribed to him.
69 See HIM II, 249 and 254–255 (the recipes of bṛhadviṣṇutaila and mahālakṣmīvilāsarasa).
70 *Śārṅgadharasaṃhitā* II.8.30cd-37 (the formula of agastyaharītakyavaleha).
71 *Gadanigraha*, guṭikādhikāra 69–76 (sūraṇavaṭaka); lehādhikāra 62–66ab and 66cd-75 (two formulae of agastyaharītakyavaleha).

72 Ad A.h.Sū.1.1.
73 Ad *Siddhayoga* 10.43–51 (agastiharītakī) and 80.3.
74 *Āyurvedasaukhya* IV: 4.203–205 (agastivaṭī); 9.81-89 (agastyaharītakī).
75 *Yogataraṅgiṇī* 27.42–48 (agastyaharītakī).
76 See HIM II, 249 and 253: the formula of agastyāvaleha.
77 A.h.Ci.3.127–132 (agastyaharītakī); 6.54cd-55 (āmalakaleha); U.35.64.
78 A.s.Ci.3.127–132 (agastyaharītakī); 4.79–84 (agastyarasāyana); 12.9 (agastyanirmitaghṛta); 8.59–61 (āmalakaleha); U.5.60 (mentioned in a mantra).
79 P. Cordier (1903a): 614: mentioned as Ri-ṣi.
80 *Vaidyacintāmaṇi* 260 (agastyaharītakyavaleha) and 394–395 (avipattikaracūrṇa).
81 *Vaṅgasena*, arśas 147–148 (agastyamodaka); kāsa 174–180 (agastyaharītakī) and 184–190 (bṛhadagastyaharītakī); amlapitta 78–83 (avipatyakaracūrṇa, attributed to Agasti; compare *Bhāratabhaiṣajyaratnākara* I, Nr. 83); visphoṭaka 34–38 (padmakaghṛta).
82 *Siddhayoga* 10.43–51 (agastiharītakī).
83 *Yogaratnākara* 320 (agastyāvaleha), 355 (agastiharītakīpāka).
84 Vol. I, Nrs. 231 and 232.
85 *Rasayogasāgara*, akārādi 2 and 3.
86 *Rasayogasāgara*, akārādi 85.
87 NCC I, 65–67. See on Aṅgiras, Aṅgirasa and Āṅgirasa: A. Bergaigne (1883): II, 307–321; A. Daniélou (1964): 319; Dowson; G.S. Ghurye (1972); J. Gonda (1975); HIM II, 289; Hopkins; Kane I.1, 507–509; S. Lévi (1898): 64–68; A.A. Macdonell and A.B. Keith (1967); R.K. Mookerji (1947): 471; H. Oldenberg (1923): 126, 285; F.E. Pargiter (1922); V.G. Rahurkar (1964): 235–238; Tārācand Śarmā (1981/82): 68; Thaneswar Sarmah (1991); R.S. Satyasray (1940); N.J. Shende (1943), (1950), (n.d.): 142–143; M. and J. Stutley (1977); Sūramcandra I, 60–61; Vettam Mani 40–42; Vṛddhatrayī 64, 65, 68, 69, 137, 156; H. Zimmer (1914): 37–50.
88 R. Mitra's Notices VIII, Nr. 2633.
89 Rechung Rinpoche (1973): 12.
89a See I.B. Horner (1964): 91; T.W. Rhys Davids (1894): II, 109. Compare Jyotir Mitra (1985): 26.
90 See about Aṅgiras and the *Atharvaveda*: M. Bloomfield (1987): Introduction; N.J. Shende (1943).
91 G. Hāldār (Vṛddhatrayī 64) calls him a brahmarṣi. Compare *Viṣṇudharmottarapurāṇa* 1.56: Aṅgiras is the most prominent one among the brahmarṣis. See on the seven sages: J.E. Mitchiner (1982).
92 They are ten in number in the *Manusmṛti* (1.34–35), but their number varies (see J.E. Mitchiner, 1982: 12, 15–16, 23–24, 296–298).
93 NCC I, 65. Kane I.1, 507–509. *Mahābhārata*, Śāntiparvan 122.36–37 (ed. Poona).
94 NCC I, 65. Pingree, CESS A 1, 35: a work on jyotiṣa ascribed to Aṅgiras must have existed by the fourteenth century or somewhat earlier; a *Bārhaspatyasaṃhitā* is also ascribed to him; the *Aṅgiraḥsiddhānta* of the Kavīndrācāryasūcipatram (Nr. 871) is probably fictitious; A 4, 13.
95 NCC I, 482. See on persons called Asita: CESS A 1, 47; G.S. Ghurye (1972): 79, 155, 156; J. Gonda (1975): 407; A.A. Macdonell and A.B. Keith (1967); H. Oldenberg (1888): 231 (Asita Kāśyapa); F.E. Pargiter (1922); Tārācand Śarmā (1981/82): 70; Thaneswar Sarmah (1991): 170; Satyaprakāś 91–92; M. and J. Stutley (1977); Sūramcandra I, 80–81; Vettam Mani 58; Vṛddhatrayī 8, 65, 70, 116, 128; K.G. Zysk (1985): 87 and 89.



96 Asita's name is also found at 1.14.4.
97 The aim of the hymn is a profusion of black (asita) hair.
97a See Hopkins; Vettam Mani.
98 He is referred to, usually together with Devala, in Varāhamihira's *Bṛhatsaṃhitā* (11.1: on śikhicāra, i.e., the movements of comets), Bhaṭṭotpala's commentary on this work (ad 21.2: on garbhalakṣaṇa, i.e., the pregnancy of clouds with rain), and in the *Bṛhadyogayātrā* (on signs of fire) (A.M. Shastri, 1969: 437, 1996: II, 439; Kern, Preface 103). An Asita interprets the lakṣaṇas of the newborn Buddha in the *Lalitavistara* (see É. Senart, 1882: 88).
99 NCC II, 212.
100 His name is Āśvarathya in some editions of the *Carakasaṃhitā*.
101 J. Gonda (1977). See on Aśmarathya/Āśmarathya: G.S. Ghurye (1972): 218; L. Renou (1947): 37, 175, 186; Thaneswar Sarmah (1991): 229, 232–234, 237.
101a *Vedāntasūtras* 1.2.29 and 1.4.20.
101b Ad *Vedāntasūtra* 1.4.22.
102 NCC II, 214–229.
103 See Dowson; G.S. Ghurye (1972); J. Gonda (1975), (1977); L. Renou (1947); Thaneswar Sarmah (1991).
104 See Hopkins.
105 See on Āśvalāyana also Pingree, CESS A 4, 29–30.
106 See on Ātreya, Atrija, Atriputra, Atrisuta, Atryātmaja: the section on Ātreya; *Hārītasaṃhitā*.
107 See the section on Atri.
108 CC I, 368; II, 83; III, 78. See Dowson; A.A. Macdonell and A.B. Keith (1967); Monier-Williams.
109 Vṛddhatrayī 132–134.
110 Bādarāyaṇa is referred to in Varāhamihira's *Bṛhatsaṃhitā* and quoted in Bhaṭṭotpala's commentaries on Varāhamihira's works (see H. Kern, 1865: 111; A.M. Shastri, 1969: 5, 437, 485; see also CESS A 4, 239–240 and A 5, 232). The *Bādarāyaṇapraśna(vidyā)* deals with the life span of animals and with divination (CC II, 83 and III, 78; A.M. Shastri, 1991: 206 and 211).
111 CC: not recorded.
112 A species of *Luffa*.
113 See Su.Sū.8.4; A.h.Sū.26.16; A.s.Sū.34.21. See especially: Girindranāth Mukhopādhyāya (1913/1914): I, 264–267.
114 This is the opinion of G. Hāldār (Vṛddhatrayī 134); it is probably not correct for any kind of baḍiśa, this being a hook-like instrument, also used for extracting bladderstones, etc.
115 H. Lüders (1927: 148–162) described fragments of a leather manuscript, in which ten tastes are distinguished: avyakta, vyakta, kṣāra, and akṣāra are added to the usual group of six.
116 The *Suśrutasaṃhitā* ascribes this view to Mārkaṇḍeya (Śā.3.32).
117 It is remarkable that Baḍiśa Dhāmārgava is averse to employing the dhāmārgava as best suited for this purpose.
118 CC: not recorded.
119 The chapter on the tastes of the *Bhelasaṃhitā* (Sū.12: ātreyakhaṇḍakāpyīya) mentions Khaṇḍakāpya instead of Bhadrakāpya; his opinion on the subject is not elucidated.
120 The *Bhelasaṃhitā* (Śā.4.30) ascribes this view to Khaṇḍakāpya, the *Suśrutasaṃhitā* (Śā. 3.32) to Pārāśarya. Khaṇḍakāpya is also mentioned in the *Aṣṭāṅgasaṃgraha* (Śā.3.5).

121 Bhadraśaunaka: CC I, 396 and III, 85. Śaunaka: CC I, 663; II, 158 and 230; III, 137. Śaunaka and Bhadraśaunaka are sometimes regarded as different persons (see below).
122 See Cakrapāṇidatta's interpretations of the compound (ad Śā.6.21). The *Bhelasaṃhitā* (Śā. 4.30) states that, in Śaunaka's view, the pakvaguda arises first; ed. c of the *Bhelasaṃhitā* reads paścādguda, but the most probable emendation appears to be pakvaguda. The *Suśrutasaṃhitā* (Śā.3.32) attributes to Śaunaka the opinion that the head develops first.
123 A *Luffa* species.
124 Another *Luffa* species.
125 Sūramcandra (I, 246–247). G. Hāldār (Vṛddhatrayī 142).
126 Some editions of the *Carakasaṃhitā* (eds. s, w, ff) read Śaunaki instead of Kauśika. G. Mukhopadhyaya (HIM II, 473) reads Śaunaka.
127 Bhela calls him Bhadraśaunaka at Sū.9.7cd, whereas his name is Śaunaka at Sū.9.9cd.
128 Bharadvāja is convinced that the head is turned downwards.
129 Three formulae from Bhadraśaunaka: 9.677, 18.166 and 30.128–136; three formulae from Bhadra: 11.23, 13.206 and 20.433 (Bhadra may also be an abbreviation of Bhadravarman).
130 Ad A.h.Ka.6.15–16; Aruṇa calls Śaunaka a tantrakṛt.
131 *Āyurvedābdhisāra* 6997.
132 Śaunaka is, in the same way as in the *Carakasaṃhitā*, a member of the group of sages who assembled on the slopes of the Himālayas (I,1).
133 *Bheṣajakalpa* 313b-315 quotes Śaunaka's rule on snehapāka; 313b-314ab = A.h.Ka.6.15d-16; one śloka and a half are added to Vāgbhaṭa's quotation.
134 The *Bhadraśaunakīya* is quoted.
135 Ad Ca.Sū.4.7: a verse by Śaunaka on the preparation of a śītakaṣāya is quoted (this verse is often put between brackets, and regarded as interpolated in the text of the *Carakasaṃhitā*; it is ascribed to Kṛṣṇātreya by Śivadāsasena ad *Cakradatta*, chardi 17–18); Ci.3.197–200ab (A.h.Ka.6.16, attributed to Śaunaka by Vāgbhaṭa, is quoted); Si.1.20cd–22ab (a verse by Bhadraśaunaka on the application of an enema).
136 Śaunaka and Bhadrasenaka are quoted according to P.K. Gode, Śaunaka and Bhadraśaunaka according to R.P. Bhatnagar (see Candraṭa). Bhadrasenaka may well be a wrong reading for Bhadraśaunaka.
137 Bhadraśaunaka is quoted ad Su.Sū.12.4 and mentioned as an authority on śālākya ad U.1.4cd-5ab. According to G. Mukhopadhyaya (HIM II, 474), Bhadraśaunaka's rule on snehapāka is quoted by Ḍalhaṇa ad Su.Ci.31 (where I could not find the quotation).
138 Hemādri quotes (ad A.h. Ni.1.23–24ab) a series of verses from the *Aṣṭāṅgasaṃgraha* (Ni. 1.19–31), dealing with the duration of fevers arisen under various constellations, as being from Śaunaka; these verses are attributed to Gautama in Āṭhavale's edition of the *Aṣṭāṅgasaṃgraha*; various readings of Hemādri's commentary ascribe them to Gautama or Hārīta.
139 Śaunaka is referred to ad A.h.Ka.6.15–16 and A.s.Ci.3.64cd–65.
140 Śaunaka is quoted according to Haridattaśāstrin and P.V. Sharma (see Jejjaṭa).
141 Bhadraśaunaka is quoted ad *Cakradatta*, kuṣṭha 74–82: the formula of pañcanimba (seven verses); Śaunaka is referred to ad jvara 64: Vāgbhaṭa's quotation of Śaunaka (A.h.Ka.6.15d–16 = A.s.Ka.8.20d–21) is reproduced; jvara 65–68: the *Vṛddhasaṃhitā* of Vāgbhaṭa, the pupil of Śaunaka, is said to follow a particular view of Dṛḍhabala; arśas 159–164: Vāgbhaṭa describes the surgical treatment of haemorrhoids (arśāṃsi), as expounded by Śaunaka, in his *Madhyasaṃhitā* (twenty-nine verses are quoted).



142 Bhadraśaunaka is quoted.
143 Bhadraśaunaka is quoted ad jvara 55.
144 Bhadraśaunaka is quoted ad *Siddhayoga* 62.15–16 and 75.2; Śaunaka is referred to in the commentary ad 82.27, where Vāgbhaṭa's verses on snehapāka (Ka.6), with their mention of Śaunaka, are quoted.
145 Ṭoḍara II (Śaunaka): 1.20 (a definition of śālākya) and 4.225 (a definition of koṣṭha, i.e., the viscera); IX (Bhadraśaunaka): 1.106–108 (parts of plants used in medicines; 1.107–108 are also found in the *Gorakṣamaṭa*), 1.277–280 (the doses of errhines), 1.302 (the preparation of an alcoholic fluid called bhakta), 1.400 (the ratios of the ingredients in a medicated oil); IX (Śaunaka): 1.123 (the preparation of a peyā, yūṣa, etc.), 1.349–351 (the administration of āścyotana, i.e., eyedrops, and the number of drops required, dependent on the aim and the disease present), 1.395–396 (rules concerning the preparation of prasāriṇyāditaila).
146 Bhadraśaunaka is quoted: 4.21ef-26ab; this formula is, without a reference to its source, also found, but partially only, in the *Yogataraṅgiṇī* (3.22).
147 P. Cordier (1903a): 614: mentioned as Śonaka.
148 A dānamantra, attributed to Śaunaka, to be recited against pāṇḍuroga.
149 CC: not recorded.
150 *Yogataraṅgiṇī* 3.22 (see the Hindī commentary of ed. a).
151 Ṭoḍara IX: 1.310–311 (on the alcoholic preparations called śītarasika, sīdhu, madhvāsava and maireya).
152 Compare Ca.Śā.6.21 and Bhela Śā.4.30, Bhela Sū.9.7cd and 9cd. The question whether or not Śaunaka and Bhadraśaunaka are identical is discussed by Sūramcandra (I, 245–246). The issue becomes complicated if one assumes, as Sūramcandra does, that Śaunaka and Bhadraśaunaka hold two different views on the best drug for use in an āsthāpana (Ca.Si. 11); Sūramcandra, however, is mistaken in interpreting kaṭuka (Ca.Si.11.9) as the name of a plant (see the Gulabkunverba translation, as well as the renderings of Kaviratna and P.V. Sharma). Vaidya Bhagwan Dash and Lalitesh Kashyap (Ṭoḍara's *Āyurvedasaukhya* II, Intr. 5) ascribe to both Bhadraśaunaka and Śaunaka a śālākyatantra; O.P. Jaggi (IV, 21), H. Parāḍkar (17) and P.V. Sharma (AVI 155) do the same.
153 Gaṇanātha Sena (1924): I, 31; G. Mukhopadhyaya (HIM II, 477). These authors confused the issue by adopting the reading Mada- or Madraśaunaka on certain occasions.
154 Aruṇadatta (ad A.h.Ka.6.15–16) calls him a tantrakṛt. The Kavīndrācāryasūcipatram records a medical *Śaunakasaṃhitā* (Nr. 946).
155 Gaṇanātha Sena (1924): I: 30–31. Gulabkunverba I, 146. Jaggi IV, 21. S.K. Mishra (1992): 313. Ṭoḍara's *Āyurvedasaukhya* II, Intr. 5.
156 See Ḍalhaṇa's remark ad Su.U.1.4cd-5ab.
157 The quotations cover a wider range of subjects than those belonging to śālākya. See also Gaṇanātha Sena (1924): 31; R.C. Choudhury (1992): 343.
158 See on Šānāq and his works: W. Ainslie (1826): II, 507; W. Cureton (1841): 108–109; J. Jolly (1914); M.S. Khan (1979) and (1981); M. Levey (1966); A. Müller (1880): 477–479 and 501–544 (extracts from the Arabic text with German translation); J. Ruska (1932); W. Schmucker (1975); F. Sezgin (1970): 187–197; M.Z. Siddíqí (1959): 39–40; M. Steinschneider (1871): 347–348; B. Strauss (1934) (reviewed by J. Filliozat, JA 1936, 173–174); M. Ullmann (1978): 20; R.L. Verma (1992): 471–472 and 474; Winternitz III, 135, 512, 543.

159 Bhagwan Dash and Lalitesh Kashyap (Ṭoḍara II, 5–6). HIM II, 475: it may be the *Śaunakatantra*. Gaṇanātha Sena (1924): I, 36: *Sanakasaṃhitā* (or *Śaunakasaṃhitā*?). Gulabkunverba I, 146. Śānāq is more probably the Arabic equivalent of Cāṇakya according to: C. Dwarkanath (1991): 21–22; J. Jolly (1914); A. Müller (1880); M. Ullmann (1978). The first to propose the equivalence of Śānāq and Cāṇakya was Gildemeister (1838: 96), followed by H.H. Wilson (see his additions to W. Cureton, 1841: 119). A. Müller (1880) defended that Śānāq's treatise is a fake, not deriving from an Indian author, although influenced by the *Suśrutasaṃhitā*. J. Jolly doubted whether the book, which shows relationships with Kauṭilya's *Arthaśāstra* (sometimes considered to be a work by Cāṇakya), goes back to a Sanskrit original (see on this problem J. Filliozat's review of B. Strauss, 1934: JA 1936, 173–174).

160 CHSI 231. Banwari Lal Gaur (1992: 363; the author is called Sanaka). S.K. Mishra (1992: 313; the treatise is called *Sanakasaṃhitā*). H. Parāḍkar 17–18. Gaṇanātha Sena (1924): I, 36. P.V. Sharma, AVI 155.

161 Ad *Śārṅgadharasaṃhitā* I.7.38–39.

162 NCC: not recorded.

163 NCC: not attributed to Śaunaka, but from the *Agastyasaṃhitā* and *Yāmala*, acc. to Gārgya.

164 CC I, 472: not attributed to Śaunaka. See on these works: HIM II, 476.

165 P.K. Acharya (1940): 241. S.G. Kantawala (1964): 29. A.M. Shastri (1991): 93. See *Matsyapurāṇa* II.115.1–4.

166 The Vedic Śaunakas are connected with the Śaunakīya recension of the *Atharvaveda*, the *Bṛhaddevatā*, *Ṛgvidhāna*, *Ṛgvedaprātiśākhya*, etc. See: Dowson; J. Gonda (1951): 10, (1975), (1977); A.A. Macdonell and A.B. Keith (1967); R.K. Mookerji (1947): 131; M. Müller (1859): 230–239; L. Renou (1947); A. Weber (1914): 34. See on Śaunaka in general: G.S. Ghurye (1972); R.P. Goldman (1977); H. Krishna Sastri (1916): 90; U.C. Sharma (1983); Vettam Mani.

167 CC I, 396; II, 90; III, 85.

168 This science is said to be threefold, consisting of hetu, liṅga and auṣadha, i.e., causes, signs and remedies (Ca.Sū.1.24). Compare the legend, told in the *Taittirīyabrāhmaṇa* (3.10.11.6), as to how Bharadvāja learnt the Vedas from Indra (see Th. Sarmah, 1991: 14–15). The *Garuḍopaniṣad* says that Indra taught the Brahmavidyā to Bharadvāja, who transmitted it to his disciples who desired long life (Th. Sarmah, 1991: 17; A. Weber, 1885). See on the relations between Bharadvāja and Indra in general: Th. Sarmah (1991). Compare also: Ātreya.

169 The absence of Bharadvāja in this story makes some scholars (see, for example, P.V. Sharma, 1970: 2–3, 1985e: 14–15, and 1992d: 178) claim that he is not Ātreya's teacher in Ca.Sū.1. Cakrapāṇi claims (ad Ca.Sū.1.30–31), on the authority of Hārīta, that Bharadvāja was Ātreya's teacher; the Gulabkunverba team (I, 45–46) agrees with this view. Compare: Ātreya.

170 This heretical view is dismissed by Ātreya Punarvasu, the teacher of Agniveśa in the *Carakasaṃhitā*. See the interpretation of Bharadvāja's thesis on svabhāva by D. Chattopadhyaya (1979): 25–26, 153–156, 188, 405–412, 414–425.

171 R. Mitra's Notices VIII, Nr. 2633.

172 Hemarājaśarman 12. Vṛddhatrayī 8.

173 HIM III, 566 (G. Mukhopadhyaya fails to specify which *Kāśyapasaṃhitā* he quotes).

174 His name is Bhāradvāja here, which, strictly speaking, means a descendant of Bharadvāja or a brāhmaṇa of Bhāradvāja gotra. Medical treatises, however, like other types of literature (see Kane I.1, 290–294), usually do not distinguish between Bharadvāja and Bhāradvāja.



175 See *Ratnapradīpikā*.

176 Kane I.1, 290–294.

177 See K.K. Handiqui (1949): 444–447; R.P. Kangle (1963); F. Wilhelm (1960).

178 He is referred to in Varāhamihira's *Bṛhatsaṃhitā* and Bhaṭṭotpala's commentary on that work. See Pingree's CESS A 4, 294 and A 5, 253; A.M. Shastri (1969): 437–438 and 439, (1991): 8, 44, 150–151, (1996): II, 439.

179 *Mahābhārata*, Ādiparvan 130.39–40, Udyogaparvan 151.13 (he taught the astraveda, the science of weaponry, to Drupada), and Śāntiparvan 210.20 (ed. Poona).

180 See N.G. Chapekar (1950); Dowson; G.S. Ghurye (1972); J. Gonda (1975), (1977); Hopkins; A.B. Keith (1976); H. Krishna Sastri (1916): 90, 239, 254; A.A. Macdonell and A.B. Keith (1967); J.E. Mitchiner (1982); H. Oldenberg (1888): 210–212; F.E. Pargiter (1922); V.G. Rahurkar (1964): 89–113; R. Śarmā (1959): 19–21; Tārācand Śarmā (1981/82): 81–83; Thaneswar Sarmah (1991); K.R. Srikantamurthy (1968):18–19; Vettam Mani 116–118; Vṛddhatrayī 120–121. See also Gulabkunverba I, 30–32 and 38–40; M. and J. Stutley (1977); Sūramcandra I, 19–20 and 141–159. One of the verses of *Ṛgveda* 10.137, a hymn regarded as curative of all diseases, is ascribed to Bharadvāja by Sāyaṇa (K.G. Zysk, 1985: 125). Bharadvāja is also one of the authorities mentioned in the *Arthaśāstra* (see R.P. Kangle, 1965: 40–58). He is found, together with Vāmaka, king of Kāśī (also present in the *Carakasaṃhitā*), in the *Mahāvagga* (P. Cordier, 1901a: 83; G.P. Malalasekara, 1983: II, 372–374).

181 *Bṛhadāraṇyakopaniṣad* 2.6.3; *Gaṇapāṭha* 15 (ad Pāṇini 4.1.110). See J. Filliozat (1975): 7.

182 The same story is told in the *Brahmāṇḍa*- and *Vāyupurāṇa* (quoted: Sūramcandra I, 137). Bharadvāja instructed the king of Kāśī in āyurveda according to the *Brahmapurāṇa* (see J.E. Mitchiner, 1982: 183). Compare W. Kirfel (1927a): 371–372.

184 AVI 49. Th. Sarmah (1991): 14–15. Sūramcandra I, 147.

185 *Taittirīyabrāhmaṇa* 3.10.11. Gulabkunverba I, 34–35.

186 Up to seven different Bharadvājas have been distinguished in the literature on this subject (see ABI 462–463; Sūramcandra I, 145–146; Vṛddhatrayī 120–123). See, in particular, Thaneswar Sarmah (1991). Very interesting is a Bharadvāja Dhanvantari, mentioned in the *Śāṅkhāyanagṛhyasūtra* (2.14.4) (see A.B. Keith, 1976: I, 227). N.G. Chapekar (1950) has defended the thesis that Bharadvāja is sometimes used adjectively in the *Ṛgveda*, qualifying a personal name; examples adduced are bharadvāja Divodāsa (6.16.5; 6.31.4) and bharadvāja Vītahavya (6.15.3).

187 See Cakrapāṇidatta ad Ca.Śā.3.25. Subscribers to this view are Atrideva (ABI 462–463), the Gulabkunverba team (I, 40–44), P.V. Sharma (AVI 78–79), and Sūramcandra (I, 143–144). It is contested by D. Chattopadhyaya (1979). Some scholars are convinced that one should read, in the opening chapter of the *Carakasaṃhitā*, Bharadvāja Kapiṣṭhala instead of Bharadvāja and Kapiṣṭhala (or Kapiñjala); see on this subject: Kapiñjala. An old controversy of another type about the identity of the first Bharadvāja of the *Carakasaṃhitā* is settled by Cakrapāṇidatta (ad Ca.Sū.1.30–31), who states that Bharadvāja and Ātreya are not, as some say, identical; Śivadāsasena agrees with Cakrapāṇi.

188 AVI 79. Gulabkunverba I, 41.

189 P. Cordier (1903a): 619. A. Csoma de Körös (1980): I, 23. Compare I.P. Minaev (1992): 51 (176.21: Bhāradvāja).

190 M. Taube (1981): 5 and 10.
191 See Ch.I. Beckwith (1979): 300–301; P. Cordier (1903a): 619; Rechung (1973): 15.
192 Lobsang Rabgay (1981): 19.
193 Pasang Yonten (1989): 37.
194 Bhagwan Dash and Lalitesh Kashyap (1980a), Intr. 4. O.P. Jaggi IV, 20. S.K. Mishra (1992): 313. H. Parāḍkar 17.
195 See on a *Bharadvājavṛtti* on the *Vaiśeṣikasūtras*: K.H. Potter (Ed.) (1977).
196 C.S.R. Prabhu (1992). Absent from the NCC.
197 CC I, 406. Check-list Nr. 137. Cat. Madras Nr. 13178. The *Bhāradvājīya* is quoted in Anantakumāra's *Yogaratnasamuccaya*. This work may be related to the *Bhāradvājasaṃhitā* mentioned in the Kavīndrācāryasūcipatram (Nr. 933). P. Cordier (1903b: 323–324) regarded the *Bheṣajakalpa* of Bharadvāja as part of a comprehensive *Bharadvājasaṃhitā*.
198 See *Bheṣajakalpa*.
199 CC: not recorded. Check-list Nr. 136. This work may be the same as the *Bheṣajakalpa*.
200 See *Rasapradīpikā*.
201 C.S.R. Prabhu (1992): probably a work on rasaśāstra (more probably a work on architecture). CC: not recorded.
202 Śaṃkara's *Vaidyavinoda* (15.185–195). *Śārṅgadharasaṃhitā* II.9.79cd-87ab. Trimalla's *Bṛhadyogataraṅgiṇī* 139.28–37. Vṛnda's *Siddhayoga* 64.18–25.
203 Gaṇeśaśarman's *Pākapradīpa* 310–317. Gaṅgāprasādaśarman's *Bṛhatpākāvalī*, pages 108–109.
204 *Gadanigraha*, prayogakhaṇḍa, lehādhikāra 8–12. *Rasaratnadīpikā* 352–353. Vaṅgasena, udara 195–200.
205 Gaṇeśaśarman's *Pākapradīpa* 352–357.
206 *Vaidyacintāmaṇi* 122–123.
207 *Yogaratnasamuccaya* 8.907–913b: harītakī; 9.384; 18.189, 206–208, 209–214; 19.312; 21.254–256; 18.410–418: a description of nine varieties of masūrikā.
208 The *Bhāradvājīya* is quoted.
209 A quotation concerning characteristics of goats (see R.C. Hazra, 1960: 162).
210 *Bṛhannighaṇṭuratnākara* I, p.98: a quotation from the *Bharadvājasaṃhitā*, which is in this case probably a dharmaśāstra text.
211 Ad Ca.Si.1.3–6ab.
212 Ad A.h.Sū.1.3–4ab.
213 Introductory verse 6.
214 Ad A.h.Sū.1.1.
215 Ad A.s.Sū.1.2; U.36.8.
216 Ad A.h.U.31.8: an enumeration of the nine varieties of masūrikā, distinguished by Bhāradvāja.
217 Ad *Rasavaiśeṣikasūtra* 1.2.
218 Mentioned in the last verse as one of the sources.
219 Ad A.h.Sū.1.2.
220 *Gadanigraha*, prayogakhaṇḍa, leha 8–12: citrakāvaleha.
221 Śrīdāsapaṇḍita mentions Bharadvāja ad A.h.Sū.1.1, and quotes from the *Bhāradvājīya* ad A.h.Śā.3.67cd.
222 Mentioned in the introductory verses.
223 *Āyurvedasaukhya* II: 4.293cd-294ab: on the seven sevanīs (sutures) of āyurvedic anatomy; III: 3.56.



224 Vaṅgasena, udara 195–200: citrakaleha; strīroga 157–164: bṛhatkalyāṇaghṛta.
225 Ad Ca. Sū.13.3.
226 See on this work Kane I.1, 290–94.
227 CC I, 407; II, 93 and 215; III, 88.
228 R. Mitra's Notices VIII, Nr. 2633.
229 See, for example: G.S. Ghurye (1972); A.A. Macdonell and A.B. Keith (1967); J.E. Mitchiner (1982); J. Panda (1984); F.E. Pargiter (1922): 193–203; Thaneswar Sarmah (1991); M. and J. Stutley (1977); Vettam Mani. See on the Bhārgavas, depicted, particularly in the *Mahābhārata*, as a clan with many curious, often remarkably un-Aryan habits: R.P. Goldman (1973), (1976), (1977); A.P. Karmarkar (1939); K. Karttunen (1989): 155, 200, 209, 228; C. Minkowski (1991): 398–400; V.S. Sukthankar (1936); F. Weller (1936–37).
230 Ca.Ci.28.242: leha bhārgavaprokta = cyavanaprāśa according to Cakrapāṇidatta.
231 G. Hāldār (Vṛddhatrayī 125) claimed that the Bhārgava of the *Carakasaṃhitā* is identical with Bhārgava Pramiti of the *Kāśyapasaṃhitā*, who wrote a now lost *Bhārgavasaṃhitā*. A work of that title is recorded in the Kavīndrācāryasūcipatram (Nr. 939).
232 *Yogaratnasamuccaya* 10.72cd-73ab and 122 (prescriptions); 21.432.
233 *Yogaratnasamuccaya* 21.284 (from the *Sārārṇava*).
234 *Bhaiṣajyaratnāvalī*, vājīkaraṇa 158–172: the formula of khaṇḍāmraka, attributed to Svayaṃbhū Bhārgava.
235 *Rasaratnadīpikā* 193: sūryaprabhākarataila.
236 Rasendrakhaṇḍa, kuṣṭha 98–109 (mārkaraghṛta).
237 CESS A 4, 294–295; A 5, 253–254.
238 *Mahābhārata*, Śāntiparvan 210.20 (ed. Poona).
239 See R.P. Goldman (1977): 100.
240 CC: not recorded.
241 Bhikṣu Ātreya is the same as Jīvaka's teacher according to G. Mukhopadhyaya (HIM II, 440; III, 565–666) and G.P. Srivastava (1954: 69–72). G. Hāldār (Vṛddhatrayī 119) regards him as a religious mendicant who lived much earlier, namely in the same period as Agniveśa; G. Hāldār calls him Jīvaka's teacher on another page (446) of the same book. P.V. Sharma considers him to be a Buddhist bhikṣu of Ātreya gotra (AVI 79; 1970a: 3) or as an ascetic belonging to some non-Vedic tradition (1992a: 179). The Gulabkunverba team (I, 53–55) and Tārācand Śarmā (1981/82: 84–86) see him as different from the teacher of Jīvaka and as a contemporary of Ātreya Punarvasu. Atrideva (ABI 463–465) and Sūramcandra (I, 180) consider him to be a Hindu saṃnyāsin, not a Buddhist monk. J. Filliozat (1975: 8), Jyotir Mitra (1982: 18) and Y.K. Tripāṭhī (1987: 21) observe that bhikṣu Ātreya is not necessarily a Buddhist, since Hindu ascetics were also called bhikṣu (see, e.g., Pāṇini 4.3.110).
242 CC I, 415–416: II, 95 and 215; III, 90.
243 Gaṅgādhara is the only commentator who, in the opening chapter of the *Carakasaṃhitā*, reads Kāśyapa Bhṛgu instead of taking Kaśyapa (the reading adopted in most editions) and Bhṛgu as two separate names; he comments that Bhṛgu of Kāśyapagotra is meant, not the Bhṛgu who forms part of the group of seven sages.
244 See the chapter on the initiation of pupils of the *Kāśyapasaṃhitā* (p.61).
245 Hemarājaśarman 12. Vṛddhatrayī 8.
246 *Bṛhannighaṇṭuratnākara* I, p.31. The same view is expressed by Satyaprakāś (89). The Kavīndrācāryasūcipatram records a medical *Bhṛgusaṃhitā* (Nr. 937).

247 Jaggi IV, 21. H. Parāḍkar 18.
248 P. Cordier (1903a): 618–619. A. Csoma de Körös (1980): I, 22. Compare I.P. Minaev (1992): 51 (176.4).
249 *Manusmṛti* 1.34.
250 See on Bhṛgu and Bhṛgus: A. Bergaigne (1878): I, 52–57; (1883): II, 321; H.W. Bodewitz (1973): 99–109; A. Daniélou (1964): 322; Dowson; G.S. Ghurye (1972); R. Goldman (1977); J. Gonda (1975), (1977); HIM II, 269–271; Hopkins; A.P. Karmarkar (1938–39); A.B. Keith (1976); H. Krishna Sastri (1916): 90, 239, 254; A. Kuhn (1886); S. Lévi (1898): 64–68; H. Lommel (1950); A.A. Macdonell and A.B. Keith (1967); C. Minkowski (1991); J.E. Mitchiner (1982); H. Oldenberg (1923): 122–123; A. Padmanabhayya (1931); J. Panda (1984); F.E. Pargiter (1922); V.G. Rahurkar (1964): 215–220; Tārācand Śarmā (1981/82): 67–68; Thaneswar Sarmah (1991); Satyaprakāś 88–89; A.M. Shastri (1969): 168 and 438, (1991): 93 and 146; N.J. Shende (1943); E. Sieg (1930); M. and J. Stutley (1977); V.S. Sukthankar (1936); Sūramcandra I, 55–59; Vettam Mani 139–141; Vṛddhatrayī 64 (some regard him as a brahmarṣi), 73–74, 120–121; W.J. Wilkins (1974): 363–367; H. Zimmer (1914): 37–43. See on Bhṛgu in Old-Javanese literature: J. Gonda (1935): 393, 442.
251 P.K. Acharya (1940): 241. CESS A 4, 333–336. K.K. Handiqui (1949): 445. S.G. Kantawala (1964): 29. A.M. Shastri (1969): 168 and 438; (1991): 93 and 146. Sūramcandra I, 57–59. Vṛddhatrayī 74.
Bhṛgu is referred to in Varāhamihira's *Bṛhatsaṃhitā* and quoted in Bhaṭṭotpala's commentary on that work (see A.M. Shastri, 1996: II, 439).
252 NCC III, 208 and VII, 352. Check-list Nr. 384 (ascribed to Bhṛgu). CESS A 4, 333 and A 5, 265. See on other works ascribed to Bhṛgu: CESS A 4, 333–336 and A 5, 265–266.
253 R. Mitra's Notices II, Nr. 526. See on Śātātapa: Kane I.1, 294–296.
254 Āḍhamalla (ad *Śārṅgadhara* III.13.125) mentions Bhṛgu, along with Hārīta, Suśruta and Agniveśa, as the author of a medical saṃhitā.
255 Harṣakīrti mentions him, together with other medical authorities, in one of the concluding verses of his *Yogacintāmaṇi*.
256 Mentioned ad A.h.Ci.3.167cd–169ab in a quotation from the *Yogaratna*.
257 Tīsaṭa refers to Bhṛgu as one of the medical authorities from which he borrowed in the composition of his *Cikitsākalikā*.
258 Ṭoḍara's *Āyurvedasaukhya* (V: 11.818–819) refers to Bhṛgu in a mantra to be recited during the digging up of a medicinal plant.
259 Vācaspati mentions Bhṛgu in the introductory verses of his commentary on the *Mādhavanidāna*.
260 *Bhāratabhaiṣajyaratnākara* Nr. 4456 (said to be from the *Bṛhadyogataraṅgiṇī*; compare *Bṛhadyogataraṅgiṇī* 147.265–269, where this formula is not ascribed to Bhṛgu); *Rasayogasāgara*, akārādi 308 (said to be found in Kṛṣṇaśāstrī Bhāṭavaḍekar's *Rasāyanasaṃgraha* and in the *Vaidyacintāmaṇi*).
261 *Bhāvaprakāśa*, cikitsā 12.43–47.
262 Gaṇeśaśarman's *Pākapradīpa* 165–169.
263 *Bṛhadyogataraṅgiṇī* 147.304–306.
264 This formula is found in many treatises, e.g., the *Bhaiṣajyaratnāvalī* (kāsa 169–172), *Bhāvaprakāśa* (kāsa 43–47: called bhṛguharītakī), *Cakradatta* (kāsa 67–70), *Gadanigraha* (leha 101–104), Ṭoḍara's *Āyurvedasaukhya* (IV: 9.90–93), *Vaidyacintāmaṇi* (260), Vaṅgasena (kāsa 170–173), *Yogaratnākara* (354).



265 *Bṛhannighaṇṭuratnākara* I, p. 31.
266 The Kavīndrācāryasūcipattram records a *Cyavanasaṃhitā* (Nr. 940). Compare NCC VII, 91.
267 HIM II, 260. NCC VII, 91 and 287. Sūramcandra I, 91–92. Vṛddhatrayī 6–7.
268 See V.S. Agrawala (1937); Dowson; G. Dumézil (1968): 285–287; R.P. Goldman (1977); E.W. Hopkins (1905); K. Karttunen (1989): 200; A.B. Keith (1976); A.A. Macdonell and A.B. Keith (1967); J.E. Mitchiner (1982); J. Panda (1984): 27–32, 88–95, 169; F.E. Pargiter (1922); V.S. Sukthankar (1936): 25–27; B. Tripāṭhī (1976); Vettam Mani 189–191; H.H. Wilson (1984): I, 49 (referring to the *Padmapurāṇa*; see *Padmapurāṇa*, section V, chapters 14–16, translation N.A. Deshpande, part V, 1699–1711). See also the Cyavanopākhyāna of the *Mahābhārata*, Anuśāsanaparvan 50–51 (ed. Poona), and the Cyavanakuśikasaṃvāda, Anuśāsanaparvan 52–56; the Cyavanopākhyāna is discussed by A. Wezler (1991): 224–225, the Cyavanakuśikasaṃvāda by R.P. Goldman (1977).
269 RV 1.116; 5.74; 7.68; 7.71; 10.39 (his name is Cyavāna in the *Ṛgveda*).
270 See N.G. Chapekar (1959); Dowson; J. Gonda (1975); A.A. Macdonell and A.B. Keith (1967); G. Mukhopadhyaya (HIM II, 256–258); Sūramcandra I, 124–125; Vṛddhatrayī 125–127; G. Zeller (1990): 55–57.
271 A.s.U.50.179.
272 Cyavana is called Bhārgava ad Ca.Ci.$1^4$.44; the bhārgavaprokta leha of Ca.Ci.28.242 is the same as cyavanaprāśa.
273 A.s.U.50.179, which refers to wonderful cures by the Aśvins.
274 E.g., Ca.Ci.$1^1$.62–74; A.h.U.39.33–41; A.s.U.49.39–47; Bower MS II.188–200; *Siddhayoga* 10.29–42; *Cakradatta*, yakṣman 47-60; *Gadanigraha*, prayogakhaṇḍa, lehādhikāra 249cd-261; Vaṅgasena, rājayakṣman 141–155; *Śārṅgadharasaṃhitā* II.8.10–22ab, etc.; compare HIM II, 258. The *Gadanigraha* also contains the formula of a laghucyavanaprāśa (lehādhikāra 286–291). The *Hārītasaṃhitā* (III.9.47–62) ascribes its formula of cyavanaprāśa to Kṛṣṇātreya.
275 Bower MS II.287–312ab.
276 *Rasaratnasamuccaya* 16.147–148 (the formula of rākṣasarasa).
277 *Yogaratnākara* 556: pāṣāṇabhedapāka, against aśmarī.
278 See Kane I.1.277–278.
279 Sūramcandra I, 126.
280 NCC VII, 91. CESS A 3, 53.
281 See R.P. Goldman (1977): 99, 100.
282 See on persons called Devala: NCC IX, 121–122; Dowson; G.S. Ghurye (1972); J. Gonda (1975); L. Gopal (1988); G. Hāldār, Vṛddhatrayī 128; Kane I.1, 279–284; A.A. Macdonell and A.B. Keith (1967); G. Mukhopadhyaya, HIM II, 506; F.E. Pargiter (1922); Pingree, CESS A 3, 121; Satyaprakāś 91; Vettam Mani 210.
283 Hemārajaśarman 12. Vṛddhatrayī 8–9.
283a This story is told in the *Brahmavaivartapurāṇa* (see Vettam Mani).
283b See: Asita.
284 See L. Gopal (1988); P.V. Kane I.1, 279–284.
285 Devala is referred to as an authority on subjects connected with jyotiṣa, usually in the company of Asita, in Varāhamihira's *Bṛhatsaṃhitā* and *Bṛhadyātrā*; he is quoted in Bhaṭṭotpala's commentary on the *Bṛhatsaṃhitā* (see H. Kern, 1865: 103; A.M. Shastri, 1969, 1996: II, 440).

286 A medical *Devalasaṃhitā* is mentioned in the Kavīndrācāryasūcipatram (Nr. 942).
287 *Yogaratnasamuccaya* 11.193: this quotation may be from a treatise on dharmaśāstra.
288 See Kane I.2,732, note 1054.
289 This work on dharmaśāstra quotes Devala on the subject of ariṣṭas (Mokṣakāṇḍa, chapter 25) and on constituents of the human body (see L. Gopal, 1988: 117–118).
290 Devala's list of eight mahārogas is quoted (*Vīramitrodaya*, Śrāddhaprakāśa, p.98–99); this list is also found in a number of other dharmaśāstra texts, where the diseases mentioned are called pāparogas (see L. Gopal, 1988: 118–119).
291 Ad *Śivakoṣa* 19: synonyms of padmabīja.
292 Ad A.h.Sū.2.22–23ab: this quotation may be from a treatise on dharmaśāstra.
293 See: authorities associated with the Suśrutasaṃhitā.
294 See on Dhaumya: NCC IX, 304–305; Dowson; J. Gonda (1977); HIM II, 507; Hopkins; F.E. Pargiter (1922); Vettam Mani 232–233; Vṛddhatrayī 139.
295 Kavīndrācāryasūcipatram Nr. 944. NCC IX, 305.
296 See on Gālava: NCC VI, 18–19; S.A. Dange (1989): 1236–1237; Dowson; G. Dumézil (1971): 316–324; J. Gonda (1977); HIM II, 513; Hopkins; A.A. Macdonell and A.B. Keith (1967); J.E. Mitchiner (1982); F.E. Pargiter (1922): 142; Thaneswar Sarmah (1991): 170, 171: Sūramcandra I, 251–252; Vettam Mani 271–272; Vṛddhatrayī 129–131.
297 *Mahābhārata*, Udyogaparvan 106–123 (Gālavacarita); Anuśāsanaparvan 18.52cd–59ab (ed. Poona).
297a See *Śivapurāṇa*, Umāsaṃhitā 37.55–59 (transl. 1970, part IV, 1606–1607).
298 Pāñcāla Bābhravya Gālava is associated with the Kramapāṭha of the *Ṛgveda* in the *Mahābhārata* (Śāntiparvan 342.103; ed. Poona).
299 H.H. Wilson (1972): 227, note: reference to the *Vāyupurāṇa*.
300 See, e.g., Pāṇini 6.3.61.
301 See Sūramcandra I, 252.
302 Hemarājaśarman 12. Vṛddhatrayī 8–9.
303 AVI 155. Bhagwan Dash and Lalitesh Kashyap (1980a), Intr. 5. Gaṇanātha Sena (1924): I, 30. Gulabkunverba I, 146. S.K. Mishra (1992): 313. O.P. Jaggi IV, 21. Parāḍkar 17.
304 Ad Su.Sū.1.3: he is mentioned along with some other specialists in śālākya.
305 See the commentary ad *Śivakoṣa* 163 and the Intr. to the ed., 13–14: the medicinal properties of the plant śrāvaṇī are said to have been communicated to Ātreya by Gālava.
306 The NCC (V, 328) claims that Garga is a pupil of Ātreya in the *Carakasaṃhitā*.
307 NCC III, 211–212. P. Peterson III (1887): 6–7: *Karmavipāka* by Garga Ṛṣi, with commentary by Paramānanda.
308 See on omina described by Garga: R. Inden (1985).
309 See the *Pāśakakevalī*, a tract on the divination by means of dice, attributed to Garga, in the Appendix to Part V of Hoernle's edition of the Bower MS.
310 P.K. Acharya (1940): 243. J.N. Banerjea (1956): 14. S.G. Kantawala (1964): 29. M. and J. Stutley (1977). See *Matsyapurāṇa* II.115.1–4.
311 See on Gargas: NCC V, 328–332; P.K. Acharya (1940): 241; Dowson; CESS A 2, 116–126, A 3, 29–31, A 4, 78–80, A 5, 78–86; G.S. Ghurye (1972); J. Gonda (1977); HIM II, 300–310; Hopkins; E.W. Hopkins (1969): 15–18; Kane I.1, 276–277; K. Karttunen (1989): 195; H. Kern (1865): 97–103; A.A. Macdonell and A.B. Keith (1967); F.E. Pargiter (1922): 249–250; Tārācand Śarmā (1981/82): 75; Thaneswar Sarmah (1991); Satyaprakāś 97; A.M. Shastri (1969) ;(1991): 77, 93, 143, 146; Sūramcandra I, 121–124; Vettam Mani 280. See on the Droṇagiri, at the foot of which mountain Garga's āśrama was located: N.C. Shah (1973). Garga is referred to in the *Bṛhatsaṃhitā* and very often quoted in Bhaṭṭotpala's commentary on that work (see A.M. Shastri, 1996: II, 441–443).



312 See: veterinary texts.
313 See on the *Gargasaṃhitā*: Thaneswar Sarmah (1991): 276–285.
314 NCC V, 328.
315 HIM II, 300. *Matsyapurāṇa* 235 (ed. J.D. Akhtar).
316 G. Wojtilla (1985): 114.
317 *Jvaratimirabhāskara* 1.74.
318 Quoted on the subject of fever.
319 *Āyurvedasaukhya* II: 4.208 (a verse on the dhamanīs).
320 See on him: J.E. Mitchiner (1982).
321 Kane I.2, 732, note 1054. See also CC I, 598; II, 142.
322 R. Mitra's Notices VIII, Nr. 2633.
323 Kavīndrācāryasūcipatram Nr. 941. Compare NCC VI, 18.
324 Bhagwan Dash and Lalitesh Kashyap (1980a): Intr. 5. Gaṇanātha Sena (1924): I, 30. Gulabkunverba I, 146. O.P. Jaggi IV, 21. S.K. Mishra (1992): 313. H. Parādkar 17. P.V. Sharma (AVI 155). Compare Ḍalhaṇa ad Sū.Sū.1.3.
325 See A.A. Macdonell and A.B. Keith (1967); L. Renou (1947): 53, 96.
326 See Hopkins.
327 See on Gārgyas: NCC VI, 17–18; Dowson; G.S. Ghurye (1972); J. Gonda (1977); G. Hāldār (Vṛddhatrayī 127); Kane I.1, 276–277; A.A. Macdonell and A.B. Keith (1967); F.E. Pargiter (1922): 249–250; Thaneswar Sarmah (1991); Sūramcandra I, 249–251; Vettam Mani 280.
328 G. Wojtilla (1985): 89.
329 G. Wojtilla (1985): 89, note 23.
330 *Vīrasiṃhāvaloka*, p.4: a quotation on karmavipāka.
331 *Yogaratnasamuccaya* 8.562, 569, 571cd-572ab, 574cd-575ab, 582cd, 584, 1041, 1058; 15.249; 16.265 and 529–534; 18.14 and 258.
332 Gaṅgādhara reads Gautama Sāṃkhya (see Sāṃkhya) and explains in his commentary that Sāṃkhya is added to Gautama in order to distinguish him from Gautama, who became the Buddha.
333 Usually regarded as different from the Subhūti of Buddhist literature. See Hemarājaśarman's upodghāta (37) to his ed. of the *Kāśyapasaṃhitā*; R. Śāstrī (1977): 357; Yādavaśarman's upodghāta (15) to his ed. of the *Suśrutasaṃhitā*.
334 R. Mitra's Notices VIII, Nr. 2633.
335 See Sāyaṇa's commentary on the *Ṛgveda*.
336 Gotama and Gautama are not always distinguished. See, e.g., NCC VI, 117, where Gotama is described as having learned medicine from Ātreya and rasāyana from Indra (the *Carakasaṃhitā* is referred to); the same NCC (VI, 222) calls Gautama a medical authority, mentioned in the *Carakasaṃhitā*.
337 See Dowson; G.S. Ghurye (1972); J. Gonda (1975), (1977); G. Hāldār (Vṛddhatrayī 81-83); Hopkins; H. Krishna Sastri (1916): 254; A.A. Macdonell and A.B. Keith (1967); J.E. Mitchiner (1982); R.K. Mookerji (1947): 123; G. Mukhopadhyaya (HIM II, 298-299); H. Oldenberg (1888): 215; F.E. Pargiter (1922); V.G. Rahurkar (1964): 40–60, 187–190; L. Renou (1947); Tārācand Śarmā (1981/82): 70–71; Thaneswar Sarmah (1991); Satyaprakāś 91–92; Sūramcandra I, 81–83; Vettam Mani 285-287; A. Weber (1850): 179–180.

338 Kane I.1, 22–38.
339 See: J.E. Mitchiner (1982: 182): Gautama taught the science of archery (dhanurveda) to his son Kṛpa. See on Gautama and jyotiṣa: Pingree's CESS A 2, 145; A 3, 35–36; A 4, 87; A 5, 102. Compare on authors called Gotama and Gautama: NCC VI, 117 and 222–233.
340 NCC VI, 222. K.K. Handiqui (1949): 454-455.
341 See R.C. Majumdar (1971): 255 on the contents of this treatise on gavāyurveda. Gaṇanātha Sena (1924: I, 40) calls this work *Gautamasaṃhitā*.
342 NCC VI, 222.
343 Bhagwan Dash and Lalitesh Kashyap (1980a): Intr. 4–5. Gananātha Sena (1924): I, 27. Gulabkunverba I, 145. S.K. Mishra (1992): 313. P.V. Sharma (AVI 154). H. Parāḍkar (16) ascribes a śalyatantra to Subhūtigautama, and O.P. Jaggi (IV, 21) to Subhūtigotama. An authority called Svabhūti is quoted by Śivadāsasena ad Ca.Sū.8.19.
344 Kavīndrācāryasūcipatram Nr. 938. NCC VI, 230.
345 A.s.Sū.8.85cd-86ab describes an alexipharmic of Gautama, quoted by Hemādri ad A.h.Sū. 7.22cd–26. A long series of verses (A.s.Ni.1.19–31) about astrological influences on the course of fevers is attributed to Gautama in the text of the *Aṣṭāṅgasaṃgraha* (Indu agrees with their attribution to Gautama), but to Śaunaka in Hemādri's commentary on the *Aṣṭāṅgahṛdayasaṃhitā* (ad A.h.Ni.1.23cd–24ab; variant readings ascribe the verses to Gautama or Hārīta), and to Hārīta in Aruṇadatta's commentary on the same treatise (ad A.h.Ni. 2.79; a variant reads Gautama).
346 The *Gautamīya* is quoted.
347 Ad Su.Śā. (Gotama).
348 He is invoked as one of a series of medical authorities in the introductory verses.
349 This treatise is in the form of a dialogue between Kāśyapa and Gautama.
350 See NCC VI, 222.
351 Ad *Mādhavanidāna* 5.33–34: the same quotation as in the *Madhukośa*.
352 Ad *Mādhavanidāna* 5.33–34: a description of the five types of kapha by Gautama.
353 *Vīrasiṃhāvaloka*, p.32 (a quotation from the *Padmapurāṇa*; Gautama teaches which gifts should be bestowed on a brāhmaṇa by someone suffering from grahaṇī, i.e., chronic diarrhoea) and 102 (a quotation on karmavipāka with regard to bhagandara, i.e., an ano-rectal fistula).
354 *Āyurvedābdhisāra* 9804–09 (on the religious therapy of prameha) and 9873–78 (on the religious therapy of bhagandara).
355 *Vīrasiṃhāvaloka*, p.53.
356 NCC VI, 117.
357 Compare, for example, Aruṇadatta and Śrīdāsa ad A.h.Sū.1.3–4ab; Ḍalhaṇa ad Su.U.1.6. The same group of six pupils is mentioned in the pariśiṣṭādhyāya of the *Hārītasaṃhitā*, where they are not explicitly connected with Ātreya, although Hārīta receives his medical instruction from Ātreya in that work. The *Aṣṭāṅgasaṃgraha* (Sū.1.11–12) regards Hārīta as a member of a group of sages who obtained the āyurveda from Indra and wrote medical treatises based on this divine teaching. The *Bhāvaprakāśa* (I.1.37) mentions him in a similar context, as one of the munis assembled in the Himālayas who, after sending Bharadvāja as their representative to Indra's heaven, received the āyurveda and obtained a long life, free from disease and decrepitude. A closely related tale is found in the *Bṛhannighaṇṭuratnākara* (I, 22). The account of the *Carakasaṃhitā* on this meeting does not refer to Hārīta.



358 Ad *Śārṅgadharasaṃhitā* III.13.125.
359 Mentioned (I, 31) among the eighteen authors of a medical saṃhitā.
360 See A.h.Ni.2.62.
361 Ad A.h.Sū.1.1.
362 See *Kṣemakutūhala* 3.17.
363 Bower MS I.8.
364 Metri causa pro Hārīta.
365 Hemarājaśarman 12. Vṛddhatrayī 8–9.
366 Vṛddhatrayī 64.
367 P. Cordier (1903a): 619. A. Csoma de Körös (1980): I, 22. Compare I.P. Minaev (1992): 51 (176.2).
368 See the description of the *Hārītasaṃhitā*.
369 See *Hārītasaṃhitā*: quotations from and references to Hārīta.
370 CC: not recorded. Cat. Mysore XIII, Nr. 42955.
371 Referred to in Sureśvara's *Lohasarvasva* (6; 23).
372 NCC X, 28.
373 CC I, 765. NCC: not recorded.
374 NCC VII, 29. Atrideva (1961: 117) mentions Hārītamuni's *Cikitsārahasya* as a compilation dealing with rasaśāstra.
375 See on persons called Hārīta: CC I, 765–766, II, 184 and 237, III, 158; Dowson; J.N. Farquhar (1967); G.S. Ghurye (1972); Kane I.1, 127–136; F.E. Pargiter (1922); Th. Sarmah (1991); Sūramcandra I, 225–229.
376 CC: not recorded.
377 See on Hiraṇyākṣa in general: Dowson; Hopkins; Vettam Mani 314.
378 The six dhātus are the five mahābhūtas and the ātman.
379 Bhagwan Dash and Lalitesh Kashyap (1980a): Intr. 5. Gaṇanātha Sena (1924): I, 34. Gulabkunverba I, 146. S.K. Mishra (1992): 313. H. Parāḍkar 17. P.V. Sharma (AVI 155).
380 Ad *Śārṅgadharasaṃhitā* I.7.189–191ab: on the bālagraha called Śakunī (Śivadāsasena, Śrīkaṇṭhadatta and Vācaspati quote the same verse).
381 Anantakumāra's *Yogaratnasumuccaya* quotes from the *Hiraṇyākṣīya*: 14.323; 16.40, 94, 308cd, 388 and 390; 18.15; 19.349–350; 21.184–185, 267–268, 313–320 and 401cd-407 (the majority of these quotations are not concerned with kaumārabhṛtya).
382 The *Hiraṇyākṣīya* is quoted.
383 Ad Ca.Si.12.41cd-45ab, where Cakrapāṇidatta quotes Hiraṇyākṣa's thesis on the origin of the individual (Ca.Sū.25.14–15).
384 Ad Su.Śā.
385 It quotes, ad A.h.U.1.11cd-13ab, from the Hiraṇyākṣīya on a subject that forms part of kaumārabhṛtya.
386 Śivadāsasena quotes ad A.h.U.3.18cd-20ab a verse from another treatise that is identical with a quotation from Hiraṇyākṣa by Āḍhamalla, Śrīkaṇṭhadatta and Vācaspati (the editor adds between brackets that it is from the *Hiraṇyākhyatantra*).
387 Quotations from the *Hiraṇyākṣīya* are found in his commentary ad A.h.Sū.19.79cd-80ab; Śā.3.67cd.
388 Ad *Mādhavanidāna* 61.6–7 (on asṛgdara, a women's disease) and 68.23 (the verse on Śakunī).
389 Ad *Mādhavanidāna* 61.6–7 and 68.23 (the same quotations as those found in Śrīkaṇṭhadatta's part of the *Madhukośa*).

390 Ad A.h.Śā.1.5d–6ab, 23cd–24ab, 24cd–25ab; these quotations are concerned with kaumārabhṛtya.

391 See on Jamadagni in general: NCC VII, 161; Dowson; G.S. Ghurye (1972); R.P. Goldman (1977); G. Hāldār (Vṛddhatrayī 70); Hopkins; A.A. Macdonell and A.B. Keith (1967); J.E. Mitchiner (1982); G. Mukhopadhyaya (HIM I, 297); J. Panda (1984): 25–26, 170–171; F.E. Pargiter (1922); V.G. Rahurkar (1964): 214–215; Tārācand Śarmā (1981/82): 76; Thaneswar Sarmah (1991); M. and J. Stutley (1977); Sūramcandra I, 128–130; Vettam Mani 339–341.

392 Hemarājaśarman 12. Vṛddhatrayī 8–9.

393 Kavīndrācāryasūcipatram Nr. 934. NCC VII, 161.

394 See K.G. Zysk (1985): 87 and 125.

395 *Bṛhadāraṇyakopaniṣad* 2.2.4: one of the eyes is identified with Jamadagni (see J.E. Mitchiner, 1982: 284–285).

396 Ad Su.Ci.11.11.

397 Jamadagni is, as several Bhārgavas, closely associated with the science of weaponry (dhanurveda) in the *Mahābhārata* (see R.P. Goldman, 1977).

398 *Mahābhārata*, Anuśāsanaparvan 56.7–9 (ed. Poona).

399 Quoted by Hemādri ad A.h.Sū.7.22cd-26.

400 Ad A.h.Sū.1.4cd-5ab.

401 See Cat. IO Nr. 2653.

402 Satyaprakāś 92. Vṛddhatrayī 7–8 and 441.

403 G. Hāldār (Vṛddhatrayī 8–9). Hemarājaśarman 12.

404 HIM II, 350.

405 *Gadanigraha*, prayogakhaṇḍa, tailādhikāra 54–66. Niścalakara's *Ratnaprabhā* ad *Cakradatta*, vātavyādhi 180–184.

406 See on Janaka: NCC VII, 149; V.M. Bedekar (1957b); R.C. Choudhury (1992): 340–342; Dowson; J. Gonda (1975), (1977); Hopkins; Jyotir Mitra (1966); A.B. Keith (1976); E. Lamotte (1976): 4; M. Müller (1859): 80–81; R.K. Mookerji (1947): 124, 134–135, 137, 141, 145, 148, 336; G. Mukhopadhyaya (HIM II, 334–355); A.A. Macdonell and A.B. Keith (1967); F.E. Pargiter (1922); M. and J. Stutley (1977); Vettam Mani 344–345; A. Weber (1850): 172–175; H.H. Wilson's translation of the *Viṣṇupurāṇa*, 311.

407 It has been suggested that Janaka, Nimi and Videha are one and the same person (HIM II, 334–337). See Nimi.

408 G. Mukhopadhyaya (HIM II, 334–335) regards Videha as different from Janaka and Nimi Vaideha.

409 Bhagwan Dash and Lalitesh Kashyap (1980a): Intr. 5. Gaṇanātha Sena (1924): I, 28–30. Gulabkunverba I, 146. Jaggi IV, 21. S.K. Mishra (1992): 313. H. Parāḍkar 17.

410 Gaṇanātha Sena regards Videha as identical with Janaka.

411 See the footnotes in Kuṇṭe and Navre's ed. of the *Aṣṭāṅgahṛdayasaṃhitā*.

412 The first a and the u may be either short or long.

413 Jātūkarṇya means, in a strict sense, a descendant of Jātūkarṇa, but both names are employed indiscriminately in medical treatises. R. Śarmā (1959: 26) expressed as his view that Jātūkarṇa or -karṇi is the name of a son of Jatūkarṇa, and that later generations, beginning with the grandsons, bear the gotra name Jātūkarṇya (this view is based upon Pāṇini 4.1.105 and 162). G. Hāldār (Vṛddhatrayī 146) regards Jatūkarṇa and Jātūkarṇa as two different persons.



414 See, e.g., Aruṇadatta and Śrīdāsapaṇḍita ad A.h.Sū.1.3–4ab; *Bhāvaprakāśa* I.1.32–34; Ḍalhaṇa ad Su.U.1.4cd-6; *Hārītasaṃhitā*, pariśiṣṭādhyāya 11.

415 See J. Gonda (1977); A.A. Macdonell and A.B. Keith (1967); F.E. Pargiter (1922); L. Renou (1947): 54; R. Śarmā (1959): 26–28; Tārācand Śarmā (1981/82): 115; Thaneswar Sarmah (1991): 241; Sūramcandra I, 220–225; Vettam Mani 352; A. Weber (1850): 215. Compare NCC VII, 149 and 235–236.

416 See Kane I.1, 278–279. G. Hāldār (Vṛddhatrayī 146) remarks that Hemādri mentions Jātūkarṇa as the author of an upasmṛti in his *Caturvargacintāmaṇi*.

417 Bhagwan Dash and Lalitesh Kashyap (1980a): Intr. 5. Gaṇanātha Sena (1924): I, 19–20. Gulabkunverba I, 145. Jaggi IV, 20. H. Parāḍkar 17. Not mentioned by S.K. Mishra (1992): 313.

418 Kavīndrācāryasūcipatram Nr. 952 (*Jātūkarṇyatantra*). NCC VII, 236.

419 See Niścala ad *Cakradatta*, udara 58: Niścala compared the text of three old copies of Jātūkarṇa's work with a quotation by Cakrapāṇidatta (ad Ca.Ci.13.116cd–117ab = *Cakradatta*, udara 58) from an unspecified work, which obviously was the *Jātūkarṇatantra*; Cakra's quotation proved not to agree with the readings of the manuscripts.

420 Ad Ca.Sū.1.2.

421 Hemarājaśarman 12. Vṛddhatrayī 8–9.

422 Sūramcandra I, 224.

423 P. Cordier (1903a): 619. A. Csoma de Körös (1980): I, 22. Compare I.P. Minaev (1992): 51 (176.6: Jātūkarṇa).

424 *Yogaratnasamuccaya* 8.927–930 and 984cd; 9.386–387 (quoted from the *Yogāmṛta*, which has borrowed it from Jatūkarṇa) and 452-454; 10.119cd-125ab (the formula of bhṛṅgādikataila); 12.208 and 234–235ab; 14.32; 15.133; 17, plīhacikitsā 65; 18.485–487; 21.199–200.

425 *Basavarājīya*, p.1: Jātukakarṇaka is mentioned as one of the sources; p.85: the formula of śophāṅkuśarasa is quoted from the *Jātukarṇanighaṇṭu*; p.190: the formula of yogasārarasa is quoted from Jātukarṇa.

426 *Bhāvaprakāśa* I.1.32–34; ṭippaṇī to cikitsā 1.98. See also NCC VII, 235.

427 The *Jatūkarṇīya* is quoted.

428 Ad Ca.Sū.1.2 and 44; 2.18–33; 4.12 and 17; 5.16–18ab, 49cd-51ab and 63cd-71ab; 7.61–62; 26.63 and 84; 27.197; Śā.4.24; 8.19, 47, 51, 55, 62; Ci.$1^1$.41–57 and 77–80; $1^2$.16; $2^2$.3–9; $2^3$.3–5 and 15–17; 3.42–47ab, 74, 138cd-139ab, 197–200ab; 5.96 and 149–151; 7.60–64 and 136–139; 8.145–148; 9.42cd-44; 10.34–36; 11.25–26, 56–61 and 88–90; 12.50–52; 13.112cd-116ab; 14.73–88 and 138–169; 15.82–86; 17.42–44; 19.82–84 and 104cd-113ab; 23.229–242ab; 26.73–75, 166–175 and 221–230; 28.136cd-138ab, 138cd-142ab and 142cd-157ab; 29.55–60 and 123; Ka.4.7cd-9ab; 6.5cd-7; 8.11; 9.14-16; Si.1.20–22ab, 25 and 47cd-49ab; 3.26, 27–30ab and 30cd-31ab; 9.12–15; 10.37–38ab. Ad Su.Sū.1.1–2 (twice); 45.21.

429 Commentary ad *Cikitsākalikā* 2; *Yogaratnasamuccaya*.

430 Ad Su.Sū.45.112–113; U.1.4cd-8ab; 39.5cd-7.

431 Ad Ca.Sū.5.49cd-51ab; 26.84; Ci.3.50ab.

432 Ad Su.Śā.

433 *Caturvargacintāmaṇi*, **Pariśeṣakhaṇḍa* 2.717 (see NCC VII, 235).

434 Ad A.s.U.36.9 (quotation between brackets); 40.29–31.

435 Ad Ca.Ci.3.63–67 and 258–259.

436 Ad A.h.U.31.9ab; 40.59 and 88.
437 See *Nidānadīpikā*.
438 According to NCC VII, 149.
439 *Vāgbhaṭamaṇḍana* 103 and 104.
440 Quoted very often. See Niścalakara.
441 Gloss ad *Rasaratnākara* II, unmāda 22–25.
442 Ad Ca.Sū.1.44; 2.18–33; 4.12 and 17; 5.49cd-51ab and 63cd–71ab. Ad A.h.U.7.19cd-24ab; 16.12; 39.80. Ad *Cakradatta*, jvara 4, 48, 124, 178–179, 198–199, 256; atīsāra 61 and 77; grahaṇī 4 and 45-47; arśas 114; kāsa 12; apasmāra 31–32; vātavyādhi 190–194; vātarakta 42; prameha 28–29; kṣudraroga 127; karṇaroga 18–22; netraroga 15; rasāyana 196–201. Ad Cakrapāṇidatta's *Dravyaguṇa*, dhānyavarga 10; māṃsādivarga$^{2}$.34; pānīyavarga 2 and 37.
443 *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 169–176ab (dvitīya mahātiktaka ghṛta).
444 Ad A.h.Sū.1.3–4ab.
445 Ad *Mādhavanidāna* 55.12. Ad *Siddhayoga* 1.63 and 121; 4.27cd-29; 10.23–28; 37.26–27; 39.29–33; 58.65–66; 59.16–22; 61.6; 77.1.
446 Ad *Mādhavanidāna* 2.55 and 61cd-65; 12.11–14.
447 P. Cordier (1901a): 82.
448 See P.V. Sharma (1993): Introduction 54.
449 Jātukarṇa's work contained, for example, a group of kaṣāyavargas similar to those of Ca. Sū.4 (see Cakrapāṇidatta and Śivadāsasena ad Ca.Sū.4.12 and 17).
450 Ad *Cakradatta*, kuṣṭha 111–115.
451 Ad *Cakradatta*, śotha 24–28; mukharoga 73–74; karṇaroga 23–24.
452 Niścala ad *Cakradatta*, jvara 196–197; śotha 35; kuṣṭha 111–115 (= Ca.Ci.7.152–156; this recipe, absent from Jātūkarṇa's work, is found in the *Carakasaṃhitā*, but regarded as spurious by Jejjaṭa and Cakra); visarpa 19; netraroga 19.
453 See Niścala ad *Cakradatta*, udara 57, which was borrowed from Jātūkarṇa.
454 E. Haas (1876): 634.
455 Niścala ad *Cakradatta*, śotha 15–16.
456 Niścala ad *Cakradatta*, kuṣṭha 111–117.
457 See Niścala ad *Cakradatta*, visarpa 22.
458 NCC V, 75.
459 See Hopkins.
460 Vṛddhatrayī 138–139.
461 NCC III, 298.
462 Śrīdāsapaṇḍita refers to this view in his commentary on the *Aṣṭāṅgahṛdayasaṃhitā* (ad Sū.1.14cd-15ab).
463 This view is attributed to Kṛtavīrya in the *Suśrutasaṃhitā* (Śā.3.32) and to Parāśara in the *Bhelasaṃhitā* (Śā.4.30).
464 Vṛddhatrayī 138. J. Filliozat (1975: 32; English translation 38) was of the opinion that Kāṅkāyana, although called "the doctor from Bactria", was of Sogdian origin, because he was a descendant of Kaṅka, a name that sounds like the Chinese equivalent of Sogdiana. See on Bāhlīka and Bactria: N.N. Bhattacharyya (1991): 84; H.C. Chakladar (1929): 50–57; P. Cordier (1903b): 326, 329; N. Dey (1979): 15; K. Karttunen (1989): 39, 40, 216–218, et passim; F.E. Pargiter (1969): I, 311; A.M. Shastri (1969): 71; M.R. Singh (1972): 123–127; U.P. Thapliyal (1979): 14–16; M. Witzel (1980); H. Zimmer (1879): 130, 431–433.



465 Ad Su.Sū.1.3.
466 Bhagwan Dash and Lalitesh Kashyap (1980a): Intr. 5. Gaṇanātha Sena (1924): I, 30. Gulabkunverba I, 146. O.P. Jaggi IV, 21. S.K. Mishra (1992): 313. H. Parāḍkar 17. P.V. Sharma (AVI 155).
467 HIM II, 464.
468 J. Filliozat (1975): 32 (English translation 38).
469 *Milindapañha* 4.7.20 (T.W. Rhys Davids, 1894: II, 109). Compare Jyotir Mitra (1985): 26–27
470 P.V. Sharma (1970a): 59.
471 Yudhiṣṭhira disguised himself as a brāhmaṇa called Kaṅka before king Virāṭa (*Mahābhārata*, Virāṭaparvan 1.24, ed. Poona).
472 See, e.g., *Trikāṇḍaśeṣa*, nānārthavarga 15.
473 See on this person: P. Cordier (1899a): 7; W. Cureton (1841): 105–106; F.R. Dietz (1833) (Dietz reads Katka); S.Q. Fatimi (1981): 91; J. Filliozat (1975): 32 (English translation 38); A. Müller (1880): 472-473 and 495; E. Haas (1876): 629; HIM II, 464; M.S. Khan (1979): 8 and (1981): 51–52; *J.T. Reinaud (1849): 314; E.C. Sachau (1964): Preface XXXII; M.Z. Siddíqí (1959): 39; M. Steinschneider (1870): 329–331, 354, 366–367; H.H. Wilson's additions to W. Cureton (1841). R.L. Verma (1992: 471) regards the name Kanka as designating an Indian scholar called Gaṅgā.
474 C. Dwarkanath (1991: 17), G. Mukhopadhyaya (HIM II, 464) and NCC (III, 113) regard the identification probable; see the objections to it of P. Cordier and J. Filliozat.
475 *Yogaratnasamuccaya* 13.60.
476 Bower MS II.935: a purgative formula.
477 *Cakradatta*, arśas 39–42: kāṅkāyanamodaka; gulma 50–56; kāṅkāyanaguṭikā.
478 *Bṛhadrasarājasundara* 479: kāṅkāyanaguṭikā.
479 *Dhanvantari*, gulma 44: kāṅkāyanaguṭikā; grahaṇī 35: kāṅkāyanavaṭaka.
480 *Rasendrasārasaṃgraha*, gulma 27–33: kāṅkāyanaguṭikā.
481 *Bhaiṣajyaratnāvalī* 9.73–76: kāṅkāyanamodaka; 32.68–74: kāṅkāyanaguṭikā.
482 *Hārītasaṃhitā* III.11.50–52: kāṅkāyanaguṭikā.
483 *Mādhavacikitsā* arśas 40: kāṅkāyanaguṭikā.
484 The formula of a kāṅkāyanayoga (see *Rasayogasāgara*, kakārādi 128).
485 Ad *Cakradatta*, āmavāta 35–37: the formula of an alambuṣādyacūrṇa.
486 *Rasaratnākara* II: gulma 12–18: kāṅkāyanaguṭikā.
487 See *Rasayogasāgara*, kakārādi 128 (kāṅkāyanayoga).
488 *Sahasrayoga* 217: kāṅkāyanaguṭikā.
489 *Śārṅgadharasaṃhitā* II.7.50–56ab: kāṅkāyanaguṭikā.
490 *Gadanigraha*, prayogakhaṇḍa, cūrṇādhikāra 112–114: the formula of alambuṣādyacūrṇa; guṭikādhikāra 7–11ab: kāṅkāyanavaṭaka; 11cd-18ab: kāṅkāyanaguṭikā.
491 *Cikitsākalikā* 14 and 149–151: two formulae of kāṅkāyanavaṭaka.
492 *Ṭoḍarānanda* IV: 3.101–104: kāṅkāyanamodaka; VI: 4.68–73: kāṅkāyanavaṭī, 79–85: kāṅkāyanaguṭikā.
493 A.s.Ci.10.51.
494 *Vaidyacintāmaṇi* 165 (kāṅkāyanaguṭikā); 343 (śaṭhyādikāṅkāyanaguṭikā).
495 Vaṅgasena, arśas 162–165: kāṅkāyamodaka; gulma 118–126: kāṅkāyanaguṭikā.
496 *Siddhayoga* 5.41–44: kāṅkāyanamodaka.
497 See NCC III, 151. G. Hāldār (Vṛddhatrayī 146) remarks that Hemādri mentions Kapiñjala

as the author of an upasmṛti in his *Caturvargacintāmaṇi*. The word kapiñjala denotes a particular bird, considered to be a good omen (see M.and J. Stutley, 1977).

498 See the editions with the commentaries of Jejjaṭa, Gaṅgādhara and Yogīndranāthasena.

499 G. Mukhopadhyaya, HIM II, 517.

500 P. Cordier (1901a): 86, who refers to A. Weber *(1852): 287 (compare the English version in A. Weber, 1914: 265, 268). Gaṅgādhara in his commentary on the *Carakasaṃhitā*.

501 HIM II, 517.

502 See NCC III, 155; J. Gonda (1975); HIM II, 517; L. Renou (1947); Winternitz I, 147–148.

503 A.M. Shastri (1991): 44. CESS A 2, 19.

504 NCC III, 151. Check-list Nr. 381.

505 Jaggi IV, 21. H. Parāḍkar 18.

506 CC III, 344.

507 Some editions of the *Carakasaṃhitā* ascribe this statment to Kāśyapa (see Sūramcandra I, 131).

508 A *Luffa* species.

509 *Mātaṅgalīlā* I.5.

510 See Pālakāpya's *Hastyāyurveda*.

511 See A.A. Macdonell and A.B. Keith (1967); F.E. Pargiter (1922); A. Weber (1850): 216–217.

512 See on Kaśyapa in general: J. Charpentier (1920): 315–323; Dowson; G.S. Ghurye (1972); J. Gonda (1975); G. Hāldār (Vṛddhatrayī 71–73); Hemarājaśarman 14–20; Hopkins; H. Krishna Sastri (1916): 254; G. Mukhopadhyaya (HIM I, 178); F.E. Pargiter (1922); V.G. Rahurkar (1964): 192–196; Tārācand Śarmā (1981/82): 69 and 100–102; Ratnākar Śāstrī (1977): 429–479; Satyaprakāś 90–91; M. and J. Stutley (1977); Sūramcandra I, 65–72; P.V. Tewari (Intr., IX–XIII, to ed. d of the *Kāśyapasaṃhitā*); P.V. Tewari (1997): 21–41; Vettam Mani 396–398 (see also 486–487: Mārīca, and 487–488: Marīci); A. Weber (1850): 187–188; H. Zimmer (1914): 33–36. Sūramcandra (I, 66–67) argues that Kaśyapa, being the son of Marīci, should be called Mārīca, and Kāśyapa, as the son of Mārīca Kaśyapa, Mārīci (see Pāṇini 4.1.95). Hemarājaśarman (16), however, held the view (basing himself on Pāṇini 4.1.95 and 96) that both Mārīca and Mārīci denote descendants of Marīci. According to R. Śāstrī (431–435) both Kaśyapa and Kāśyapa are either individual or gotra names.
Kaśyapa, or several Kaśyapas, are known in Vedic literature, but Marīci is nowhere mentioned there (A.B. Keith, 1976; A.A. Macdonell and A.B. Keith, 1967; Hemarājaśarman 17–19; Thaneswar Sarmah, 1991). See also: Marīci.

513 The identity of this Mārīca is problematic. Gaṅgādhara reads (in his ed. of and commentary on the *Carakasaṃhitā*) Kāśyapa Bhṛgu (without separating the two names), Kāśyapa, and Mārīci; Kāśyapa Bhṛgu is in his opinion Bhṛgu of Kaśyapagotra. Hemarājaśarman (15–16) reads Mārīci instead of Mārīca.

514 According to another interpretation (adopted by Hemarājaśarman, 16; G. Mukhopadhyaya, HIM I, 178–179 and II, 276), which separates Mārīci and Kaśyapa, this view is held by Mārīci, while the statement that follows, usually attributed to Dhanvantari, belongs to Kaśyapa. Hemarājaśarman defends this view by pointing out that the thesis of the simultaneous formation of all the parts of the embryo (usually attributed to Dhavantari) agrees with the *Kāśyapasaṃhitā* (p.70), but, as already shown by Atrideva (ABI 489), it is also upheld by Dhanvantari (in the *Suśrutasaṃhitā*; see Su.Śā.3.18).



515 See *Kāśyapasaṃhitā* or *Vṛddhajīvakīyatantra*, as well as the toxicological *Kāśyapasaṃhitā*, on other works called *Kāśyapasaṃhitā*.

516 See *Kāśyapasaṃhitā*.

517 RV 10.163; AV 2.33 and 20.96, 17–22; see K.G. Zysk (1985): 12, 16, 104, 108–109. One of the verses of RV 10.137, a hymn claimed to cure all diseases, is ascribed to Kaśyapa by Sāyaṇa. AV 1.14 refers to Kaśyapa as one of a series of sorcerers. See also AV 4.20.7 (together with *Kauśikasūtra* 28.7); *Śatapathabrāhmaṇa* 7.5.1.5; **Taittirīyāraṇyaka* 1.8.8.

518 Compare Kāśyapa.

519 C. Minkowski (1991): 394.

520 Kane (I.1, 274–276) regards it as probable that Kaśyapa and Kāśyapa are identical in the literature on dharmaśāstra.

521 CESS A 2, 30; A 4, 49; A 5, 31. Kaśyapa is referred to by Varāhamihira and quoted in Bhaṭṭotpala's commentary on the *Bṛhatsaṃhitā* (A.M. Shastri, 1996: II, 443). See on persons called Kaśyapa: NCC III, 291–292; V.N. Deshpande (1963).

522 NCC: not recorded. Check-list Nr. 98. The Kavīndrācāryasūcipatram mentions a medical *Kaśyapasaṃhitā* (Nr. 936).

523 Ad Su.Sū.11.15 (on the preparation of caustics).

524 Hemarājaśarman 118.

525 It is not always certain whether Kaśyapa or Kāśyapa is the correct reading. A.F.R. Hoernle regarded Kaśyapa and Kāśyapa as identical (Bower MS II, 2.1019–1021, note 381).

526 Dattarāma's *Bṛhadrasarājasundara* (409) ascribes the formula of mahākanakasindūrarasa to Kaśyapa. The *Rasayogasāgara* quotes two recipes: kakārādi 315 (kusumākararasa; quoted from Kṛṣṇaśāstrī Bhāṭavaḍekar's *Rasāyanasaṃgraha*) and pakārādi 196 (punarnavādileha; quoted from the *Vaidyacintāmaṇi*); the *Siddhaprayogalatikā* contains three recipes (33.59–61: śatapuṣpā- and śatāvarīkalpa; 33.76–80: saṃvardhanaghṛta); the *Vaidyacintāmaṇi* attributes three recipes to Kaśyapa: mahākanakasundararasa (86), punarnavādilehya (127) and śuṇṭhīghṛta (164).

527 A.h.U.2.41–43 ab = A.s.U.2.59–60 (the same formula, attributed to Vṛddhakāśyapa, is found in Soḍhala's *Gadanigraha*, bālarogādhikāra 36–38ab). Another prescription (A.h.U.3.47cd-48 = A.s.U.4.8) is attributed to Kaśyapa or Kāśyapa by Aruṇadatta.

528 See also Kaśyapa. See on persons called Kāśyapa: NCC IV, 143–149.

529 Some editions of the *Carakasaṃhitā* ascribe to Kāśyapa a statement (Ca.Sū.12.12) that is usually attributed to Kāpya. See Sūramcandra I.131.

530 See J. Gonda (1977); Hopkins; C. Minkowski (1991); F.E. Pargiter (1922); P.V. Tewari (Intr., IX–XIII, to ed. d of the *Kāśyapasaṃhitā*); P.V. Tewari (1997): 21–41; Vettam Mani 398.

531 Ādiparvan 18.38–39 (crit. ed.), 20.42–43 (ed. Poona).

532 Seven stages of poisoning are also distinguished in human medicine by some of the authorities on this subject (see A.s.U.40).

533 The *Kāśyapīyakṛṣisūkti* (NCC: not recorded; compare NCC IV, 145: *Kṛṣiśāstra* by Kāśyapa), a work on agriculture, has been edited and translated into English by Gyula Wojtilla (1979, 1985). See on this treatise also S.P. Raychaudhuri (1966). Kāśyapa is mentioned as an authority on horticulture in Bhaṭṭotpala's commentary on the *Bṛhatsaṃhitā* (54.6).

534 See CESS A 2, 30; H. Kern (1865): 104; A.M. Shastri (1969), (1991), (1996): II, 443; Sūramcandra I, 132–133. To Kāśyapa (or Kaśyapa) is ascribed a śilpaśāstra, called the

*Kāśyapīya*, also known as *Aṃśumadbheda*, or rather forming part of that work (editions: 1926 and 1960–68; see: J.N. Banerjea, 1956: 17; H. Krishna Sastri, 1916, see index; NCC I, 1–2).

535 NCC: not recorded. Cat. Mysore XIII, Nr. 41256: kāśyapaprokta according to the colophon; on tailadhārā; Devī is addressed.

536 Kavīndrācāryasūcipatram Nr. 945.

537 Cat. Madras Nr. 13112.

538 NCC: not recorded. Cat. Mysore XIII, Nr. 41356: in the form of a dialogue between Śiva and Pārvatī.

539 R. Mitra's Notices VIII, Nr. 2633.

540 Hemarājaśarman 12. Vṛddhatrayī 8–9.

541 See the description of this text.

542 See *Kāśyapasaṃhitā*, also called *Vṛddhajīvakīyatantra*.

543 Some lists of authors of a treatise on kaumārabhṛtya mention, apart from the *Kāśyapasaṃhitā* or *Vṛddhajīvakīyatantra* (actually expounded by Kaśyapa), a lost *Vṛddhakāśyapasaṃhitā* (Bhagwan Dash and Lalitesh Kashyap, 1980a: Intr. 5; Jaggi IV, 21; Parāḍkar 17; P.V. Sharma, AVI 155).

544 Some lists of authors of a treatise on agadatantra enumerate a *Kāśyapasaṃhitā* and a *Vṛddhakāśyapasaṃhitā* (Bhagwan Dash and Lalitesh Kashyap, 1980a: Intr. 5–6. Parāḍkar 17–18; P.V. Sharma, AVI 155); other lists mention only a *Kāśyapasaṃhitā* (Gaṇanātha Sena, 1924: I, 35–36; Banwari Lal Gaur, 1992: 363; Gulabkunverba I, 146; S.K. Mishra, 1992: 313).

545 Formulae of rasayogas are frequently ascribed to ancient authorities.

546 Kāśyapa is mentioned in the Sanskrit-Tibetan lexicon called *Mahāvyutpatti* as Ḥdros-skyoṅ bu (P. Cordier, 1903a: 619), Dros-skyoṅ bu (A. Csoma de Körös, 1980: I, 22), Ḥdron-skyoṅ-gi bu (Sarat Chandra Das, 1970), or Ḥdrob-skyoṅ-gi bu (Lokesh Chandra, 1976). Compare I.P. Minaev (1992): 51 (176.8).

547 Ad *Śārṅgadharasaṃhitā* I.7.196cd-202 (on agadatantra).

548 Ad A.h.U.3.47cd-48ab (he quotes A.h.U.37.27cd-28).

549 *Āyurvedābdhisāra* 1002; 5645 (the *Kāśyapasaṃhitā*, probably the toxicological work of this title, is quoted on viṣa).

550 The editor of ed. m attributes *Bhāvaprakāśa*, cikitsā 6.30, to Kāśyapa (on kāyacikitsā).

551 Bower MS II.1010–1040 (on kaumārabhṛtya: a series of pills against children's diseases).

552 Vol. V, p.161–162: mahākanakasundararasa (on rasaśāstra).

553 Ad Ca.Vi.8.125 (on the seasons) and Ci.23.32; Su.Sū.12.7 (on cauterization; the same quotation is found in Ḍalhaṇa's comment ad Su.Sū.12.4). Cakrapāṇidatta's *Cikitsāsaṃgraha*, arśas 183–142 (the recipe of a kṣāra; belonging to kāyacikitsā); netraroga 182–187 (traiphalaghṛta; belonging to śālākya).

554 Ad Su.Sū.12.4 (on agadatantra; the same quotation occurs in Cakrapāṇi's *Bhānumatī* ad Su.Sū.12.7); Śā.2.40a-c (on kaumārabhṛtya); U.27.4–5 (on kaumārabhṛtya).

555 *Ajīrṇamañjarī* 49 (on kāyacikitsā).

556 See *Bhāratabhaiṣajyaratnākara* Nr. 5528 and *Rasayogasāgara*, kakārādi 14: kanakasindūrarasa (on rasaśāstra).

557 Ad Su.Śā.2.40a-c (on kaumārabhṛtya; the same quotation as in Ḍalhaṇa's commentary ad Su.Śā.40a–c; see Sūramcandra I, 131).

558 *Bhaiṣajyaratnāvalī*, arśas 262–266 (a kṣāra).



559 *Siddhaprayogalatikā* 33. 59–61: two formulae, ascribed to Kaśyapa and Kāśyapa.

560 Ad A.h.Sū.3.1–2 (on the seasons; the same quotation as in Cakrapāṇidatta's commentary ad Ca.Vi.8.125); 5.6–8ab (on agadatantra).

561 Ad A.h.Ka.1.44; A.s.U.37.7.

562 Mentioned as one of the sources.

563 *Kairalī* ad A.h.U.32.5cd–6a (a statement about masūrī).

564 See *Nidānadīpikā*.

565 The formula of kāśyapīyapoṭṭalī (see *Rasayogasāgara*, kakārādi 249).

566 *Vāgbhaṭamaṇḍana* 36 (cf. Ḍalhaṇa ad Su.Sū.45.8).

567 *Nighaṇṭuratnākara*, kṣayarogaprakaraṇa, pages 273–274: mahākanakasindūrarasa.

568 The formula of kāśyapīyapoṭṭalī (see *Rasayogasāgara*, kakārādi 249).

569 Ad *Cakradatta*, sneha 6: on the seasons.

570 *Rasaratnākara* II: cakṣūroga 58–63: madhyamatriphalāghṛta.

571 Ad A.h.Sū.1.2.

572 According to Hemarājaśarman 20.

573 *Vaidyavinoda* 15.284–285: a recipe against the bites of poisonous insects (on agadatantra).

574 Ad A.h.Sū.1.1; 3.19–22 (on kāyacikitsā); 5.44–45 (on kāyacikitsā).

575 Ad *Siddhayoga* 3.16–17 (on kāyacikitsā); 70.4 (on kaumārabhṛtya; the same quotation as in Gayadāsa's and Ḍalhaṇa's comments ad Su.Śā.2.40a–c); 75.27 (on kāyacikitsā).

576 *Ṭoḍarānanda* IV: 3.213–217 (a kṣāra; the same recipe as in Cakrapāṇidatta's *Cikitsāsaṃgraha*); VII: 16.308–313 (the recipe of madhyamatraiphalaghṛta, to be prescribed in eye diseases); IX: 1.170–171 (doses for substances to be added to a decoction).

577 *Bṛhadyogataraṅgiṇī* 118.58cd-63: vīravikramarasa (on kāyacikitsā).

578 The *Kalyāṇakāraka* refers to Kāśyapa as being unfavorably disposed towards a non-vegetarian diet.

579 A.h.U.37.23cd-24ab = A.s.U.43.49; A.h.U.37.27cd–28 = A.s.U.43.54 (on agadatantra); A.s.U.40.149 (on agadatantra); 43.102 (to be honoured; mentioned together with Śaṃkara and Āstika); 48.72 (a recipe against stammering).

580 *Vaidyacintāmaṇi* 295 (mehamṛgāṅkarasa). Compare *Rasayogasāgara*, kakārādi 14: kanakasindūrarasa (a rasayoga); pakārādi 279: pramehamṛgāṅkarasa (a rasayoga).

581 Vaṅgasena, arśas 372–378: a kṣāra (the same recipe, with some additions, as in Cakrapāṇidatta's *Cikitsāsaṃgraha*; on kāyacikitsā); netraroga 388–393: madhyamatriphalādyaghṛta (on śālākya; the same recipe as in Cakrapāṇidatta's *Cikitsāsaṃgraha*).

582 *Yogaratnākara* 297 (and 529): madebhasiṃhasūtarasa; 897: on agadatantra; 331–332: makākanakasindūrarasa (on rasaśāstra).

583 See P.V. Sharma (1993): Introduction 54.

584 *Yogaratnasamuccaya* 6.64 and 76; 8.75, 79–80, 218cd-219ab, 503, 527, 546; 9.196cd-205ab, 674–675, 735cd; 12.150; 14.24, 297, 336; 16.196; 17. 129cd-130 and 132; 18.168 (on kāyacikitsā); 21.55-58, 112–113, 136cd, 148–149, 159–162, 171–172, 178, 183, 187–188, 259, 300–301, 387–401ab, 414, 419–420, 461, 465, 530cd-550 (on kaumārabhṛtya); 21.530cd-550 consists of a versified rendering of the prose of the *Kāśyapīya*.

585 Ad Su.Sū.6.9; 6.10 (the same quotation as that from Kāśyapa ad Ca.Vi.8.125).

586 Ad Su.U.57.9–11 (on kāyacikitsā).

587 Ad Su.Ni.8.10 (on kaumārabhṛtya).

588 Ad Su.Sū.6.6–7 and 9.

589 See Śaṃkara's *Vaidyavinoda* 15.284–285.

590 Ad Ca.Sū.6.4.
591 Ad *Śārṅgadharasaṃhitā* I.7.180d-182ab (on kaumārabhṛtya); the same quotation as in Ḍalhaṇa's commentary.
592 *Yogaratnasamuccaya* 18.429–430, 432, 453–456 (on masūrikā) (belonging to kaumārabhṛtya?); 19.8–9, 261, 308 (on kāyacikitsā); 20–213 (on kāyacikitsā).
593 Ad Ca.Ci.23.14 (on agadatantra; the same quotation as that from Kāśyapa by Āḍhamalla).
594 Ad Su.Śā.10.57 (on kaumārabhṛtya; the same quotation as that by Āḍhamalla); U.58.47.
595 Ad Su.Śā.
596 Ad A.s.U.36.8.
597 Ad A.h.U.31.8 (on masūrikā).
598 Vṛddhakāśyapa is one of a number of sages who gave their opinions on the treatment of children by means of emetics and purgatives (Si.3); he is different here from Kaśyapa, who is the teacher in the *Kāśyapasaṃhitā*.
599 Ad *Cakradatta*, hikkāśvāsa 19–20 (a prescription); udara 31–38 (on toxicology).
600 According to Hemarājaśarman 20.
601 *Sahasrayoga* 64: the formula of samaṅgādighṛta is ascribed to him.
602 Ad *Cakradatta*, hikkāśvāsa 19–20 (on kāyacikitsā).
603 *Gadanigraha*, bālaroga 36–38ab: samaṅgādighṛta (on kaumārabhṛtya).
604 Ad *Mādhavanidāna* 69.33–34 (the same quotation as that by Cakrapāṇidatta) and *Siddhayoga* 12.22–24.
605 Ad *Mādhavanidāna* 69.33–34 (the same quotation as that by Śrīkaṇṭhadatta).
606 A.h.U.2.41–43ab and A.s.U.2.59–60 (samaṅgādighṛta).
607 See NCC III, 321–330.
608 See Dowson; J. Gonda (1975), (1977); G. Hāldār (Vṛddhatrayī 135–138); Hopkins; Kane I.1, 496–507; G. Mukhopadhyāya (HIM II, 512); M. Müller (1859): 138–139, 241–244; Pingree's CESS A 2, 30 and A 5, 31–33; L. Renou (1947); Thaneswar Sarmah (1991); Vettam Mani 399; Vṛddhatrayī 146 (Hemādri mentions Kātyāyana as the author of an upasmṛti in his *Caturvargacintāmaṇi*); Winternitz I, 238 and 242–243.
609 Ad *Bṛhatsaṃhitā* 67.1. See on him Pingree's CESS A 4, 49.
610 Bhagwan Dash and Lalitesh Kashyap (1980a: Intr. 5). Jaggi IV, 21. H. Parāḍkar 17. P.V. Sharma (AVI 155). The quotations from Kātyāyana, however, do not bear upon śālākya. A medical *Kātyāyanasaṃhitā* is recorded in the Kavīndrācāryasūcipatram (Nr. 943).
611 *Yogaratnasamuccaya* 12.221 and 18.124 (two prescriptions); 21.31–32 (on dreams), 294–299 (on bālagrahas) and 421–430 (on religious treatment of children's diseases).
612 *Vīrasiṃhāvaloka* 238 (on karmavipāka).
613 The editions of the *Carakasaṃhitā* read either Kauṇḍinya or Kauṇḍilya, often recording the one or the other as a variant. The editions of the *Bhāvaprakāśa* have Kauṇḍinya. Kauṇḍilya is a rather rare name in Indian literature.
614 Kauṇḍinya is mentioned in Pāṇini's *Aṣṭādhyāyī* (2.4.70). See on Kauṇḍinya: NCC V, 104; Dowson; G.S. Ghurye (1972); J. Gonda (1977); HIM II, 508; A.A. Macdonell and A.B. Keith (1967); H. Oldenberg (1923): 82; F.E. Pargiter (1922); Thaneswar Sarmah (1991): 242; Vettam Mani 399; Vṛddhatrayī 128.
615 Some read Śaunaka instead of Kauśika in this passage (see Bhadraśaunaka).
616 See F. Edgerton (1939).
617 See on Kauśika: NCC V, 115–118; Dowson; R.P. Goldman (1977); G.S. Ghurye (1972); J. Gonda (1975), (1977); Hopkins; A.B. Keith (1976); A.A. Macdonell and A.B. Keith (1967); F.E. Pargiter (1922); L. Renou (1947); Thaneswar Sarmah (1991): 127–128; Vettam Mani 400–401.
618 G. Hāldār, Vṛddhatrayī 8–9. Hemarājaśarman 12.
619 HIM III, 566; G. Mukhopadhyāya does not specify which *Kāśyapasaṃhitā* is quoted by him.
620 Mentioned as one of the sources.
621 Ad *Nighaṇṭuśeṣa* 1816.
622 See Giritanayāvallabha in: authorities associated with formulae.
623 See Niścala ad *Cakradatta*, jvara 292. The verses are from an astrological treatise or from a medical work; Hārīta and Varāhamihira are cited on the same subject.
624 NCC V, 10–11: the same as Ātreya. Jyotir Mitra (1982: 17–18): identical with Ātreya Punarvasu, in the same way as Vedavyāsa and Kṛṣṇadvaipāyana are one and the same person. R. Śāstrī (1977): 386–387: identical with Ātreya Punarvasu. Compare *Hārītasaṃhitā* III.9.61–62, where Kṛṣṇātreya is identical with Atri. See on the problem of Kṛṣṇātreya's identity: R.F.G. Müller (1962): 32–33; P.V. Sharma (1992d): 177. P. Cordier (1901a: 79, 81, 82, 85; 1903b: 326) regarded Ātreya (Punarvasu), the famous teacher at Takṣaśilā, and Kṛṣṇātreya as identical.
625 Gaṅgādhara and Yogīndranāthasena make him into a member of this assembly in their commentaries on the *Carakasaṃhitā* by claiming that the Ātreya mentioned there is the son of Kṛṣṇātri and the same as Ātreya Punarvasu.
626 P.V. Sharma assumes that the verses at the end of the chapter were added by Dṛḍhabala (AVI 79; 1970a: 3); see also the comments of D. Chattopadhyaya (1979: 27–28) on the discrepancies of this chapter. The corresponding chapter of the *Bhelasaṃhitā* (Sū.15) mentions only Ātreya.
627 The first recipe of phalāriṣṭa (Ci.14.148–152), the recipes of nāgarādya cūrṇa (Ci.15.129–131), kṣāraguḍikā (Ci.15.183–185), navāyasacūrṇa (Ci.16.70–71), a prescription against greying of the hair (Ci.26.277–278ab), the recipes of balātaila (Ci.28.142cd-157ab) and amṛtādya taila (Ci.28.157cd-164). The ardhaślokas at the end of the last two recipes, referring to Kṛṣṇātreya as the one who communicated them, have been placed between brackets in ed. z, which means that they are regarded as interpolations. The ardhaśloka at the end of Ci.28.142cd-157cd calls Kṛṣṇātreya the teacher of Agniveśa, thus identifying him with Ātreya Punarvasu; the same occurs in a variant of Ca.Ci.30.4. A.F.R. Hoernle (1909: 876) regarded the ascription of navāyasacūrṇa to Kṛṣṇātreya as spurious, because the pertinent ardhaśloka (Ci.16.71cd) is absent from the MSS and many editions.
628 This chapter corresponds to Ca.Sū.12, which does not mention Kṛṣṇātreya. P. Cordier (1901a: 79) regarded the Ātreya Punarvasu of Sū.25 as identical with Kṛṣṇātreya.
629 Kṛṣṇātreya expresses his opinion on the birth of twins (Śā.3.9) and the characteristics indicating the length of life allotted to a human being (I.1.14).
630 A.s.Śā.10.33: Kṛṣṇātreya distinguishes between certain (sthira) and doubtful (asthira) ariṣṭas. Compare Bhela I.1.14 (see preceding note).
631 Ka.8, additional verses 5 and 50; this long series of additional verses at the end of the Kalpasthāna has probably been taken from Indu's commentary on the *Aṣṭāṅgahṛdayasaṃhitā* (see Vayaskara N.S. Mooss, 1979: Intr. 18).
632 Ad *Cakradatta*, jvara 64; rājayakṣman 40–46; chardi 15–16 (the definition of a śīta; compare the definition of Ca.Sū.4.7, attributed to Śaunaka by Cakrapāṇi); unmāda 31–33; vātavyādhi 64.

633 He is regarded as different from Ātreya by Gaṇanātha Sena (1924: I, 32), G. Hāldār (Vṛddhatrayī 75–76: he is a brother of Ātreya and the same as Durvāsas), G. Mukhopadhyaya (HIM II, 440–441), R.F.G. Müller (1962: 33), and P.V. Sharma (ABI 79; Intr. to his ed. and transl. of the *Carakasaṃhitā* 7). P.V. Sharma also noticed (1970a: 3; 1992d: 177) that Ātreya and Kṛṣṇātreya are sometimes regarded as identical, sometimes as different persons. See, in particular, Indu ad A.s.Sū.1.16–18; Indu notices that the *Carakasaṃhitā* and Kṛṣṇātreya contradict each other.

634 Aruṇadatta ad A.h.Sū.5.9cd-10; Cakrapāṇidatta ad Ca.Ci.15.129–131 (Kṛṣṇātreya is identical with Punarvasu according to the ancient physicians); Gaṅgādhara ad Ca.Sū.1.8; Śivadāsasena ad *Cakradatta*, grahaṇī 16–18; Śrīkaṇṭhadatta ad *Siddhayoga* 4.15cd; Yogīndranāthasena ad Ca.Sū.1.8.

635 See Gulabkunverba I, 45–47 and 49–51; Jyotir Mitra (1982): 17–18; Jyotir Mitra and Satya Pal Gupta (1966); NCC V, 10–11; R. Śarmā 12; the ed. and transl of Caraka by R.K. Sharma and Bhagwan Dash I, Preface 36; Tārācand Śarmā (1981/82): 84; Sūramcandra I, 175–197; Umeśacandra Gupta (VŚS, Preface 4); Y.K. Tripāṭhī (1987): 19–20.

636 See Sūramcandra I, 175–197.

637 See Y.K. Tripāṭhī (1987): 19–20.

638 Jyotir Mitra and Satya Pal Gupta (1966), as well as P.V. Sharma (1992d: 177), agree with this view.

639 Śrīkaṇṭhadatta's comment ad *Siddhayoga* 79.3 is usually quoted in order to prove that Kṛṣṇātreya was a specialist in śālākya or, more generally, a surgeon. Śrīkaṇṭhadatta, who on another occasion (ad *Siddhayoga* 4.15cd) regards Kṛṣṇātreya as identical with Ātreya Punarvasu, states in this case that Kṛṣṇātreya holds the same view as the specialists in śālākya.

640 Kṛṣṇātreya is regarded as the author of a lost treatise on śālākya by Bhagwan Dash and Lalitesh Kashyap (1980a: Intr. 5), Gaṇanātha Sena (1924: I, 32), the Gulabkunverba team (I, 146), O.P. Jaggi (IV, 21), H. Parāḍkar (17), P.V. Sharma (AVI 155), and S.K. Mishra (1992: 313). G. Mukhopadhyaya (HIM II, 440) describes him as belonging to the surgical school.

641 *Yogaratnasamuccaya* 4, prose between verses 72 and 73; 7.77cd-79; prose between 7.79 and 80; 8.167ab, 186cd, 214, 365–366, 606cd-607ab, 700, 760cd-761ab, 798cd; 16.132–138 and 211–220; 20.442–443; 21, prose between 59 and 60; 24.215, 608, 618cd-619ab.

642 Ad A.h.Sū.5.9cd-10 (Ca.Sū.27.209 is referred to as a statement by Kṛṣṇātreya); 6.7cd-8ab, 20cd-21ab, 158ab; Śā.5.2cd-3ab (on the two types of ariṣṭa).

643 See *Rasayogasāgara*, cakārādi 206: the formula of jvaragaṇavidhvaṃsanarasa.

644 *Bheṣajakalpa* 276cd-283.

645 *Bṛhannighaṇṭuratnākara* V, 764 (mūtrakṛcchra): bṛhadgokṣurādyaleha.

646 Ad Ca.Ci.3.197–200ab; 4.73–77; 15.129–131. Cakradatta, atisāra 81–82 (kuṭajapuṭapāka, esteemed by Kṛṣṇātriputra); grahaṇī 16–18 (the formula of nāgarādyacūrṇa from the *Carakasaṃhitā*); arśas 71–77 (vijayacūrṇa); pāṇḍuroga 11-12 (the formula of navāyasacūrṇa). Niścala says that more verses of the *Cakradatta* are borrowed from Kṛṣṇātreya: jvara 64ef and 248–252; chardi 15–16; vātavyādhi 64; plīhayakṛt 33–40; kṣudraroga 91.

647 Quoted ad A.h.Sū.6.158ab.

648 *Yogaratnasumuccaya*; commentary ad *Cikitsākalikā* 85.

649 Ca.Ci.14.148–152: phalāriṣṭa; 15.29–31: nāgarādyacūrṇa; 28.143–156: balātaila; 157–164: amṛtādyataila.



650 Ad Su.Ci.40.51–53 and 70cd-71.

651 The formulae of kamalāvilāsarasa and hemanātharasa from Dattātreya's *Rasacaṇḍāṃśu* (see *Rasayogasāgara*, kakārādi 56 and śakārādi 663).

652 *Dhanvantari*, grahaṇī 14 (nāgarādyacūrṇa); atisāra 26 (kuṭajapuṭapāka; ascribed to Kṛṣṇātriputra); vātavyādhi 56 (caturmukharasa) and 58 (yogendrarasa).

653 *Bhaiṣajyaratnāvalī* 8.29–31 (nāgarādyacūrṇa); 9.40–46 (vijayacūrṇa); 15.204–210 (vāsācandanādyataila); 26.160–166 (yogendrarasa); 36.23–33 (bṛhadgokṣurādyavaleha); 62.18–22 (kṣārataila); 86.43–47 (hemanātharasa).

654 *Hārītasaṃhitā* III.9.47–62 (cyavanaprāśa) and 124–129 (tālakāmrātaka; compare *Rasayogasāgara*, takārādi 72: tālakāmṛtaka); 18.23–33 (candanādicūrṇa); 20.108–118 (nārāyaṇataila).

655 Ad A.s.Sū.1.16–18; Ka.6.14 ab and 8.17; paribhāṣā 5 and 50 (at the end of Ka.8).

656 See *Rasayogasāgara*, cakārādi 206: the formula of jvaragaṇavidhvaṃsanarasa.

657 *Mādhavacikitsā*, grahaṇī 5 (nāgarādyacūrṇa); atisārapravāhikā 175 (kuṭajapuṭapāka, ascribed to Kṛṣṇātriputra); śūla 36 (khaṇḍāmalakīrasāyana).

658 *Āyurvedaprakāśa* 1.591–597 (caturmukharasa).

659 Ad *Cakradatta*, jvara 64 and 247–252; atīsāra 80–82; arśas 49–50 (māṇibhadramodaka); rājayakṣman 40–46; chardi 15–16; unmāda 31–33; vātavyādhi 64, 199–204 (a variety of prasāraṇītaila; a long quotation of twenty-three verses, consisting of a dialogue between Kṛṣṇātreya and a pupil), 227–271 (another prasāraṇītaila); udara 59–62 (mahābindughṛta); plīhayakṛt 33–40; vraṇaśotha 76–80 (gaurādyaghṛta); kṣudraroga 91; nasya 11 (on two varieties of pradhamana).

660 *Rasaratnākara* II: vātarakta 40–49 (śatāvarītaila).

661 *Rasakāmadhenu* IV.50.14–18 (caturmukharasa).

662 *Rasaratnadīpikā* 286 (mahāmāṣataila).

663 *Rasendracintāmaṇi* 95: the formula of caturmukharasa is revealed to Kṛṣṇātreya by Caturmukha.

664 *Śārṅgadharasaṃhitā* II.9.133–141ab (śatāvarītaila).

665 Ad Cakradatta, jvara 64 and 256; yakṣman 40–46; chardi 17-18 (a technical rule ascribed to Śaunaka by Cakrapāṇidatta ad Ca.Sū.4.7); unmāda 31–33; nasya 25–26.

666 *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 13cd-21ab (kaṭukaghṛta), 114cd-118 (mahāgauryādyaghṛta), 176cd-183ab (rohītakaghṛta), 198–199 (gauryādyaghṛta), 222cd-225ab (bindughṛta), 225cd-230 (mahābindughṛta); tailādhikāra 214cd-218ab (bṛhatkṣārataila); lehādhikāra 23–28 (guḍakūṣmāṇḍakāvaleha); āsavādhikāra 121cd-127 (khadirāsava). *Gadanigraha*, kāyacikitsā 2.87–88 (kuṭajatvakpuṭapāka) and 96–98 (vātsakādyā guṭikā); 19.101–107 (rāsnādikvātha).

667 Ad A.h.Sū.1.14ab; 5.9cd-10 (Ca.Sū.27.209 is referred to); 6.29–30ab and 151cd-155.

668 Ad *Siddhayoga* 4.15cd (*Siddhayoga* 4.13–15 = Ca.Ci.15.129-131: the formula of nāgarādyacūrṇa; Kṛṣṇātreya is identified as Punarvasu); 10.23–28; 20.30; 77.1; 79.1.3 and 12.

669 *Ṭoḍarānanda* I: 30.151–152. II: 1.139; 3.30–33, 179–180, and 370; 4.10, 151–153, 185, 189, 190–192 (verses 190–192 are, according to Bhagwan Dash and Lalitesh Kashyap, from the Māhendravāruṇa chapter of the *Kṛṣṇātreyatantra*); III: 3.71 and 197; 4.80, 120, 533-538, 596–600 (the formula of bṛhadbhārgyādikvātha by Kṛṣṇātreya, quoted from Hariścandra), 715–717, 768 (= Su.U.39.69, preceded by an extra ardhaśloka), 1231–1234 (mahākalyāṇaka ghṛta), 1310; IV: 1.126–130 (mallikādyacūrṇa) and 163–165 (kuṭajapuṭapāka); 2.62–65 (nāgarādyacūrṇa), 355–361 (mahārāsnādikvātha), 700–718

(mahāśyonākataila); 3.133–138 (vijayācūrṇa); V: 11.162–164 and 18.218; VII: 14.47–52 (kṣārataila); IX: 1.53–57 (weights and measures), 59–60 (the synonyms of karṣa), 64–73 (weights and measures; Caraka is referred to), 76–81 (differences in weights, such as a māṣa, etc.), 124 (the preparation of a pāna), 178 (the definition of an āvāpa and its usual dose), 273 (rules for the preparation of lepas and pradehas), 407 (a rule concerning the interpretation of recipes).

670 *Yogataraṅgiṇī* 2.30–31; 8.59–63 (according to the Hindī commentary of ed. a); 70.15–16 (laghukṣārataila); 71.31. *Bṛhadyogataraṅgiṇī* 3.31–34ab; 9.66cd-72ab; 67.13–16 (nāgarādyacūrṇa).

671 *Rasaratnasamuccaya* 26.48–50 (kamalāvilāsarasa).

672 *Vaidyacintāmaṇi* 161 (nāgarādicūrṇa), 206 (śatāvarītaila), 305 (bṛhadgokṣurādilehya), 326 (kuberākṣādicūrṇa).

673 *Vaṅgasena*, atisāra 179–180 (kuṭajapuṭapāka) and 209–211 (vatsakādyā guṭikā); grahaṇī 70–72 (nāgarādyacūrṇa); vātavyādhi 333–347 (sāmiṣamahāmāṣataila); śūla 104–108 (eraṇḍādyaghṛta); kṣudraroga 200–202 (mūṣakādyataila) and 217 (medhyāvikataila).

674 *Yogaratnākara* 235 (kuṭajādyavaleha) and 690 (khadirāsava).

675 P. Cordier (1903b: 341) claimed that the Āśvina bindughṛta of the Bower MS (II.251–257) derives from Kṛṣṇātreya.

676 See also Sūramcandra (I, 175–197). The *Mahābhārata* refers to Kṛṣṇātreya as a physician in general (*Śāntiparvan* 210.21; ed. Poona).

677 Indu remarks (ad A.s.Ka.8.17) that Caraka agrees with Kṛṣṇātreya on a particular technical question.

678 Śrīkaṇṭhadatta states (ad *Siddhayoga* 79.1) that Kṛṣṇātreya held the same view as those belonging to another school (tantrāntarīyāḥ) on the types of gargle (kavala) to be distinguished. Indu's remarks ad A.s.Sū.1.16–18 point quite clearly to differences between the treatises of Caraka and Kṛṣṇātreya.

679 See, e.g., *Bhaiṣajyaratnāvalī* 86.43–47 (a formula against somaroga); Ṭoḍara's *Āyurvedasaukhya* III: 4.533–538 (the characteristics of śītāṅga fever).

680 *Gadanigraha*, prayogakhaṇḍa, guṭikādhikāra 209–214ab: abhayādyavaṭaka.

681 *Ṭoḍarānanda* IV: 2.46.

682 See Vṛddhatrayī 75–76. The *Mahābhārata* (Śāntiparvan 210.21; ed. Poona) associates Kṛṣṇātreya with āyurveda (P.V. Sharma, 1992d: 191; Vettam Mani 430).

683 Atrideva (ABI 464) and Sūramcandra (I, 178) refer to the *Baudhāyanaśrautasūtra* which distinguishes Kṛṣṇa-, Gaura-, Aruṇa-, Nīla-, Śveta-, and Śyāma-Ātreyas. The *Skandapurāṇa* mentions Ātreyas, Śuklātreyas and Kṛṣṇātreyas (Sūramcandra I, 183). An Ātreya called Babhru was the author of a Ṛgvedic hymn (5.30). Atrideva (ABI 463) explains Kṛṣṇātreya's name as being based on his connection with the Vaiśampāyana śākhā of the Black (Kṛṣṇa) Yajurveda. See on Kṛṣṇātreya also: *Jyotir Mitra (1970).

684 NCC V, 150 and 151. The medical authority called Kṣīrapāṇi is undoubtedly the same as Kṣārapāṇi; see, for example, *Bhāvaprakāśa* I.1.30–34, where Kṣīrapāṇi is one of the six disciples of Ātreya. Kṣīrapāṇi is quoted in the *Amṛtasāgara*, the commentary on the *Āyurvedābdhisāra*, Vācaspati's commentary on the *Mādhavanidāna*, and the *Yogaratnākara*. A medical *Kṣīrapāṇitantra* is recorded in the Kavīndrācāryasūcipatram (Nr. 955).

685 Ca.Sū.1.30–34. *Bhāvaprakāśa* I.1.30–34. Ḍalhaṇa ad Su.U.1.4cd-8ab. Aruṇadatta and Śrīdāsapaṇḍita ad A.h.Sū.1.3–4ab.

686 G. Hāldār, Vṛddhatrayī 8–9. Hemarājaśarman's upodghāta 12.



687 Kṣīrapāṇi is credited with the description of mantharajvara.

688 *Yogaratnasamuccaya* 7.107cd-108ab and 120–125; 8.208 and 348–349ab; 9.195cd-196ab, 304cd-305ab, 375cd-376ab; 11.187; 12.32–34ab; 14.263cd and 432; 15.32; 19.43–44; 23.44–46; 24.124; 26.111ab and 134–135; 29.72–78ab (quoted as Kṣā., Kṣāra., Kṣārapā., Kṣārapāṇi and *Kṣārapāṇīya*).

689 Ad A.h.Sū.14.6–7ab.

690 Kṣīrapāṇi is quoted ad *Āyurvedābdhisāra* 2812.

691 Ad Ca.Sū.8.18; 21.39–43; Ni.3.13–14; Ci.3.216–217; 19.7; Su.Sū.31.17–29.

692 Ad A.h.Sū.1.3–4ab: called Kṣīrapāṇi.

693 Ad *Cikitsākalikā* 2; 16; 208–211; 270. Also quoted in the *Yogaratnasamuccaya*.

694 Ad Su.Ci.37.100cd-101; U.39.5cd-7 and 42.

695 Ad Ca.Ci.3.63–67 and 216–217; Si.4.25. See also Niścala ad *Cakradatta*, jvara 20, where Jejjaṭa is said to quote Kṣārapāṇi.

696 Ad A.h.U.25.23 (on the subject of vraṇa).

697 Nāganātha quotes Kṣīrapāṇi.

698 *Vāgbhaṭamaṇḍana* 85.

699 Ad *Cakradatta*, jvara 20, 65–68, 193, 203–205; agnimāndya 77; rājayakṣman 65–66; kāsa 10–15 and 27; hikkāśvāsa 19–20 and 30–33; vātavyādhi 3–5, 10–12, 199–204; gulma 45; udara 3–4 (in one of the MSS), 11, 23; plīhayakṛt 30–32; śotha 1 amd 6; vraṇaśotha 90 and 91–92; kuṣṭha 25; sneha 13–14.

700 *Vākyapradīpikā* ad A.h.Sū.1.2.

701 Ad Ca.Sū.8.18. Ad Cakradatta, jvara 205–207; raktapitta 74–78; yakṣman 65–66; kāsa 13; hikkāśvāsa 19–20; gulma 98; udara 25; vraṇaśotha 93–94.

702 *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 183–184.

703 Ad A.h.Sū.1.3–4ab and 14cd-15ab; 4.6cd-7; 7.59cd-65ab; 19.79cd-80ab.

704 Ad *Mādhavanidāna* 36.17–20; ad *Siddhayoga* 6.20; 30.60; 37.8.

705 Ṭoḍara IX: 1.146–147 (the quantity of water to be used in the preparation of decoctions, dependent on the nature of the source material).

706 *Kalyāṇakāraka*, p.734.

707 Ad *Mādhavanidāna* 28.3 (Kṣīrapāṇi); 36.17–20 (Kṣīrapāṇi).

708 Ad *Mādhavanidāna* 3.11; 28.3.

709 *Yogaratnākara* 601 (Kṣīrapāṇi): on incurable types of śotha in males and females.

710 Ad Ca.Sū.8.18.

711 See P.V. Sharma (1993): Introduction 54.

712 Borrowed from Kṣārapāṇi are: *Cakradatta*, jvara 193 (= Anantakumāra's *Yogaratnasamuccaya* 9.375cd–376ab); gulma 45; śotha 1.

713 *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 183–184.

714 Candraṭa ad *Cikitsākalikā* 208–211.

715 Kṣārapāṇi was on this subject an authority of the same weight as Caraka; see the eight verses quoted by Niścala ad jvara 65–68. See also: Niścala ad jvara 65–68; rājayakṣman 65–66; hikkāśvāsa 19–20; vātavyādhi 3–5; Śivadāsasena ad *Cakradatta*, raktapitta 74–78.

716 Niścala ad vātavyādhi 199–204. Śivadāsasena ad Ca.Sū.8.18.

717 Candraṭa ad *Cikitsākalikā* 16: twenty-five verses are quoted.

718 *Kalyāṇakāraka*, p.734.

719 Cakrapāṇidatta ad Ca.Sū.21.39–43. Niścala ad agnimāndya 77. Śrīdāsapaṇḍita ad A.h.Sū.7.59cd–65ab. Śrīkaṇṭhadatta ad *Siddhayoga* 6.20.

720 Aruṇadatta ad A.h.Sū.14.6–7ab.

721 Anantakumāra's *Yogaratnasamuccaya* 8.208 and 348–349ab.

722 See Cakrapāṇidatta ad Ca.Ni.3.13–14: on raktagulma; Ca.Ci.19.7: on the āma types of atīsāra; Su.Sū.31.17–29: on śotha. Ḍalhaṇa ad Su.U.39.42: on vātabalāsaka fever. Jejjaṭa ad Ca.Ci.3.63–67 and 216–217: on viṣamajvara. *Kairalī* ad A.h.U.25.23: on raktavidradhi. Niścala ad vātavyādhi 10–12: seven verses on vāta affecting the seven elements of the body. Śrīkaṇṭhadatta and Vācaspati ad *Mādhavanidāna* 36.17–20: on śotha. Vijayarakṣita and Vācaspati ad *Mādhavanidāna* 28.3: on ārtavajagulma in women and raktajagulma in members of both sexes.

723 Niścala ad udara 11 and 23; plīhayakṛt 30–32; śotha 6, etc. Anantakumāra's *Yogaratnasamuccaya*.

724 Ḍalhaṇa ad Su.Ci.37.100cd–101. Jejjaṭa ad Ca.Si.4.25. Niścala ad sneha 13–14. Śrīdāsapaṇḍita ad A.h.Sū.19.79cd–80ab.

725 Ad *Āyurvedābdhisāra* 2812.

726 *Amṛtasāgara* III.42.

727 NCC IV, 211.

728 This view is expressed by Bharadvāja in the *Bhelasaṃhitā*, by Śaunaka in the *Suśrutasaṃhitā*.

729 See G. Hāldār (Vṛddhatrayī 150) for another explanation.

730 See Gaṅgādhara's commentary and HIM II, 468.

731 See Bharadvāja.

732 Cakrapāṇidatta states (ad Ca.Sū.12.5) that Kumāraśiras Bharadvāja is not Bharadvāja, Ātreya's teacher.

733 CC: not recorded.

734 Some prefer to read Kṛśa Sāṃkṛtyāyana (HIM II, 459. Vṛddhatrayī 149). Sāṃkṛtyāyana is a patronymic derived from Sāṃkṛtya, a sage mentioned in the first chapters of *Carakasaṃhitā* and *Bhāvaprakāśa*.

735 See on Kuśika in general: *N.G. Chapekar (1950a); Dowson; G.S. Ghurye (1972); R.P. Goldman (1977); Hopkins; A.A. Macdonell and A.B. Keith (1967); NCC IV, 257–258; H. Oldenberg (1888): 209–210; F.E. Pargiter (1922); Vettam Mani 447–448.

736 CC I, 547; II, 129; III, 116.

737 He is called Lokākṣa in the *Carakasaṃhitā* and Laugākṣi in the *Bhāvaprakāśa*.

738 Also called *Kāṭhaka-*, *Caraka-*, or *Cārāyaṇīyagṛhyasūtra*. See J. Gonda (1977); L. Renou (1947): 189.

739 Kane I.1, 528–529. See on Laugākṣi/Lokākṣi(n): F.E. Pargiter (1922); L. Renou (1947): 124–125 (Laugākṣi/Lokākṣi(n) is referred to in the *Bhāgavata-*, *Vāyu-* and *Viṣṇupurāṇa*); D.R. Patil (1973): 61; Thaneswar Sarmah (1991): 122–123; H.H. Wilson (1972): 228 (compare *Viṣṇupurāṇa* 3.6.6).

740 CC: not recorded. See on Māmateya: G.S. Ghurye (1972).

741 Ad Ca.Sū.1.13.

742 See on persons called Maitreya: Dowson; A.A. Macdonell and A.B. Keith (1967); F.E. Pargiter (1922); Vettam Mani 469; Vṛddhatrayī. Maitreya figures prominently in the *Viṣṇupurāṇa*, where his teacher Parāśara relates this text to him. His name is also found in the *Mahābhārata* (Vanaparvan 10; ed. Poona) and *Bhāgavatapurāṇa*. See on Maitreya also: commentators on the *Carakasaṃhitā*. Compare Maimatāyani.

743 Compare Ca.Sū.26, which discusses the same subject; Maitreya is not mentioned.



744 Kavīndrācāryasūcipatram Nr. 931.

745 See Kaśyapa.

746 CC I, 433; II, 99.

747 R. Śāstrī (433) reads Mārīci and regards him as identical with Mārīci Kaśyapa (read by him as Mārīca Kāśyapa); Gaṅgādhara also has Mārīci in his ed. of the *Carakasaṃhitā*, as has G. Hāldār (Vṛddhatrayī 139); Atrideva's reading is Mārīca (ABI 489).

748 Rechung Rinpoche (1973): 12.

749 See *Manusmṛti* 1.33–34.

750 See on Marīci: A. Daniélou (1964): 324; Dowson; Hopkins; G. Mukhopadhyaya (HIM II, 276); F.E. Pargiter (1922); M. and J. Stutley (1977); Vettam Mani; Vṛddhatrayī 64 (he is one of the brahmarṣis).

751 Kane I.1, 521–522.

752 CC I, 452–453; II, 104 and 117; III, 98.

753 R. Mitra's Notices VIII, Nr. 2633.

754 G. Hāldār (Vṛddhatrayī 8–9). Hemarājaśarman 12.

755 HIM III, 566; G. Mukhopadhyaya does not specify which *Kāśyapasaṃhitā* he quotes.

756 Jaggi IV, 20. H. Parāḍkar 17.

757 NCC X, 28.

758 See texts on nāḍīśāstra.

759 See HIM II, 496. Mārkaṇḍeya is referred to as a very long-lived person in the *Mahābhārata* (Vanaparvan 183.5; ed. Poona) and *Rāmāyaṇa* (Hopkins; S. Sörensen, 1963: 467–469; Sūramcandra I, 234). See on Mārkaṇḍeya in Indian literature: S.A. Dange (1989): 1242; Dowson; R.P. Goldman (1977); H. Krishna Sastri (1916): 132, 137; J.E. Mitchiner (1982); M.V. Nalini (1978); J. Panda (1984): 121–123; F.E. Pargiter (1922); M. and J. Stutley (1977); V.S. Sukthankar (1936): 28–29; Vettam Mani 488–489; Vṛddhatrayī; B. Ziegenbalg (1867): 226–227.

760 Bower MS II.287–312ab: amṛtataila.

761 The recipe itself, without the reference to Mārkaṇḍeya, is found in the *Siddhayoga* (51.60–68), *Cakradatta* (kuṣṭha 75–84), *Gadanigraha* (kuṣṭha 81–98ab), and other treatises. The recipe, with the reference to Mārkaṇḍeya, is quoted in the *Rasayogasāgara* (pakārādi 6).

762 *Yogaratnasamuccaya* 20.335–337 (borrowed from the *Gaurītantra*).

763 Winternitz I, 328, 340, 365, 467–473.

764 See NCC X, 52–61; L.P. van den Bosch (1978): 110; S.A. Dange (1987): 1055–1059; A. Daniélou (1964): 323–324; Dowson; G.S. Ghurye (1972); J. Gonda (1975); HIM II, 272; Hopkins; H. Krishna Sastri (1916): 90, 254; A.A. Macdonell and A.B. Keith (1967); J.E. Mitchiner (1982); R.K. Mookerji (1947): 126, 471; L. Renou (1947): 118; Tārācand Śarmā (1977/78): 74; Thaneswar Sarmah (1991); A.M. Shastri (1991): 11; Sūramcandra I, 111–115; Vettam Mani 526–531; S.Ch. Vidyabhusana (1971): 43–45; Vṛddhatrayī 64 (he is a devarṣi; compare *Viṣṇudharmottarapurāṇa* 1.56) and 112–116; W.J. Wilkins (1974): 382–387; Winternitz I and III; B. Ziegenbalg (1867): 220–221, 237. Nārada is one of the ten Prajāpatis in the *Manusmṛti* (1.33–34).

765 See NCC X, 55–60; J.N. Farquhar (1967); Kane I.1, 467–483; Keith; CESS A 3, 148–150; Winternitz.

766 P.K. Acharya (1940): 241. CESS A 3, 150; A 5, 168–171. H. Kern (1865): 103. A.M. Shastri (1969): 355, 438, 445–446; (1991): 93 and 146; (1996): II, 445. Sūramcandra I, 112–115. Compare *Chāndogyopaniṣad* 7.1. See CC and NCC on texts associated with Nārada.

767 Caṇḍeśvara's *Ratnadīpikā* mentions him as an authority on the subject.
768 *Mahābhārata*, Sabhāparvan 5 (ed. Poona). See S.Ch. Vidyabhusana (1971): 43–45.
769 Hemarājaśarman 12. Vṛddhatrayī 8–9.
770 *Milindapañha* 4.7.20. See: I.B. Horner, 1964: 91; Jyotir Mitra (1985): 26; T.W. Rhys Davids (1894): 109.
771 P. Cordier (1903a): 619. A. Csoma de Körös (1980): 23. Compare I.P. Minaev (1992): 51 (176.23).
772 See Nīlakaṇṭha's *Mātaṅgalīlā* and Pālakāpya's *Hastyāyurveda*; see also Somadeva's *Yaśastilaka* (K.K. Handiqui, 1949: 454).
773 NCC IX, 294 and X, 53. Cat. IO Nr. 2715: a treatise on the humours and pulsation (this work appears to deal with nāḍīśāstra).
774 NCC X, 53.
775 This text passes for teachings given by Sanatkumāra to Nārada.
776 This treatise is in the form of a dialogue between Sanatkumāra and Nārada.
777 This mantra (Sū.5.31) belongs to a ritual called rakṣākarman; it may be a later interpolation.
778 *Yogaratnasamuccaya* 19.154cd-155: a quotation on the treatment of poisoning, from the *Nāradīya*.
779 *Bhāvaprakāśa*, cikitsā 5.96–134: Śiva gives to Nārada the formula of śaṃkaraloha or loharāja; also found in Vaṅgasena.
780 *Bṛhadrasarājasundara* 465–466 (mahālakṣmīvilāsarasa) and 537–538 (lakṣmīvilāsarasa).
781 *Dhanvantari*, jvara 143: lakṣmīvilāsarasa.
782 *Rasendrasārasaṃgraha*, kapharoga 17–29: the formula of mahālakṣmīvilāsarasa; rasāyana 20–33: nāradīyalakṣmīvilāsarasa.
783 *Bhaiṣajyaratnāvalī* 5.1223–1236: lakṣmīvilāsarasa; 8.162-170: madanamodaka.
784 *Kāmaratna* 6.37: an aphrodisiac.
785 *Rasaratnākara* II: arśas 75; yonivyādhi 38–45.
786 NCC X, 53.
787 *Rasaratnadīpikā* 138: svalpaśatāvarīmodaka.
788 *Rasaratnasamuccaya* 27.116–123: madanamodaka.
789 Nārada is depicted as one who was acquainted with the names of the plant called aparājitā (*Rasārṇavakalpa* 215).
790 *Rasendracintāmaṇi* 86–87: lakṣmīvilāsarasa.
791 Vol. IV: 2.179–187: madanamodaka.
792 *Bṛhadyogataraṅgiṇī* 147.395–407: lakṣmīvilāsarasa.
793 Mentioned in the hitāhitādhyāya as opposed to a non-vegetarian diet.
794 A.s.U.4.30: mentioned in a long mantra; 5.60: mentioned in a mantra; 49.206: laśunāsava, prepared by Nārada for Uddhava who suffered from a vāta disease.
795 Vaṅgasena, arśas 263–302: śaṃkaraloha.
796 *Vīrasiṃhāvaloka*, page 273: a verse on karmavipāka from the *Nāradīyapurāṇa*.
797 See, for example, *Bhāratabhaiṣajyaratnākara* Nrs. 5569 (mahālakṣmīvilāsarasa) and 6333 (lakṣmīvilāsa).
798 NCC: not recorded. Compare on Nimi: R.C. Choudhury (1992): 340–342.
799 Compare the description in H. Lüders (1927) of fragments of a manuscript on leather in which ten tastes are distinguished: the usual six, to which avayakta, vyakta, kṣāra and akṣāra are added.



800 Hemarājaśarman 12. Vṛddhatrayī 8–9.
801 See Dowson; G. Hāldār (Vṛddhatrayī 154–156); Hopkins; J.E. Mitchiner (1982); G. Mukhopadhyaya (HIM II, 334–338); F.E. Pargiter (1922); R. Śarmā 31–38 and 47–52; M. and J. Stutley (1977); Sūramcandra I, 236–242; Vettam Mani 538–539. See also J.M. Sanyal's translation of the *Bhāgavatapurāṇa* and that of the *Viṣṇupurāṇa* by H.H. Wilson.
802 This furnishes an explanation of his surname Videha.
803 See Wilson's translation of the *Viṣṇupurāṇa*, p.311.
804 Nimi-Jātaka (Nr. 541); E.B. Cowell (1957): III, 53–68. Nimi is also mentioned in the *Majjhimanikāya* (R.C. Choudhury, 1992: 340) and other Buddhist texts (*Milindapañha* 4.8.25; see T.W. Rhys Davids, 1894: 146).
805 See A.A.M. Esser (1941 or 1942).
806 See: Karāla.
807 Videha is Tirhut in the eastern part of Bihar (Hoernle, 1978: 8).
808 CC I, 573. The only commentator who appears to regard Nimi and Videha as two different authorities is Candraṭa (ad *Cikitsākalikā* 2), unless Videha should be interpreted as designating Janaka, or Videha-Nimi as the name of one person.
809 See: Janaka.
810 HIM II, 335–336.
811 Ad *Cikitsākalikā* 346–347.
812 See HIM II, 338.
813 The *Suśrutasaṃhitā* (U.1.5) mentions the king of Videha as the author of a śālākyatantra. The treatment of eye diseases and in particular the couching of cataract (paṭalavedha) constitute the most important part of śālākya (see Cakrapāṇidatta ad Ca.Sū.30.28).
814 Bhagwan Dash and Lalitesh Kashyap (1980a): Intr. 5. Gaṇanātha Sena (1924): I, 28–30. Gulabkunverba I, 146. Jaggi IV, 21. S.K. Mishra (1992): 313. H. Parāḍkar 17. P.V. Sharma (AVI 155).
815 Gaṇanātha Sena regards Nimi and Videha as two separate authorities on śālākya; the latter is in his opinion identical with Janaka. Compare on Janaka, Nimi and Videha: R.C. Choudhury (1992): 340–342.
816 The *Kairalī* commentary on the Uttarasthāna of the *Aṣṭāṅgahṛdayasaṃhitā* quotes from Vaideha's *Catuḥṣaṣṭi* (ad U.16.63cd–64); this work is quoted, without author's name, by Indu (ad A.s.U.15.2), in the *Kairalī* (ad A.h.U.12.1) and in Anantakumāra's *Yogaratnasamuccaya*. A medical *Nīmitantra* is mentioned in the Kavīndrācāryasūcipatram (Nr. 914).
817 It is sometimes quoted as *Vaidehīya* (by Anantakumāra) or as *Videhasaṃhitā* (Ṭoḍara II: 4.53cd-55).
818 One quotation is in prose (see Ḍalhaṇa ad Su.U.19.3–4ab).
819 Nimi is called bhagavant (A.s.Sū.16.15–16) and muni (A.h.U.13.100; A.s.Sū.16.94); Aruṇa (ad A.h.U.30.30cd–31ab) gives him the epithet prājyāśaya. Videha is referred to as an ādya bhiṣaj (Ḍalhaṇa ad Su.U.20.13). The *Kairalī* commentary on the Uttarasthāna of the *Aṣṭāṅgahṛdayasaṃhitā* (ad 13.14cd–16ab and 30.30) calls bhagavant Nimi a maharṣi, endowed with the series of six excellent qualities that begins with aiśvarya.
820 See also the reference to the *Nimitantra* in S.C. Banerji (1992): 212.
821 Ad *Śārṅgadharasaṃhitā* I.7.153–171ab.
822 Ad A.h.Sū.1.3–4ab (mentioned as an authority of the same status as Ātreya, Dhanvantari and Kāśyapa).
823 Bower MS II.883–884.

824 Ad *Cikitsākalikā* 2.
825 Ad Su.Sū.1.3; Ci.40.4 and 18; U.1.4cd-8ab (see also Janaka), 25.11cd-13ab.
826 Ad A.h.U.13.14cd–16ab; A.s.U.15.2; 16.15–16.
827 Ad A.h.U.8.21–22; 10.12, 21cd-22ab, 24; 11.14–18 and 25cd–27; 12.1; 13.14cd–16ab and 33; 22.26; 30.30.
828 *Vaidyamanoramā* 16.57.
829 Ad *Amarakoṣa* 2.5.28; 2.4.55; 2.9.107. These quotations are from a nighaṇṭu (compare AVI 381; DGV IV, 278: *Niminighaṇṭu*).
830 Ad 4.30 (on the relationship between vīryas and the mahābhūtas).
831 Ad *Cakradatta*, karṇaroga 32.
832 *Vākyapradīpikā* ad A.h.Sū.1.2 and 20.20–21ab.
833 *Sahasrayoga* 210 (the formula of daśamūlāvaleha).
834 Ad A.h.U.10.17cd-18a.
835 See K.K. Handiqui (1949): 459.
836 Ad A.h.Sū.1.1 and 14cd-15ab; 20.5, 15cd-16, 20–21ab, 32–33ab.
837 Ad *Mādhavanidāna* 57.8; 59.29, 41ab, 65ab, 80; 60.8. Ad *Siddhayoga* 61.13–14; 72.12; 75.27; 76.15; 77.1 and 8–9.
838 *Parahitasaṃhitā* 292.
839 Ad *Mādhavanidāna* 57.8; 59.29, 41ab, 70ab, 80, 85, 87.
840 A.h.U.11.25cd-27; 13.14cd-16ab and 100; 30.30cd-31. A.s.Sū.1.6; U.16.15–16 and 94. Nimi is referred to in Vāgbhaṭa's *Aṣṭāṅgahṛdayavaiḍūryakabhāṣya* (P. Cordier, 1903a: 614; he is called Mu-khyu ḥjin and Mu-khyud).
841 *Yogaratnākara* 800 and 801.
842 See P.V. Sharma (1993): Introduction 54.
843 Su.U.1.5.
844 A.h.U.13.26–27 (see also Janaka); 22.81–83 (see also Janaka). A.s.Sū.8.59; U.17.7 (see also Janaka); 40.34 (see also Janaka).
845 See also the references to the *Videhatantra* in S.C. Banerji (1992): 211, 212, 213, 214.
846 Ad *Śārṅgadharasaṃhitā* I.7.142–144ab, 146cd-149ab, 149cd-151ab, 151cd-152, 153–171ab; III.13.12cd-17ab.
847 *Yogaratnasamuccaya* 14.224–240 (Videhādhipa's tāmrādiguṭikā); 24.237 (mentioned in a quotation from *Vṛddhahārīta*); 30.116–123ab (Videhādhipa's śatāvarīrasāyana, borrowed from a tantrāntara).
848 *Āyurvedābdhisāra* 586; 4861–63; 5034; 5055; commentary ad 102–105; 5006; 5051; 5360; 5485.
849 Glosses ad *Bhāvaprakāśa*, cikitsā 1.703 and 800; 63.14, 77, 105, 125, 128; 65.18.
850 *Āyurvedavijñāna* II, 479.
851 Ad Ca.Ci.26.134–143.
852 Ad *Cikitsākalikā* 2; 102 (a technical rule); 104 (a technical rule); 229–231 (the formula of vyāgrīharītakī); 303-304; 327; 328; 343; 346–347 (the formula of guñjāprabhataila). Also quoted in Candraṭa's *Yogaratnasamuccaya*.
853 Ad Su.Ni.13.33–34 and 35 (on dāruṇa, a kṣudraroga); Śā.3.12 (on kaumārabhṛtya); Ci. 38.11cd-14ab; 40.4, 5, 6–9, 29cd-30, 36, 44–45, 46, 51–53; U.2.5–7; 3.9–10ab, 18, 22; 4.4cd, 9cd; 5.4 and 6–7; 6.24; 7.40ab; 9.3–5ab; 18.12ab and 44; 19.3–4ab, 14, 15, 16; 20.9 and 12; 21.9–10; 22.3–5; 24. 10cd-11; 15.1–4.
854 According to Niścala ad *Cakradatta*, karṇaroga 16.



855 Ad Ca.Sū.17.26.
856 Ad Su.Ni.13.33–34 and 35; Su.Śā.
857 Mentioned as Videhādhipa in a quotation from the *Aṣṭāṅgasaṃgraha* ad A.h.Sū.7.22cd–26.
858 According to Niścala ad *Cakradatta*, karṇaroga 16.
859 Many quotations. See Niścala.
860 Ad Rāvaṇa's *Nāḍīparīkṣā* 64.
861 Ad *Cakradatta*, plīhayakṛt 19–23; karṇaroga 8–9 and 16; netraroga 3, 16, 151–155; śiroroga 35. Ad A.h.U.10.3–4ab and 8cd–9ab; 23.16-17; 24.44cd–45.
862 *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 124–129 (mahātraiphalaghṛta) and 212–217 (triphalādyaghṛta).
863 Ad *Mādhavanidāna* 55.28–29 and 30; 57.1, 2–3, 4, 6–7; 58. 2, 15, 28; 59.15, 18, 22, 26, 28, 29, 33cd-35ab, 47–48ab, 60cd-61ab, 69cd, 70ab, 70cd, 73cd, 74, 75, 76, 79, 81, 85, 87, 88, 93, 97–98; 60.6, 8, 11–13, 14–15; 61.6–7. Ad *Siddhayoga* 1.244 and 263; 4.17–18; 59. 13–14 and 30; 61. 5, 7, 26, 188; 76.11; 78.3, 4, prose between 10 and 11, 12, 19; 79.7.
864 *Cikitsākalikā* 229–231 (vyāghrīharītakī) and 303–304 (mahatprasāriṇītaila).
865 *Āyurvedasaukhya* II: 1.26; 4.53cd-55; 4.121–122 (on conception); III: 3.166–168 (technical rule); 4.57–60 (technical rule).
866 *Bṛhadyogataraṅgiṇī* 13.28cd-32ab; 58.71; 131.171–174ab (the formula of vaidehī varti).
867 Ad *Mādhavanidāna* 2.1, 26–30ab, 42–47; 8.11; 14.2; 18.10–11; 20.18, 24, 25, 26; 55.28–29 and 30; 56.55; 57.1, 3, 4, 7; 58.2, 8, 9, 10, 15, 20cd–21ab; 59.15, 18, 22, 26, 28, 33cd–35ab, 60cd-61ab, 66cd, 70cd, 73cd, 74, 75, 76, 89, 92, 93; 60.6 and 11–13; 61.6cd-7.
868 Vaṅgasena, kṣudraroga 173–176 (the formula of ketakyādyataila).
869 Ad *Mādhavanidāna* 2.1, 26–30ab, 42–47; 8.11; 18.10–11; 20.18, 24, 25, 26; 22.22–26.
870 *Yogaratnākara* 802.
871 See P.V. Sharma (1993): Introduction 54.
872 Compare Śrīkaṇṭhadatta ad *Mādhavanidāna* 59.87 and Āḍhamalla ad *Śārṅgadhara* I.7.153–171ab; Śrīkaṇṭhadatta ad Mādhavanidāna 59.87 and Āḍhamalla ad *Śārṅgadhara* I.7.153–171ab; Indu ad A.s.U.15.2 and gloss ad *Bhāvaprakāśa*, cikitsā 63.14; Śrīkaṇṭhadatta ad *Mādhavanidāna* 59.70ab and Āḍhamalla ad *Śārṅgadhara* I.7.153–171ab; Śrīkaṇṭhadatta and Vācaspati ad *Mādhavanidāna* 59.85; Śrīkaṇṭhadatta ad *Mādhavanidāna* 59.65ab and Ḍalhaṇa ad Su.U.4.4cd; Śrīkaṇṭhadatta ad *Mādhavanidāna* 59.29 and Indu ad A.s.U.15.2.
873 Ad *Bhāvaprakāśa*, cikitsā 1.2.
874 Ad Ca.Ci.26.119–123.
875 Ad A.h.U.35.16cd.
876 Mentioned as a source at the end of the treatise.
877 *Rasakāmadhenu* IV.55.95–97 (dṛṣṭipradā vartiḥ).
878 Vaṅgasena, netraroga 319 (Vaidehapati) and 415–422 (mahāpaṭolādyaghṛta); rasāyana 9–10 (on rasāyana).
879 *Vaidehīya*: *Yogaratnasamuccaya* 8.1048 and 1052–1056 (on dravyaguṇa); 10.260 and 264; 16.276; 18.159 and 20.243 (on kāyacikitsā); 21.554 (on kaumārabhṛtya). *Rājavaidehīya*: 8.18 (on dravyaguṇa); 24.35–37 and 129–134. *Vṛddhavideha*: 11.26; 14.277, 420, 436; 18.234 and 488–489; 21.201–202 (these quotations are concerned with kāyacikitsā, apart from the last one that is about women's diseases).
880 Ad *Cakradatta*, vātavyādhi 162–170 (*Vṛddhavideha*'s formula of māṣataila was not incorporated in the *Cakradatta*).

881 Ad *Siddhayoga* 77.8–9.
882 Ad A.h.Sū.23.17.
883 Ad A.s.Sū.32.14.
884 Ad A.h.Sū.32.16cd: from Skandarakṣita's *Vaidehīsaṃhitā*.
885 Niścala indicates which verses were borrowed from Videha: kāsa 43; kṣudraroga 12, 15, 66–71 (kuṅkumādyataila), 83, 112; mukharoga 89, 97–98 (from Videha and Cakṣuṣyeṇa); karṇaroga 36 and 37; nāsāroga 2–3 (from Videha and Cakṣuṣyeṇa).
886 See Niścala ad *Cakradatta*, mukharoga 97–98 and nāsāroga 2–3; Śrīkaṇṭhadatta and Vācaspati ad *Mādhavanidāna* 59.92.
887 Ṭoḍara II: 1.26 = Ca.Sū.9.5.
888 Ṭoḍara III: 4.57–60.
889 Cakrapāṇidatta ad Ca. Ci.40.5.
890 Ḍalhaṇa ad Su.U.21.9–10.
891 Āḍhamalla ad *Śārṅgadhara* I.7.153–171ab.
892 See Śrīkaṇṭhadatta ad *Siddhayoga* 59.13–14.
893 See Śrīkaṇṭhadatta ad *Siddhayoga* 78.12.
894 Vijayarakṣita ad *Mādhavanidāna* 22.22–26
895 Vijayarakṣita and Vācaspati ad *Mādhavanidāna* 20–24.
896 Cakrapāṇidatta ad Ca.Ci.26.119–131; Candraṭa ad *Cikitsākalikā* 327 (ascribed to Nimi and to Videha); Ḍalhaṇa ad Su.U.1.5. This number of eye diseases has been accepted in the *Suśrutasaṃhitā*.
897 Cakrapāṇidatta ad Ca.Ci.26.119–123. The *Suśrutasaṃhitā* distinguishes sixty-five diseases of mouth and throat.
898 See Śrīkaṇṭhadatta ad *Mādhavanidāna* 56.55 (cf. Su.Ni.16.66cd).
899 See Śrīkaṇṭhadatta ad *Mādhavanidāna* 55.30; 59.70cd, 75, 80, 81, 81, 85; 60.11–13. See also Ḍalhaṇa ad Su.Ni.13.35 and U.20.9, 12, 13.
900 See, e.g., Ḍalhaṇa ad Su.U.18.12ab; 20.9.
901 Āḍhamalla ad *Śārṅgadhara* I.7.151cd-152; Ḍalhaṇa and Gayadāsa ad Su.Ni.13.33–34; Śrīkaṇṭhadatta ad *Mādhavanidāna* 55.28–29; Ṭoḍara II: 4.54cd-55ab; Vācaspati ad *Mādhavanidāna* 55.28–29. Some commentators read indralupta instead of khaliti (see Āḍhamalla on the difference between the two disorders).
902 Śrīkaṇṭhadatta ad *Mādhavanidāna* 57.1; the *Bhāvaprakāśa* has incorporated this verse (cikitsā 64.5).
903 Āḍhamalla ad *Śārṅgadhara* I.7.146–149ab.
904 Śrīkaṇṭhadatta ad *Mādhavanidāna* 58.15.
905 Āḍhamalla ad *Śārṅgadhara* I.7.146d-149ab; Śrīkaṇṭhadatta ad *Mādhavanidāna* 58.28. This seventh type is accepted by Suśruta (Su.U.22.18cd-19ab; Ḍalhaṇa does not mention Videha, but refers to the śālākyatantra).
906 Ḍalhaṇa ad Su.U.6.24; Śrīkaṇṭhadatta ad *Mādhavanidāna* 59.15. This akṣiśoṣa is not accepted by Suśruta.
907 Śrīkaṇṭhadatta ad *Mādhavanidāna* 59.88–89. See Śrīkaṇṭhadatta on the differences of opinion with regard to pilla.
908 Śrikaṇṭhadatta ad *Mādhavanidāna* 59.92.
909 Śrikaṇṭhadatta ad *Mādhavanidāna* 59.93.
910 Ḍalhana ad Su.U.25.3–4; Śrikaṇṭhadatta ad *Mādhavanidāna* 60.8.
911 Ḍalhaṇa ad Su.U.25.3–4; Śrikaṇṭhadatta ad *Mādhavanidāna* 60.9–10. The *Suśrutasaṃhitā* accepts anantavāta as a distinct disease, which increases the number of diseases of the head to eleven. Brahmadeva was the first one to agree with Videha.



912 Anantakumāra's *Yogaratnasumuccaya* 18.488–489 (from *Vṛddhavideha*).
913 NCC XII, 198. See on Paiṅgi: Thaneswar Sarmah (1991): 233-234. See on Paiṅga, Paiṅgin, Paiṅgya, and related names: J. J. Gonda (1977); A.A. Macdonell and A.B. Keith (1967); L. Renou (1947).
914 The Parāśara, Pārāśara and Pārāśarya, mentioned in medical treatises, are apparently one and the same person. See on these variants of the name also Kane I.1, 461.
915 See on him as the author of a treatise on kāyacikitsā: Aruṇadatta and Śrīdāsapaṇḍita ad A.h. Sū.1.3–4ab; *Bhāvaprakāśa* I.1.30–31; *Bṛhannighaṇṭuratnākara* I, p.21; Ḍalhaṇa ad Su.U. 1.4cd-8ab; *Hārītasaṃhitā*, pariśiṣṭādhyāya 11.
916 See, e.g., Candranandana's *Padārthacandrikā* (ad A.h.Sū.1.3–4ab); Candraṭa's commentary ad *Cikitsākalikā* 2; the last verses of the *Mādhavadravyaguṇa*; Śaṃkara's *Vaidyavinoda* 1.8.
917 Hemarājaśarman 12. Vṛddhatrayī 8–9.
918 *Bṛhannighaṇṭuratnākara* I, p.31. The Kavīndrācāryasūcipatram mentions a medical *Pārāśaratantra* (Nr. 953).
919 R. Mitra's Notices VIII, Nr. 2633.
920 This is the view of Kāṅkāyana in the *Carakasaṃhitā*, of Kṛtavīrya in the *Suśrutasaṃhitā*.
921 This view is represented by Bhadrakāpya in the *Carakasaṃhitā* (Śā.6.21), by Khaṇḍakāpya in the *Bhelasaṃhitā* (Śā.4.30).
922 HIM III, 566; G. Mukhopadhyaya does not specify the *Kāśyapasaṃhitā* quoted by him.
923 A. Csoma de Körös (1980): I, 22. Lokesh Chandra (1976).
924 P. Cordier (1903a): 619. Compare I.P. Minaev (1992): 51 (176.16).
925 CESS A 4, 194–198; A 5, 213–216. See NCC XI, 206: Parāśara is quoted on omina in Ballālasena's *Adbhutasāgara*, Lālamaṇi's *Muhūrtadarpaṇa*, Varāhamihira's *Bṛhajjātaka*, and in Bhaṭṭotpala's commentary on Varāhamihira's *Bṛhatsaṃhitā*.
926 Sūramcandra I, 219–220.
927 H. Kern (1865): 97. A.M. Shastri (1969), (1991), (1996): II, 446–448.
928 *Bṛhatsaṃhitā* 60 (golakṣana), 65 (aśvalakṣana), 66 (hastilakṣaṇa). See also H. Kern (1865): 96–97; A.M. Shastri (1969): 447–449, (1991): 2, 151, 206; sūcīpattra of A. Tripāṭhī's edition of the *Bṛhatsaṃhitā*.
929 Yuktikalpataruḥ mahārāja-śrībhoja-viracitaḥ, ed. by Pandit-Isvara Chandra Sāstrī, Calcutta Oriental Series No. 1, Calcutta 1917, pages 27, 61, 196. See also Sūramcandra I, 220 for Parāśara and vāstuśāstra.
930 NCC IV, 284 and XI, 207: *Kṛṣipaddhati*, *Kṛṣipārāśara*, or *Kṛṣividhānapaddhati*, a treatise on agriculture in 243 verses. The work is also called *Kṛṣisaṃgraha* (J. Laping, 1982: 18–19). CESS A 5, 215–216. STMI 520. Editions: *(a) edited under the superintendence of Prasannakumāra Ṭhākura, 1862; *(b) ed., with Bengali translation, by Tārākānta Kāvyatīrtha, Calcutta 1915; (c) ed. and translated by Girija Prasanna Majumdar and Sures Chandra Banerji, Bibliotheca Indica, Work No. 285, Calcutta 1960; reviewed by J.S. Pade, JAOS 1962, 581-583, R. Birwé, ZDMG 114, 1964, 455–457, and F.B.J. Kuiper, IIJ 11, 1968/69, 213–216. See on the work, which is assigned to the tenth to twelfth centuries (J. Laping, 1982: 18): C. Banerji (1955); S.C. Banerji (1972): 2–6; K.A. Chowdhury (1992); R. Gangopadhyay (1932): 4–5, 45–51, 85–88; Lallanji Gopal (1973): 151–168 and (1980): 1–30; R. Ganguli (1930–31), (1931); J. Laping (1982): 18–20; M.S. Randhawa (1980): 483; S.P. Raychaudhuri (1986); G. Wojtilla (1976), (1977a), (1977b).

931 NCC XI, 207: *Vṛkṣāyurveda* of Parāśara. See on this work: A.K. Ghosh and S.N. Sen (1971): 379–383; Lallanji Gopal (1961) and (1980): 31–41; R.K. Sharma and O.P. Mishra (1997); N.N. Sircar (1950). See on vṛkṣāyurveda in general: R.P. Das (1988).

932 CESS A 4, 194–202. H. Kern (1865): 97, note 1. A.M. Shastri (1969): 447–449, and (1991): 4, 151, 206. Sūramcandra I, 220.

933 Kane I.1, 459–466.

934 Lallanji Gopal (1980): 23. K.K. Handiqui (1949): 444–445. R.P. Kangle (1965): III, 42–45. Sūramcandra I, 220

935 Pāṇini 4.3.110. See Vṛddhatrayī 18–20.

936 See Dowson; G.S. Ghurye (1972); R.P. Goldman (1977); J. Gonda (1975); G. Hāldār (Vṛddhatrayī 146–148); Hopkins; A.A. Macdonell and A.B. Keith (1967); J.E. Mitchiner (1982); G. Mukhopadhyaya (HIM III, 566); F.E. Pargiter (1922); V.G. Rahurkar (1964): 150, 186–187; L. Renou (1947): 54; Tārācand Śarmā (1977/78): 116; Thaneswar Sarmah (1991); U.C. Sharma (1969); M. and J. Stutley (1977); Sūramcandra I, 213–220, Vettam Mani 568.

937 See Dowson.

938 Vṛddhatrayī 132. G. Mukhopadhyaya (HIM III, 566–571) and G.P. Srivastava (1954: 34–35) distinguish Parāśara I or Vṛddhaparāśara, grandson of Vasiṣṭha and father of Vyāsa, from Parāśara II, the pupil of Ātreya; this view is rejected by Sūramcandra (I, 214).

939 NCC VIII, 14 and XI, 207. Cat. Bikaner Nr. 1438 (dating from 1616/17): a *Takravidhi*, on the medicinal properties of takra; this work is described under the heading *Takrakalpa*, which may explain that the NCC records both a *Takrakalpa* and a *Takravidhi*, attributed to Parāśara. J. Filliozat, Liste Nr. 48: *Takravidhi* by Parāśara.

940 Parāśara and Pārāśarya are regarded as the same authority in the list that follows.

941 Ad *Śārṅgadharasaṃhitā* III.6.3.

942 *Yogaratnasamuccaya* 7.62cd-66ab; 8, gloss between 98 and 99; 8.597cd, 706–707ab; 14.40–41; 15.112; 18.84; 19.316; 20.270; 22 (the beginning of the chapter states that Parāśara will proclaim Rāvaṇa's *Kumāratantra*).

943 Ad A.h.Sū.1.3–4ab; 6.7cd-8ab; Ci.1.148.

944 Ad *Āyurvedābdhisāra* 610.

945 *Basavarājiya*, p.368 (probably a quotation from a treatise on dharmasāstra).

946 Quoted in the *Yuktikalpataru*. The third quotation is from the *Parāśarasaṃhitā*.

947 Ad Ca.Ci. 15.20cd-35 and Si.1.29–31; ad Su.Sū.14.16. Ad *Cakradatta*, yakṣman 65–66: the formula of pārāśaraghṛta.

948 Ad *Cikitsākalikā* 2; 82; 298–302. Compare Tīsaṭa.

949 Ad Su.Ci.38.3–6 and 106–111; U.1.4cd-8ab.

950 *Bṛhannighaṇṭuratnākara* I, p.21 and 31; V, p.1 (probably from a treatise on dharmaśāstra or karmavipāka).

951 Ad Ca.Sū.25.14–15 (probably from a dharmaśastra text); Ni.1.8; Ci.3.73.

952 Ad Su.Sū.28.6–7.

953 Ad A.h.Sū.9.21 (A.s.Sū.17.26–27 is quoted); Sū.13.15 (A.s.Sū.21.16–17 is quoted).

954 *Hārītasaṃhitā* III.9.88–92 (pārāśaraghṛta).

955 Ad A.s.Sū.1.16–18; 17.26–28; 21.14–17.

956 Ad Ca.Ci.3.73; Si.3.13cd-20ab.

957 In his commentary on Kaṇāda's *Nāḍīvijñāna*.

958 *Kaiyadevanighaṇṭu*, vihāravarga 212 (probably from a dharmaśāstra text).



959 Mentioned as a source at the end of the work.

960 See *Rasayogasāgara*, akārādi 85: the formula of agastivaṭī, proclaimed by Agastya, Hārīta and Parāśara.

961 Mentioned as a source in the introductory verses of the *Vaidyāmṛta*.

962 *Vāgbhaṭamaṇḍana* 28, 30, 70, 71, 95, 98.

963 See *Rasayogasāgara*, akārādi 85: the formula of agastivaṭī.

964 Nīlamegha's auto-commentary ad *Tantrayuktivicāra* 22.

965 Ad *Cakradatta*, atīsāra 101; rājayakṣman 67–71: the formula of chāgalādyaghṛta, borrowed from Parāśara; nirūha 4–6 (on the three dosages of a nirūha) and 8–10.

966 Mentioned as a source in the introductory verses of Raghunāthaprasāda's *Nāḍījñānataraṅgiṇī*.

967 *Vaidyavinoda* 1.8.

968 Ad *Cakradatta*, atīsāra 102. Ad Cakrapāṇidatta's *Dravyaguṇa*, māṃsādivarga$^2$.34.

969 Ad A.h.Sū.1.3–4ab and 9.21; Śā.3.65cd-66ab.

970 Ad *Siddhayoga* 1.40; 3.49–51 and 69; 10.57–59 (pārāśaraghṛta; this formula is already found at A.s.Ci.7.37–38).

971 *Cikitsākalikā* 2; 298–302 (madhyamaprasāraṇītaila, praised by Caraka, Parāśara, etc.).

972 *Āyurvedasaukhya* I: 2.44; II: 2.112–113, 4.174–176, 233–236, 1116–1119; IV: 4.203–205 (agniguṭikā, proclaimed by Agastya, Hārīta and Parāśara); V: 11.365–368; IX: 1.191 (the three doses of a nirūha), 1.227–230 (rules for the preparation of a puṭapāka).

973 The *Kalyāṇakāraka* relates in its hitāhitādhyāya that Pārāśara was opposed to a non-vegetarian diet.

974 Ad *Mādhavanidāna* 3.21.

975 A.s.Sū.17.26 and 21.16; Ci.7.37–38 (pārāśaraghṛta).

976 *Vaidyacintāmaṇi* 102 (parāśaraghṛta). Parāśara is also referred to on karmavipāka.

977 Ad *Mādhavanidāna* 2.39; 3.21; 8.8–10.

978 The verses added between *Siddhayoga* 25.70 and 71 (the formula of amṛtarasonapiṇḍa).

979 *Āyurvedābdhisāra* 9592.

980 *Vīrasiṃhāvaloka*, p.43: this quotation is said to be from Parāśara in the *Bṛhannighaṇṭuratnākara* (V, p.1) and from Pārāśarya in the *Basavarājīya* (p.368).

981 See Anantakumāra, *Yogaratnasamuccaya* 8.597cd and 706-707ab; Aruṇadatta ad A.h.Sū. 6.7cd-8ab; Indu ad A.s.Sū.1.16–18; Śivadāsasena ad Cakrapāṇidatta's *Dravyaguṇa*, māṃsādivarga$^2$.34

982 See Vijayarakṣita ad *Mādhavanidāna* 1.5d-6; Gaṅgādhara ad Ca.Ni.1.8; *Vāgbhaṭamaṇḍana* 95 and 98.

983 See Aruṇadatta and Śrīdāsapaṇḍita ad A.h.Śā.3.65cd-66ab; Cakrapāṇīdatta ad Ca.Ci. 15.20cd-35.

984 See Vijayarakṣita ad *Mādhavanidāna* 8.8–10.

985 Parāśara holds that madhura, amla and kaṭu do not change, whereas the other three tastes are transformed into a sweet one: A.s.Sū.17.26–27; Hemādri and Śrīdāsapaṇḍita ad A.h.Sū.9.21; Nīlamegha ad *Tantrayuktivicāra* 22.

986 Jīvānanda Vidyāsāgara's commentary ad Kaṇāda's *Nāḍīvijñāna* 3.

987 See Ṭoḍara's *Āyurvedasaukhya* II: 4.174–176.

988 Gaṅgādhara ad Ca.Ci.3.73; Vijayarakṣita ad *Mādhavanidāna* 2.39; Cakrapāṇidatta (ad Ca. Ci.3.73) quotes Parāśara's verse as being from a tantrāntara.

989 Niścala ad *Cakradatta*, atīsāra 101; Śivadāsasena ad *Cakradatta*, atisāra 102; Śrīkaṇṭhadatta ad *Siddhayoga* 3.69; Vācaspati and Vijayarakṣita ad *Mādhavanidāna* 3.21.

990 Āḍhamalla ad *Śārṅgadhara* III.6.3 (Śārṅgadhara appears to have borrowed III.6.3 from Parāśara); Ḍalhaṇa ad Su.Ci.38.106–111; Candraṭa ad *Cikitsākalikā* 82; Jejjaṭa ad Ca.Si. 3.13cd-20ab; *Vāgbhaṭamaṇḍana* 70 and 71.
991 NCC: not recorded. His name is Pārikṣi at Ca.Sū.1.9 (at least in part of the editions), Pārīkṣi at Ca.Sū.25.8.
992 Ad Ca.Sū.1.8–13.
993 Vṛddhatrayī 119.
994 See HIM II, 307.
995 NCC XII, 154–155.
996 Rechung Rinpoche (1973): 12.
997 N. Kandaswamy Pillai (1979): 342–349. T.V. Sambasivam Pillai (1931): Intr. 8–9. R. Śarmā and S. Śarmā (1991): 9.
998 See Dowson; R.P. Goldman (1977); G. Hāldār (Vṛddhatrayī 111–112); Hopkins; J.E. Mitchiner (1982); G. Mukhopadhyaya (HIM II, 296); F.E. Pargiter (1922); Tārānand Śarmā (1981/82): 70; M. and J. Stutley (1977); Sūramcandra I, 77–78; Vettam Mani 612.
999 Sūramcandra I, 78. See also CESS A 4, 212; A 5, 219.
1000 *Śivatattvaratnākara* 7.2.707.
1001 Kane I.1, 516–517. See also NCC XII, 154. The NCC (XII, 154–155) also records a *Pulastyatantra* and *-saṃhitā*.
1002 Ad Ca.Sū.8.18.
1003 NCC: not recorded.
1004 Gaṅgādhara interprets chedanīya as eliminating and upaśamanīya as pacifying. Yogīndranāthasena's explanation is close to that of Gaṅgādhara. Cakrapāṇidatta gives apatarpaṇakāraka (depletory) and bṛṃhaṇa (roborant) as equivalents of chedanīya and upaśamanīya.
1005 See HIM II, 307.
1006 CC: not recorded.
1007 G. Mukhopadhyaya (HIM II, 484) is in doubt whether Śākuneya and Śākunteya (see below) refer to one and the same individual.
1008 CC: not recorded.
1009 Compare Pūrṇākṣa Maudgalya. G. Mukhopadhyaya (HIM II, 484) suggests that Śākunteya and Śākuneya (see above) may refer to one and the same individual. G. Hāldār (Vṛddhatrayī 142 and 154) regards them as distinct; Śākuneya is, in his view, a specialist in the treatment of snake-bite.
1010 CC: not recorded. See on a person called Atri Sāṃkhya: G.S. Ghurye (1972): 59.
1011 Gaṅgādhara's commentary ad Ca.Sū.1.8. G. Hāldār (Vṛddhatrayī 83) regards the Sāṃkhya of the *Carakasaṃhitā* as Kapila, the founder of the Sāṃkhya philosophy.
1012 See CC I, 705: a grammarian; Vṛddhatrayī 131. See on Sāṃkṛtya as a gotra name: G.S. Ghurye (1972).
1013 CC I, 640; II, 152 and 229; III, 133.
1014 Hemarājaśarman 12. Vṛddhatrayī 8–9.
1015 See on Śāṇḍilya: Dowson; J.N. Farquhar (1967); G.S. Ghurye (1972); J. Gonda (1975), (1977); HIM II, 502; A.A. Macdonell and A.B. Keith (1967); F.E. Pargiter (1922); L. Renou (1947); Vettam Mani 683; Vṛddhatrayī 127–128; A. Weber (1873a): 265–266.
1016 *Rasayogasāgara*, śakārādi 13 (quoted from the *Ratnākarauṣadhayoga*).
1017 CC: not recorded. See on him in general: Vettam Mani 692–694.



1018 CC: not recorded.
1019 CC: not recorded. Compare CC I, 377: *Baijavāpagṛhya* and *-smṛti*, Baijavāpāyana. M. Müller (1859): 438–439 (Vaijavāpa is a teacher in the *Śatapathabrāhmaṇa*). P. Cordier (1903b: 329) recorded the variant Vījakapi, found in the MS of a *Carakatantra*.
1020 See: J. Gonda (1975), (1977) (Baijavāpa); Kane I.1, 18; M. Müller (1859): 201.
1021 CC I, 563.
1022 Hemarājaśarman 12. Vṛddhatrayī 8–9.
1023 *Manusmṛti* 10.106.
1024 See on Vāmadeva: Dowson; G.S. Ghurye (1972); J. Gonda (1975); G. Hāldār (Vṛddhatrayī 117–118); Hopkins; A.A. Macdonell and A.B. Keith (1967); G. Mukhopadhyaya (HIM II, 290); F.E. Pargiter (1922); V.G. Rahurkar (1964): 40–60; Tārānand Śarmā (1981/82): 70; Thaneswar Sarmah (1991); R. Śāstrī (1977): 384, 388–389 (Vāmadeva was one of Ātreya's teachers); Satyaprakāś 91; Sūramcandra I, 78–80; Vettam Mani 823. A Vāmadeva Gautama is also known (E. Sieg, 1969: 76–105).
1025 Ad A.h.U.8.15; 11.14–18; 26.22ab.
1026 Ad A.h.Sū.28.3–9, 19, 26cd-31.
1027 *Gadanigraha*, prayogakhaṇḍa, guṭikādhikāra 512cd-514.
1028 CC: not recorded. Compare Kāśirāja.
1029 *Lagenaria siceraria* (Mol.) Standl. = *L. vulgaris* Ser.
1030 Vṛddhatrayī 119 and 441.
1031 P. Cordier (1901a): 83; compare A. Roşu (1989): LXXXVII. G.P. Malalasekera (1983): II, 853.
1032 CC: not recorded.
1033 CC: not recorded. P. Cordier (1903b: 329) recorded the variant Vāṇyavida in the MS of a *Carakatantra*.
1034 See on Vāryovida and his views on this subject: D. Chattopadhyaya (1979): 263–269; J. Filliozat (1975): 169.
1035 Khilasthāna 10.4, 21, 22, 62, 74, 120, 153, 155, and 181. See Hemarājaśarman 49–51; R. Śārmā (1959): 69.
1036 CC I, 556–557; II, 131 and 224; III, 118. The variant Vaśiṣṭha is not uncommon in medical texts.
1037 G. Hāldār (Vṛddhatrayī 8–9). Hemarājaśarman 12.
1038 HIM III, 566.
1039 Gaṇanātha Sena (1924): I, 37. Gulabkunverba I, 146. Jaggi IV, 21. H. Parāḍkar 18.
1040 Kavīndrācāryasūcipatram Nr. 935.
1041 P. Cordier (1903a): 619: his Tibetan name is Gnas-ḥjog. A. Csoma de Körös (1980): I, 23: his name is Gnas-mchog. Rechung Rinpoche (1973): 12; Rechung gives Mchod-sbyin-can as his Tibetan name, which may an error, this name being the equivalent of Sanskrit Maghavant, one of the epithets of Indra; the Tibetan name of Vasiṣṭha, Gnas-ḥjug, is considered to correspond to Pulastya in Rechung's book (compare the Tibetan dictionaries of Lokesh Chandra and Sarat Chandra Das). Compare I.P. Minaev (1992): 51 (176.22).
1042 See G. Bailey (1983): 208–217; A. Bergaigne (1878): I, 50–52, 188; M. Biardeau (1981); R.N. Dandekar (1969), (1970), (1973); S.A. Dange (1989): 1248; A. Daniélou (1964): 320; Dowson; G. Dumézil (1968): 532–536; G.S. Ghurye (1972); R.P. Goldman (1977); J. Gonda (1975), (1977); G. Hāldār (Vṛddhatrayī 70–71); Hopkins; D.D. Kosambi (1950): 34–38; H. Krishna Sastri (1916): 37, 90, 254; H. Lommel (1965–66); A.A. Macdonell and

A.B. Keith (1967); J.E. Mitchiner (1982); G. Mukhopadhyaya (HIM II, 283–287); H. Oldenberg (1888): 201–209; F.E. Pargiter (1913a), (1922): 203–217; V.G. Rahurkar (1964): 114–151; L. Renou (1947): 46–47; R. von Roth (1846); Tārānand Śarmā (1981/82): 68–69; Thaneswar Sarmah (1991); U.C. Sharma (1972), (1974), (1977); Sūramcandra I, 64–65; Vettam Mani 834–837; B. Ziegenbalg (1867): 224, 233.

1043 One Vedic hymn connects him with medicine; a verse of RV 10.137, said to be curative of all disorders, is ascribed to Vasiṣṭha (see Zysk, 1985: 125).

1044 Vṛddhatrayī 63–64 (quoted from the *Ratnakoṣa*).

1045 *Manusmṛti* 1.34.

1046 Svātmārāma refers in his *Haṭhayogapradīpikā* (1.18) to Vasiṣṭha in connection with the āsanas (postures) of Haṭhayoga.

1047 See P. Arènes (1996): 40; B. Bhattacharyya (1964): 155–156; N.N. Bhattacharyya (1982): 101–103; Ch. Eliot (1988): II, 21. Vasiṣṭha is mentioned in the *Rudrayāmala* (17.108–134).

1048 See Kane I.1, 94–112. A *Karmavipāka*, ascribed to Śātātapa, consists of a dialogue between Vasiṣṭha and Bhṛgu.

1049 CESS A 5, 602–609. H. Kern (1865): 107–108. A.M. Shastri (1969): 427, 435, 445, 456–457; (1991): 19, 93, 143. Sūramcandra I, 65.

1050 P.K. Acharya (1940): 241. J.N. Banerjea (1956): 14. A.M. Shastri (1991): 146; (1996): II, 452–453. Sūramcandra I, 65. See *Matsyapurāṇa* II.115.1–4.

1051 Editions: (a) Dhanurvedasaṃhitā, attributed to Vaśiṣṭha, ed. and transl into Hindī by Dvārakāprasāda Śāstrī, Kāśī Saṃskṛt Granthamālā 267, Vārāṇasī 1989. *(b) Vasiṣṭha's Dhanurveda Saṃhitā, ed. and transl. by Pūrṇimā Rāy, Delhi 1991.

1052 Ad *Āyurvedābdhisāra* 6869 (on the anatomical term kalā).

1053 *Rasapaddhati* 147.

1054 Ad Su.Sū.45.4.

1055 Ad 2.169 (on cereals).

1056 Mentioned as a source.

1057 Ad *Cakradatta*, kāsa 59–64 (the formula of vasiṣṭhaharītakī in eleven verses).

1058 *Rasaratnadīpikā* 181: the formula of bilvādyataila.

1059 *Rasendracintāmaṇi* 3.

1060 *Gadanigraha*, prayogakhaṇḍa, lehādhikāra 76–85 (the formula of vāsiṣṭhaharītakyavaleha).

1061 *Āyurvedasaukhya* II: 4.27–28 (on digestion; = Su.Sū.46.526–527), 88-89 (on semen), 97 (on conception), 180–182 (on the foetus in the womb), 258 (on the skin), 313–314 (on marmans); IX: 1.215 (two types of cūrṇa and the dose of each to be administered), 237 (the preparation of śilājatu for medicinal use).

1062 *Bṛhadyogataraṅgiṇī* 2.50cd (on the three additional kalās in women).

1063 A.h.Ci.3.133–141ab (the formula of a rasāyana ascribed to Vasiṣṭha) = A.s.Ci.5. 85–92; A.s.Ci.10.13 (vāsiṣṭhaharītakī). Vasiṣṭha is referred to in Vāgbhaṭa's *Aṣṭāṅgahṛdayavaidūryakabhāṣya* (P. Cordier, 1903a: 614; he is called Gnas-ḥjog).

1064 *Vaidyacintāmaṇi* 225 (the formula of pattrakādicūrṇa).

1065 Vaṅgasena, raktapitta 41–43ab (the formula of pattrādicūrṇa); kāsa 191–201 (the formula of vasiṣṭhaharītakī).

1066 CC I, 586; II, 139 and 226; III, 123.

1067 See: the commentaries of Gayadāsa and Ḍalhaṇa on the *Suśrutasaṃhitā*.

1068 See: Vasiṣṭha.



1069 R. Mitra's Notices VIII, Nr. 2633; this MS probably contains a version of the *Hārītasaṃhitā*.

1070 G. Hāldār, Vṛddhatrayī 8–9. Hemarājaśarman 12.

1071 ABI 203. Gaṇanātha Sena (1924): I, 22. Gulabkunverba I, 145. Jaggi IV, 20. S.K. Mishra (1992): 313. H. Parāḍkar 17. Ṭoḍarānanda II, Intr. 4.

1072 Kane I.1, 529.

1073 Sūramcandra I, 128. Vettam Mani 66-67 (s.v. astra; compare *Rāmāyaṇa*, Bālakāṇḍa 7).

1074 See G. Bailey (1983): 208–217; M. Biardeau (1981); *N.G. Chapekar (1950a); S.A. Dange (1989): 1248–1249; A. Daniélou (1964): 320; Dowson; G. Dumézil (1968): 532–536; G.S. Ghurye (1972); R.P. Goldman (1977); J. Gonda (1975), (1977); G. Hāldār, Vṛddhatrayī 123-124 (Hāldār regards Viśvāmitra as the author of the *Kauśikasūtra*); Hopkins; D.D. Kosambi (1950): 34–38; H. Krishna Sastri (1916): 254; H. Lommel (1965–66); A.A. Macdonell and A.B. Keith (1967); G. Mukhopadhyaya, HIM II, 278-282; M. Müller (1859): 80–81; H. Oldenberg (1888): 209–210; F.E. Pargiter (1913a); V.G. Rahurkar (1964): 16–39; R. von Roth (1846); Tārānand Śarmā (1981/82): 76; Thaneswar Sarmah (1991); L. von Schroeder (1908): 226–231; A.M. Shastri (1965); Sūramcandra I, 126–128; Vettam Mani 872–876; D.G. White (1993); B. Ziegenbalg (1867): 225, 233.

1075 K.G. Zysk (1985): 125.

1076 Ad Su.Ni.7.3.

1077 Ad Su.U.66.3–4ab.

1078 See Dowson. Compare on the several Viśvāmitras: K.R. Srikanta Murthy (1992a): 198.

1079 Gaṇanāthasena's upodghāta (5) to his ed. of the Sūtrasthāna of the *Suśrutasaṃhitā* with Cakrapāṇidatta's *Bhānumatī*.

1080 The quotations and references are from Viśvamitra and his *Viśvāmitrīya*.

1081 *Arkaprakāśa* 8.23 (mentioned in a mantra for the purpose of confusing one's enemies).

1082 *Bhāvaprakāśa*, cikitsā 71.139 (on dosages of medicines administered to children).

1083 Bower MS II.773–781: the formula of a rasāyana given by the Aśvins to Viśvāmitra when he was undertaking a course of very severe asceticism; at the end, the formula is said to derive from Viśvāmitra himself.

1084 Ad Ca.Sū.27.209–212 (on the qualities of particular kinds of water); Ci.5.71–73 (a formula against gulma); Su.Sū.1.1–2; 11.11–13 (on the tree called kālamuṣkaka); 11.15 (twice) and 19-25 (on caustics); 14.14–15 (on embryology); 26.8 (on surgery); 45.21 (on kinds of water).

1085 Ad *Cikitsākalikā* 361–364 ( on a technical rule).

1086 Ad Su.Ni.5.17 (on kilāsa and śvitra) and 7.3; Śā.10.68–70 (on dosages for children); Ka. 8.90–93; U.18.3; 54.39cd (on a caustic); 58.48–49ab (on a caustic); 66.3–4ab.

1087 Ad Su.Ni.5.17 (on kilāsa and śvitra); 7.3; Śā.

1088 Ad A.h.Sū.5.11–12 (on kinds of water).

1089 Ad A.s.U.44.2.

1090 *Rasakaumudī* 4.93–105 (the formula of brahmāstrarasa).

1091 A formula for the purpose of vaśīkaraṇa.

1092 Ad *Cakradatta*, arśas 142–146: Viśvāmitra distinguished four varieties of muṣkaka, with white, dark, red and yellow flowers; the variety with dark flowers was thought to be the best one; gulma 57–59: a formula of hapuṣādyaghṛta; kṣudraroga 126–133: a formula of nīlabindutaila.

1093 *Rasaratnākara* II: kṣudraroga 39–45 (the formula of nīlabindutaila).

1094 *Rasakāmadhenu* IV.43.75–81 (nīlabindutaila).
1095 Ad *Cakradatta*, arśas 138–142 (on the kālamuṣkaka) and 147 (about a technical rule); gulma 57–59 (on the composition of a formula); mūtrāghāta 3 (a caustic). Ad Cakrapāṇidatta's *Dravyaguṇa*, dhānyavarga 11 (on digestion); pānīyavarga 22 (on water); āhāravidhi 22 (on embryology).
1096 Ad A.h.Sū.30.1–2 (on a caustic) and 8cd-18 (on technical rules and the kālamuṣkaka).
1097 Ad *Mādhavanidāna* 49.37–39 (on kilāsa and śvitra). Ad *Siddhayoga* 5.111 (on the kālamuṣkaka) and 112 (on a technical rule); 30.40–43 (a formula); 33.2 (a caustic); 66.1 (on dosages for children).
1098 Ṭoḍara IX: 1.89 (eight pala constitute one kuḍava with respect to a particular group of substances).
1099 The *Kalyāṇakāraka* mentions Viśvāmitra in the hitāhita chapter as an advocate of a non-vegetarian diet.
1100 Vaṅgasena, kṣudraroga 162–168 (the formula of nīlabindutaila).
1101 *Yogaratnākara* 875 (on dosages for children).

# Chapter 15
# Commentaries on the Carakasaṃhitā

1 See: Agniveśa.
2 C.G. Kashikar 163.
3 P. Cordier (1903b): 331.
4 NCC I, 344.
5 Bhaṭṭārahariścandra's commentary on the *Carakasaṃhitā* bears the same title.
6 See Niścala ad *Cakradatta*, anuvāsana 33: the comments are concerned with basti, a subject mainly dealt with in the Siddhisthāna of the *Carakasaṃhitā*.
7 See Niścala ad *Cakradatta*, anuvāsana 33.
8 Niścala ad *Cakradatta*, jvara 65–68: Amitaprabha agrees with Dṛḍhabala and Jejjaṭa; udara 11: Īśāna and Amitaprabha agree on the interpretation of a verse from Caraka; vamana 16: Amitaprabha agrees again with Īśānadeva; vireka 16; vireka 28: Amitaprabha agrees with Kārttika.
9 *Yogaratnasamuccaya* 8.702cd.
10 Niścala quotes from a treatise by Amitaprabha not mentioned by name ad *Cakradatta*, jvara 84 and 90; krimi 4; pāṇḍuroga 9; tṛṣṇā 24; unmāda 50; udāvarta 14; śotha 6; galagaṇḍa 6; vraṇaśotha 75; upadaṃśa 9; visarpa 32; mukharoga 87. Verses of the *Cakradatta*, which were borrowed from Amitaprabha's work are: jvara 84 and 90; krimi 4; pāṇḍuroga 9 (= *Yogaśataka* 30); unmāda 50; vraṇaśotha 75 (= *Yogaśataka* 65); visarpa 32. Some of these formulae are already found in Vṛnda's *Siddhayoga* (*Siddhayoga* 1.95 = *Cakradatta*, jvara 84; 7.5 = krimi 4; 8.6 = pāṇḍuroga 9); the *Kusumāvalī* does not disclose their source.
11 Ḍalhaṇa ad Su.Ci.24.83; this reference need not imply that Amitaprabha also commented on the *Suśrutasaṃhitā*.
12 *Yogaratnasamuccaya* 9.610cd–612; 9.691cd–692ab; 10.97cd–98ab and 273; 11.21, 127, 157; 13.265–266 and 270; 14.42, 175, 206–207, 216–220, 413; 18.12, 42, 221, 225, 291 (= *Cakradatta*, visarpa 32), 471–472; 19.66–67; 20.225; 24.401 (said to be from Vararuci's *Amitaprabhīya*) and 405; 25.34; 30.123.
13 *Yogaratnasamuccaya* 9.270–272ab; 15.134–135; 23.23. Some quotations in the *Yogaratnasamuccaya* from a work abbreviated as *Amṛta* cannot be identified, because they may be from the *Amṛtaprabhīya* or the *Amṛtamālā*.
14 *Cakradatta*, unmāda 50 = *Yogaratnasamuccaya* 23.23. The *Yogaratnasamuccaya* says that the verse is found in the *Amṛtaprabhīya* and *Vāhaṭa*.
15 Niścala ad *Cakradatta*, arśas 147–151: these verses on the preparation of a kṣāra are borrowed from Amitaprabha's *Cikitsātiśaya*; chardi 23: this recipe derives from the *Cikitsātiśaya*.
16 See: *Yogaśataka*. The therapeutic treatise of Amitaprabha, quoted by Anantakumāra, Cakrapāṇidatta and Niścala, may be the *Cikitsātiśaya* or the *Yogaśataka*, if the latter is by the same author. D.Ch. Bhattacharyya (1947b: 137) was doubtful about the identity of the author of the *Yogaśataka* with the one who wrote the *Carakanyāsa* and the much quoted therapeutic work. See on Amitaprabha: D.Ch. Bhattacharyya (1947b): 136–137.
17 Ad *Cakradatta*, jvara 65–68.

18 This chronological order is made doubtful by Niścala's statement that Amitaprabha agrees with Jejjaṭa.
19 G. Hāldār places Amitaprabha, also called Amṛtaprabha by him, in the tenth century on the strength of Candraṭa's quotations (Vṛddhatrayī 46–47 and 54). P.V. Sharma assigns him to the ninth century (AVI 208).
20 NCC: not recorded.
21 Cakrapāṇidatta mentions the following series of commentators: Aṅgiri, Saindhava, Jejjaṭa, Īśvarasena; this series, if in chronological order, shows him to be a very early author, anterior to Jejjaṭa (seventh or eighth century).
22 AVI 209.
23 See: commentaries on Vāgbhaṭa's works.
24 Gulabkunverba I, (22).
25 NCC II, 230.
26 Ad Ca.Ci.3.73 (he is mentioned together with the śivasaindhavas or Śivasaindhava), 161cd–163ab, 216–217 (he forms part of a series of early commentators, consisting of Himadatta, Svāmidāsa and Āṣāḍhavarman).
27 Ad Ca.Ci.3.216–217 (he forms part of a series of early commentators, consisting of Bhāsadatta, Svāmidāsa, Āṣāḍhavarman and Brahmadeva); 23.137–139; Si.1.13cd–15ab and 25.
28 Ad *Cakradatta*, vamana 16; anuvāsana 33 (Niścala quotes a remark of Āṣāḍhavarman on Ātreya's *Uttarakārikā*).
29 Ad *Mādhavanidāna* 1.14cd–15ab. Vijayarakṣita refers to Āṣāḍhadharma, who must be the same as Āṣāḍhavarman, and Svāmidāsa. Some editions have the varia lectio Āṣāḍhadharmadāsa, interpreted as Āṣāḍha and Dharmadāsa; the latter's name is unknown among the commentators on the *Carakasaṃhitā*.
30 P. Cordier (1903b: 334) and S. Dasgupta (1975: II, 428) mention Āṣāḍhavarman among the commentators on the *Suśrutasaṃhitā*.
31 NCC: not recorded. AVI 207. Haridattaśarman regards the author of the *Parihāravārttika* as separate from Āṣāḍhavarman at one place (upodghāta to ed. ee of the Carakasaṃhitā, page pha), and as identical with him at another (in the list of authors and works quoted by Cakrapāṇidatta). G. Hāldār remarks that Āṣāḍhavarman refuted in his work Patañjali's *Vārttika* on the *Carakasaṃhitā* (Vṛddhatrayī 30). Cakrapāṇidatta quotes the *Parihāravārttika* once (ad Ca.Ci.23.137–139), in a part of his commentary where Āṣāḍhavarman is also quoted, and in such a context that the work has to be ascribed to the latter. Cakrapāṇidatta refers to parihāras of Āṣāḍhavarman in another passage (ad Si.1.13cd–15ab) and objects to his views on two occasions (ad Si.1.13cd–15ab and 25). Vijayarakṣita also disagrees with the views of Āṣāḍhadharma.
32 AVI 207.
33 B. Tripāṭhī's bhūmikā (20) to ed. ll of the *Carakasaṃhitā*. Vṛddhatrayī 30 and 54.
34 Compare NCC XIII, 215: Bakuleśvarasena (probably based on Vṛddhatrayī 58). Niścala ad *Cakradatta*, karṇaroga 4.
35 Quoted in Gopāladāsa's *Cikitsāmṛta*.
36 Mentioned in a list taken from the introductory verses of the *Madhukośa*.
37 See: Niścala.
38 Ad *Cakradatta*, jvara 117; śiroroga 51.
39 *Kusumāvalī* ad *Siddhayoga* 20.24–27.



40 Ad *Mādhavanidāna* 6.15.
41 Ad *Mādhavanidāna*, introductory verses, ad 6.15 and 22.1–4.
42 Niścala quotes a *Bakulavyākhyā* ad *Cakradatta*, jvara 20; pāṇḍuroga 35–40.
43 See, for example, Niścala ad *Cakradatta*, pāṇḍuroga 35–40; rājayakṣman 40–46; svarabheda 10; chardi 4–5. Authors regarding Bakula as a commentator on the *Carakasaṃhitā* are: P. Cordier (1903b: 331); the Gulabkunverba team (I, 21); G. Hāldār (Vṛddhatrayī 58); Haridattaśarman (upodghāta to ed. ee of the *Carakasaṃhitā*, page pha); C.G. Kashikar (1977: 163); G. Mukhopadhyaya (HIM III, 615); P.V. Sharma (AVI 213–214).
44 See, for example, Niścala ad *Cakradatta*, vātavyādhi 8–9 and 81–85; hṛdroga 10; aśmarī 2–4; Vijayarakṣita ad *Mādhavanidāna* 6.15. P.V. Sharma (AVI 213) is of the opinion that Bakula commented on the *Suśrutasaṃhitā*.
45 Ad *Cakradatta*, arśas 83–92; raktapitta 66–73; unmāda 34–37: seven verses based on material found in Jejjaṭa's commentary on the *Carakasaṃhitā*.
46 Ad *Siddhayoga* 20.24–27: the same verses are quoted by Niścala ad unmāda 34–37.
47 Ad *Cakradatta*, nāḍīvraṇa 3.
48 Ad *Cakradatta*, arśas 147–151.
49 See Niścala ad *Cakradatta*, pāṇḍuroga 35–40; unmāda 34–37.
50 See Niścala ad *Cakradatta*, kṣudraroga 92.
51 See Vijayarakṣita ad *Mādhavanidāna* 6.15.
52 See Niścala ad *Cakradatta*, raktapitta 39–42.
53 See Niścala ad *Cakradatta*, vātavyādhi 8–9; Vijayarakṣita ad *Mādhavanidāna* 22.1–4.
54 See Niścala ad *Cakradatta*, ślīpada 24–30.
55 See Niścala ad *Cakradatta*, kṣudraroga 92. Naradeva is probably the same as Naradatta, Cakrapāṇidatta's teacher.
56 See Niścala ad *Cakradatta*, vātavyādhi 8–9: earlier than the *Bhānumatī*.
57 Compare D.Ch. Bhattacharyya (1947b: 155), who reached the same conclusion. Niścala mentions Bakula and Cakra very often together; Bakula frequently disagrees with Cakra, but supports his opinions in many other instances.
58 D. Ch. Bhattacharyya (1947b): 155. Vṛddhatrayī 58; G. Hāldār calls him Bakuleśvarasena, probably because Bakula's name is followed by that of Īśvarasena in one of the introductory verses of the *Madhukośa*; on other occasions (Vṛddhatrayī 54 and 464), G. Hāldār mentions Bakulakara as the author of the *Sāroccaya* and places him in the eleventh or twelfth century, next to Bakuleśvarasena, the commentator.
59 A. Pandey and K. Raghunathan (1976a).
60 B. Tripāṭhī's bhūmikā (21) to ed. ll of the *Carakasaṃhitā*.
61 D.Ch. Bhattacharyya (1947b): 147.
62 Ad *Cakradatta*, anuvāsana 33.
63 Introduction (21, 87) to his edition of the *Ratnaprabhā*.
64 CC: not recorded.
65 AVI 208. B. Rama Rao (1992): 304.
66 The twenty-two quotations by Anantakumāra are not from a commentary, but from a work in verse.
67 AVI 208.
68 Quoted in his *Yogaratnasamuccaya*; Candraṭa quotes him as Bhadravartman.
69 Twenty-eight quotations in verse. See: Niścala.
70 Cakra borrowed from Bhadravarman, according to Niścala: *Cakradatta*, jvarātīsāra 3–4;

arśas 4–7; agnimāndya 86; raktapitta 13; tṛṣṇā 12; udāvarta 12; vidradhi 12; bhagandara 23; upadaṃśa 7; kuṣṭha 32; visarpa 22; kṣudraroga 81–82 and 86; nāsāroga 23; vamana 6.

71 *Siddhayoga* 2.5–6 = *Cakradatta*, jvarātīsāra 3–4; 6.59 = agnimāndya 86; 9.8 = raktapitta 13; 16.9 = tṛṣṇā 12.

72 AVI 208.

73 CC: not recorded.

74 He is mentioned in a series of early commentators: Bhāsadatta, Svāmidāsa, Āṣāḍhavarman, Brahmadeva. Cakrapāṇidatta's remark is based on a similar one by Jejjaṭa (ad Ca. Ci.3.216–217), but the latter mentions Himadatta instead of Bhāsadatta (compare: Himadatta).

75 AVI 209.

76 B. Tripāṭhī's bhūmikā (20) to ed. ll of the *Carakasaṃhitā*.

77 CC: not recorded.

78 AVI 213.

79 See: Niścalakara.

80 Ad *Cakradatta*, arśas 27 and rasāyana 39–40.

81 See Niścala ad *Cakradatta*, jvara 5; arśas 33–34; vātavyādhi 205–226 (Bhavyadatta is mentioned together with Gayadāsa); prameha 30–37; Śivadāsasena ad *Cakradatta*, arśas 27; rasāyana 39–40.

82 See Niścala for the references. P.V. Sharma (1993, Introduction 21–22) regards the *Bṛhattantrapradīpa* as a work of Bhavyadatta (see Naradatta). Bhavyadatta's *Gandhatantra*, mentioned by G. Hāldār (Vṛddhatrayī 52), is probably based on a confusion of Bhavyadatta and Bhavadeva.

83 Ad *Cakradatta*, jvara 3.

84 Ad *Cakradatta*, jvara 31–32.

85 See Niścala ad *Cakradatta*, jvara 3 (part of the verses quoted agree with A.h.Sū.12.1–19ab); mukharoga 32–33 and 65; karṇaroga 16.

86 AVI 213.

87 Vṛddhatrayī 53 and 55.

88 CC: not recorded.

89 AVI 209.

90 B. Tripāṭhī's bhūmikā (20) to ed. ll of the *Carakasaṃhitā*.

91 Gulabkunverba I, (21).

92 See: commentaries on the *Suśrutasaṃhitā*.

93 AVI 209. Gulabkunverba I, (21). Haridattaśarman's upodghāta, page pha, to ed. ee of the *Carakasaṃhitā*. B. Rama Rao (1992): 305. K.R. Srikanta Murthy (1992): 264. B. Tripāṭhī, bhūmikā (20) to ed. ll of the *Carakasaṃhitā*. Vṛddhatrayī 57–58.

94 Two references to Brahmadeva may derive from a commentary by this author on the *Carakasaṃhitā*: Cakrapāṇidatta (ad Ca.Ci.3.216–217) records a variant accepted and explained by the commentators Bhāsadatta, Svāmidāsa, Āṣāḍhavarman, and Brahmadeva; Śivadāsasena (ad Ca.Sū.1.24) mentions Brahmadeva's interpretation of a passage of the *Carakasaṃhitā*.

95 See Cakrapāṇidatta's *Cikitsāsaṃgraha* and *Dravyaguṇa*.

96 NCC VI, 397. Editions: see *Carakasaṃhitā*. A summarized English translation of the *Āyurvedadīpikā* (up to Ci.26) is found in R.K. Sharma and Bhagwan Dash's edition and translation of the *Carakasaṃhitā*. P.V. Sharma's Critical Notes (1985e and 1994) also contain summaries of Cakrapāṇidatta's commentary on the *Carakasaṃhitā*. The title of the commentary is mentioned in the introductory verses; the colophons use *Carakatātparyaṭīkā* as a second title.



97 *Amarakoṣa* 1.3.4 is quoted.

98 Bharata's *Nāṭyaśāstra*.

99 Kamalaśīla's commentary on the *Tattvasaṃgraha* of his teacher, Śāntarakṣita.

100 Cakrapāṇidatta refers to the *Kumāratantra* composed by Brahmā.

101 CC: not recorded. A grammarian according to the quotation.

102 The author of the *Pākadarpaṇa*.

103 Unidentified.

104 Unidentified.

105 Respectively *Nyāyasūtra* 4.2.47; 1.2.18; 1.2.10 and 13. See also the unidentified quotation ad Vi.8.64.

106 The source of these quotations remains unknown; they are not taken from the Uttaratantra of the *Suśrutasaṃhitā*, since Suśruta is quoted separately from the source called *Śālākya* (see Cakrapāṇidatta's comment ad Ca.Sū.5.26cd–27ab).

107 Śānta- or Śāntirakṣita, a Mahāyāna Buddhist who lived in the eighth century, author of the *Tattvasaṃgraha* (NCC VIII, 68).

108 *Manusmṛti* 1.50ab is quoted.

109 Praśastapāda's *Padārthadharmasaṃgraha* is quoted.

110 *Vaiśeṣikasūtra* 1.1.1 is quoted ad Ca.Sū.1.1.

111 I.e.,Varāhamihira.

112 An author on nāṭyaśāstra according to the edition of the Carakasaṃhitā. Probably the same as Viśākhila, an ancient writer on music (see CC I, 581; S.K. De, 1960: I, 23).

113 Pāṇini 5.2.93 is quoted.

114 A.s.Sū.7.48cd–49ab (on khala and kāmbalika) is quoted.

115 Compare the quotations from Cakrapāṇi(datta) in the section on his *Cikitsāsaṃgraha* and *Dravyaguṇa*.

116 Examples are Sū.6.19–21, Ka.12.65 and 105cd, regarded as anārṣa.

117 Examples are Sū.17.54–61; 27.32, 75cd, 198d–200ab, 244, 299; Śā.8.69; I.5.45–46; Ci. 14.86ab; 24.72; 30.127cd.

118 Some of the numerous examples are Sū.10.7–8; 17.10; 20.3; 24.5 and 49; 25.40 and 42; 26.45; 27.25; Ni.3.10; 4.3; 7.20; Vi.8.135; Śā.6.17; 8.22–24 and 56; Ci.8.57; 9.17 and 43; 11.16; 12.12; 13.18; 15.9; 16.11, 20, 106; 24.73, 112, 199; 25.27; 26.132; 27.11; 28.58; 29.8; 30.16 and 326; Ka.1.23; 3.7 and 18; Si.1.23cd–24; 7.5 and 6; 9.4.

119 One of the reasons for accepting a particular reading was its occurence in the majority of the manuscripts consulted by Cakrapāṇidatta (Ci.30.204cd–224).

120 E.g., Sū.25.39 (āluka; compare Cakra ad Sū.27.168: mūlaka instead of āluka; see R.K. Sharma and Bhagwan Dash, 1976: XL); Sū.27.4 (see P.V. Sharma, 1985e: 238–239). See also A.F.R. Hoernle (1978): 34–37.

121 P.V. Sharma suggested that Bhaṭṭāraharicandra was the commentator whose lead was followed by Cakrapāṇidatta (upodghāta, 3, to his edition of Śivadāsasena's commentary on Ca.Sū). A comparison between the commentaries of Cakrapāṇidatta and Jejjaṭa makes clear that the former was heavily indebted to the latter.

122 See, for example, Sū.3.3–17; 11.23–24; 12.4; Ni.2.23ab.

123 Cakrapāṇidatta was unaware of the meaning of the term cūrṇapradeha (Sū.3.3–17; see P.V. Sharma, 1985e: 62); pramāthin (Sū.7.9) is incorrectly explained; dāruṇa is once

correctly (Sū.12.7), once (Sū.12.4) wrongly interpreted; the meaning of sūcīpippalaka (Śā.8.34) was not clear to him; the difference between jarāyu (amnion) and amarā (placenta) was unknown to him (Śā.3.6). See also P.V. Sharma's criticisms (1985e) regarding Cakrapāṇidatta's interpretations of śoṇita– and vedanāsthāpana (Sū.4.8), saṃdhānīya (Sū.4.9), etc.

124 Cakrapāṇidatta was unacquainted with yāsaśarkarā (Sū.27.241; see P.V. Sharma, 1985e: 246).

125 See Ca.Sū.27.8–12. Cakrapāṇidatta's notes on medicinal plants have been collected by Bāpālāl Vaidya (1982, Appendix I).

126 See, for example, Ca.Sū.27.13–15 and 209–212; Ci.16.3.

127 Ca.Sū.1.57.

128 Ca.Sū.1.57.

129 Ca.Ni.1.24 and 37–40.

130 See Cakra ad Ci.15.16.

131 Ca.Sū.28.4.

132 Ad Ca.Ci.15.16.

133 R.K. Sharma and Bhagwan Dash (1976: XLI) regard the three theories as original contributions of Cakrapāṇidatta, which is very improbable since he refers to earlier authorities on this subject.The comments of Jejjaṭa on Ca.Ci.15.16 have, unfortunately, not been preserved.

134 Ca.Ni.1.11 and 18.

135 Ca.Ci.16.124cd–128ab.

136 Ad Sū.9.24–25.

137 Ca.Sū.8.29. See on this subject: D. Chattopadhyaya (1979): 381–387.

138 Ca.Sū.11.20.

139 Ca.Vi.8.30–31.

140 Ca.Sū.11.33.

141 Ca.Sū.11.25. In general, however, Cakrapāṇidatta is averse to Buddhist philosophy (see Sū.8.12; A. Roşu, 1978: 199–200).

142 Ca.Sū.11.32.

143 See, for example, the comments ad Sū.1.44 and 50; 26.29–35 (see P.V. Sharma, 1985e: 217–219); Śā.1.70–74 (see A. Comba, 1987: 56).

144 See on Cakrapāṇidatta and his contributions also: S.M. Katre (1958); R.K. Sharma and Bhagwan Dash (1976): XXXIX–XLII.

145 NCC VI, 380 and 381.

146 Compare: commentaries on the *Suśrutasaṃhitā*.

147 D.Ch. Bhattacharyya identifies the Candrikākāra, quoted by Niścala, with Gayadāsa (1947b: 141).

148 A comparison of the reference to the Candrikākṛt by Cakrapāṇidatta ad Ca.Ci.26.293 and a quotation from Gayadāsa by Vijayarakṣita ad *Mādhavanidāna* 2.18–23 supports the view that the *Candrikā* is in this case Gayadāsa's *Nyāyacandrikā*. A quotation from the *Candrikā* in Niścala's *Ratnaprabhā* (ad aśmarī 13–16) agrees with an opinion of Gayin referred to in the *Kusumāvalī* (ad *Siddhayoga* 34.11–17).

149 An additional passage of Aruṇadatta's *Sarvāṅgasundarā* (see the footnote in Kuṇṭe and Navre's edition ad A.h.Ci.2.3) cites the *Candrikā*; the reading of one of P. Cordier's MSS (see P. Cordier, 1901d: 154) was, however, *Padārthacandrikā*.



150 Narahari quotes the Carakacandrikākāra.

151 Haridattaśarman (upodghāta to ed. ee of the Carakasaṃhitā, page pha) is of the opinion that an unidentified Candrikākāra wrote a commentary on the *Carakasaṃhitā*.

152 P. Cordier (1903b): 331.

153 AVI 210: P.V. Sharma is of the opinion that Gayadāsa is called Candrikākāra because he wrote commentaries on the *Caraka-* and *Suśrutasaṃhitā* which have names ending in -candrikā.

154 Some MSS of Aruṇadatta's commentary on the *Aṣṭāṅgahṛdayasaṃhitā* contain quotations from a *Candrikā* which may be Candranandana's *Padārthacandrikā*; see the ṭippaṇīs of the edition by Kuṇṭe and Navre ad A.h.Ci.2.3ab and U.17.16ab. See also P. Cordier (1901c): 185.

155 Ad Ca.Sū.27.129: from a commentary on the *Carakasaṃhitā*? ; Ci.26.293: explicitly said to be from the *Candrikā* on the *Suśrutasaṃhitā*.

156 Ad Su.U.49.19.

157 *Rasendrasārasaṃgraha*, jvara 297.

158 Ad *Siddhabheṣajamaṇimālā* 2.257.

159 *Vāgbhaṭamaṇḍana* 89 (Carakacandrikākāra) and 106 (*Candrikā*).

160 See: Niścala. Compare: commentaries on the *Suśrutasaṃhitā*.

161 Ad jvara 42: probably from a commentary on the *Carakasaṃhitā*; jvara 49; arśas 138–142; galagaṇḍa 15 and 43; vraṇaśotha 8: (Cakrapāṇidatta's) *Bhānumatī* and the *Candrikā* are quoted side by side, which points to the *Candrikā* as being a commentary on the *Suśrutasaṃhitā*.

162 Ad phalavarga 1: probably from a commentary on the *Carakasaṃhitā*, since the author of the *Candrikā* is said to agree with Bhaṭṭāraharīścandra; phalavarga 6, 10, 11; phalavarga 13: probably from a commentary on the *Suśrutasaṃhitā*, since the *Candrikā* and the *Bhānumatī* are quoted on the same subject; phalavarga 29 and 36; pānīyavarga 29; kṣīravarga 6 and 20; aikṣavādivarga 3 and 9; kṛtānnavarga 38: probably, since Jejjaṭa's opinion on the same subject is referred to, from a commentary on the *Carakasaṃhitā*, unless Jejjaṭa's commentary on the *Suśrutasaṃhitā* is meant.

163 Ad *Mādhavanidāna* 59.95: the *Candrikā* on the *Suśrutasaṃhitā* is explicitly quoted; 59.97–98: from the *Candrikā* on the *Suśrutasaṃhitā*.

164 Ṭoḍara IX: 1.312–313: a quotation in verse on the alcoholic drink called mārdvīka, kāpiśa, bhīmavikrānta, or kāpiśāpana (probably an error for kāpiśāyana; see MW).

165 Ad *Mādhavanidāna* 2.61cd-65; 10.20: from a commentary on the *Suśrutasaṃhitā*; 22.1–4; 22.15: from a commentary on the *Carakasaṃhitā* ?; 22.27–28ab: from a commentary on the *Suśrutasaṃhitā*.

166 NCC VII, 74.

167 Ad Ca.Si.4.38–40 and 6.24.

168 AVI 207.

169 Gulabkunverba I, (22). See: commentators on the *Suśrutasaṃhitā*.

170 See: commentaries on the *Suśrutasaṃhitā*.

171 See: Guṇākara.

172 Ad cikitsā 1.440–444.

173 NCC VI, 396–397; V, 202–203. Editions: (a) ed. by Gaṅgādhara Kavirāja, saṃvāda–jñāna–ratnākara Press, Calcutta 1868 [IO.6.H.14]. (b) ed. by Gaṅgādhara Kavirāja, Pramāda–bhañjana Press, Berhampore 1878 [IO.3.D.7]. (c) caraka–saṃhitā...śrīmacca-

krapāṇidattapraṇītayā āyurvedadīpikākhyaṭīkayā...śrīgaṅgādharakaviratna–kavirājaviracitayā jalpakalpatarusamākhyayā ṭīkayā ca samalaṃkṛtā, ...śrīnarendranātha senaguptena...śrībalāīcandra senaguptena ca sampāditā saṃśodhitā prakāśitā ca, Dhanvantari Steam Machine Press, Calcutta, 1 st ed., vol. I, 1927 [IO.San.D.426/1], vol. II, 1928 [IO.San.D.426/2], vol. III, 1933; *repr. Chaukhamba Orientalia, Varanasi 1984/85, 5 vols.; *repr., Vidyāvilāsa Āyurveda Series 1, Varanasi 1991. References are to page numbers of ed. c. The earliest article by a western author on Gaṅgādhara's commentary was written by F. Hessler (1884), who held him for an ancient commentator.

174 See P.V. Sharma (1985e), Intr. VII. Rather often Gaṅgādhara mentions the Bengali names of medicinal substances. See on Gaṅgādhara's comments on the identity of drugs and their synonyms, etc.: Bāpālāl Vaidya (1982), App. III.

175 See P.V. Sharma's Critical Notes (1985e; 1994) on the views of Gaṅgādhara, compared with those of Cakrapāṇidatta, and on the readings adopted by him. See A.F.R. Hoernle (1978: 27–34 and 49–52) on Gaṅgādhara's osteological system.

176 The dharmaśāstra text of this name (see NCC I, 102–103).

177 Bādarāyaṇa's *Vedāntasūtra*.

178 Vātsyāyana's *Nyāyasūtrabhāṣya*.

179 Akṣapāda Gotama's *Nyāyasūtra*.

180 Jaimini's *Pūrvamīmāṃsāsūtra*.

181 See NCC V, 79–82.

182 Kaṇāda's *Vaiśeṣikasūtra*.

183 Kapila's *Sāṃkhyasūtra*.

184 See NCC III, 120: *Kaṭhavallyupaniṣad*.

185 I.e., the *Liṅgapurāṇa*.

186 Probably the *Nāradasmṛti*.

187 The first quotation may be from the *Parāśarasmṛti*.

188 The *Pātañjalayogasūtra*.

189 Vātsyāyana's *Nyāyasūtrabhāṣya*.

190 A work on dharmaśāstra by Vyāsa. See Kane I.1, 529–535.

191 The *Yājñavalkyasmṛti*. The references are to the pages of edition c of the *Jalpakalpataru* and to the verses of Yādavaśarman's edition of the *Carakasaṃhitā*. The list of sources is probably incomplete.

192 See AVI 221; P.V. Sharma (1970a): 88, (1985e): Intr. VI. Gaṅgādhara wrote numerous works on other subjects as well; see: AVI 221; P.V. Sharma (1970a: 88): a total number of seventy-six works, (1985e), Intr. VII; Āyurvedamahāmaṇḍala II, 124–135; NCC V, 202–203: author of about forty works, partly published in *Gaṅgādharamanīṣā* (Calcutta 1911); Vṛddhatrayī 60.

193 NCC V, 202. A commentary on the medical chapters of the *Agnipurāṇa* (N. Gangadharan, 1982: 157), also called *Āgneyāyurvedabhāṣya* (Vṛddhatrayī 474) and *Āgneyāyurvedīyabhāṣya* (ABI 322; Vṛddhatrayī 60).

194 NCC: not recorded. Also called *Ārogyasūtra* (K.R. Srikantamurthy, 1968: 84).

195 NCC: not recorded.

196 NCC: not recorded. Also called, probably mistakenly, *Bhaiṣajyarasāyana* (K.R. Srikantamurthy, 1968: 84).

197 NCC V, 202. *Edited, Calcutta 1909 (see N. Gangadharan, 1982, note 23).

198 NCC: not recorded.



199 See: Nāḍīśāstra texts.

200 NCC V, 202 and XI, 217. Edited, Satya–ratna Press, Berhampore 1875 [IO.1845].

201 NCC V, 202 and XI, 94. Edited, Satya–ratna Press, Berhampore 1869 [IO.414 and 1720].

202 NCC XIII, 57.

203 NCC: not recorded.

204 NCC V, 202. Atrideva (ABI 322), G. Hāldār (Vṛddhatrayī 60 and 474) and Jaggi (IX, 45) mention also a *Yogaratnāvalī* (NCC: not recorded) among his medical works.

205 ABI 322. Āyurvedamahāmaṇḍala II,. 122. Vṛddhatrayī 60 and 474.

206 P.V. Sharma (1985e), Intr. VI.

207 ABI 322. N. Gangādharan, (1982): 157. Vṛddhatrayī 60 and 474.

208 AVI 221. P.V. Sharma (1985e), Intr. VI. R.D. Tripathi and K.C. Verma (1981): 191.

209 G. Hāldār (Vṛddhatrayī 60) mentions Saiyadābād near Murśidābād.

210 See P.V. Sharma (1985e), Intr. VI; Vṛddhatrayī 60.

211 Bāpālāl Vaidya (1982): 354.

212 See on him: Āyurvedamahāmaṇḍala II, 484–488.

213 See: commentators on the *Suśrutasaṃhitā*.

214 See on Gaṅgādhara also: Atrideva (1978): 234; Āyurvedamahāmaṇḍala II, 121–125; Brahmananda Gupta (1976): 371–372; K.R. Srikantamurthy (1968): 84–85: Vṛddhatrayī 471. See on Gaṅgādhara's pupils and the local schools of āyurveda founded by them: AVI 222 and Brahmananda Gupta (1976): 372.

215 Bāpālāl Vaidya (1982): 354.

216 ABI 322; P.V. Sharma (1985e), Intr. VI; Vṛddhatrayī 60 and 474. Sometimes 1855 (AVI 221; R.D.Tripathi and K.C. Verma, 1981: 191) or 1865 (N. Gangadharan, 1982: 157) are mentioned as the year of his death.

217 See: commentaries on the *Suśrutasaṃhitā*.

218 See: commentaries on the *Suśrutasaṃhitā*.

219 See: Candrikākāra.

220 P. Cordier (1903b): 331.

221 NCC VI, 58. See on authors called Guṇākara: commentaries on the *Mādhavanidāna*; *Yogaratnamālā*.

222 Ad *Cakradatta*, atīsāra 3.

223 Guṇākara is regarded as a commentator on the *Carakasaṃhitā* by the Gulabkunverba team: I, (21), G. Hāldār (Vṛddhatrayī 54 and 59), Haridattaśarman (upodghāta to ed. ee of the *Carakasaṃhitā*, page pha), G. Mukhopadhyaya (HIM III, 615), B. Tripāṭhī (bhūmikā, 21, to ed. ll of the *Carakasaṃhitā*), and P.V. Sharma (AVI 213).

224 Ad *Cakradatta*, pariṇāmaśūla 24.

225 NCC VI, 58. AVI 213. D.Ch. Bhattacharyya (1947b): 132–133.

226 Guṇākara is placed in the twelfth century by P.V. Sharma (AVI 213), in the twelfth-thirteenth century by G. Hāldār (Vṛddhatrayī 54 and 59), and in the thirteenth century by B. Tripāṭhī (bhūmikā, 21, to ed. ll of the *Carakasaṃhitā*).

227 NCC VI, 396–397. Check–list Nr. 176.

228 See, e.g., the introductory verses of the *Madhukośa* and Niścala's quotations. Niścala once refers to Bhaṭṭārapādāḥ (ad *Cakradatta*, udara 51). The title Bhaṭṭāraka is also given to Caraka (see Candranandana ad A.h.Sū.1.17cd).

229 B. Rama Rao (1992: 300) mentions that it is also known as *Śiṣyopādhyāyakanyāsa*.

230 Cat. Madras Nr. 13092 contains the commentary on Ca.Sū.3. According to Haridattaśarman (upodghāta to ed. ee of the *Carakasaṃhitā*, page dha), it covers Ca.Sū.1

and 2 and, according to P.V. Sharma (AVI 204), it reaches up to Ca.Sū.3, whereas the Gulabkunverba edition of the *Carakasaṃhitā* (I, 115) claims that it gives the commentary on Ca.Sū.1–3 and 5. Two more MSS are recorded in the Check–list. The preserved fragment of Haricandra's commentary in the Madras MS has been edited by *Mastarām Śāstrin in 1932/33 (AVI 204; Haridattaśarman's upodghāta, page dha; V. Śukla I, 49). See on Haricandra's commentary: P.V. Sharma (1967).

231 Quoted by P.V. Sharma (1970a: 84).

232 P.V. Sharma states (AVI 205; 1970a: 85) that the tantrayuktis and tantradoṣas are dealt with in the preserved part of the commentary. Bhaṭṭārakaharicandra distinguished forty tantrayuktis by adding four (praśna, vyākaraṇa, vyutkrāntābhidhāna and hetu) to the thirty–six of the *Carakasaṃhitā*, as stated by Cakrapāṇidatta (ad Ca.Si.12.41cd–45ab) and Indu (ad A.s.U.50.150–153). See also: W.K. Lele (1981): 22; G. Oberhammer, E. Prets and J. Prandstetter (1996): 157 (s.v. paripraśna).

233 As stated by Indu ad A.h.Ka.6.14ab and A.s.Ka.8.17. Indu also refers to Bhaṭṭārakaharicandra's *Kharanāda* in the verses on paribhāṣā (45–47) at the end of his commentary ad A.s.Ka.8; Śrīdāsa refers to this work ad A.h.Sū.19.14cd–15. See Kharanāda. Compare Sūramcandra I, 230–232. The Gulabkunverba edition of the *Carakasaṃhitā* claims (I, 115) that Haricandra wrote a commentary on the *Kharanādasaṃhitā*, redacted later on by Indu.

234 Niścala quotes Bhaṭṭāra(haricandra)'s svasaṃhitā ad *Cakradatta*, jvara 65–68 (a verse on weights); agnimāndya 11–12 (a verse in rucirā metre); sneha 6. The verse quoted by Niścala ad gulma 91 may also be from this saṃhitā.

235 Niścala quotes both Bhaṭṭāra(haricandra)'s svasaṃhitā and Kharanāda; Bhaṭṭāra himself may also refer to Kharanāda (see Niścala ad *Cakradatta*, jvara 20.) Indu (ad A.s.Ka.8.17) distinguishes between the views of Hariścandra and those of the *Kharanādasaṃhitā*. D.Ch. Bhattacharyya expressed the opinion that Haricandra's own saṃhitā was written for a royal patron, who is addressed in a recipe couched in an elegant verse, quoted by Niścala. Among the quotations from Haricandra there are many which prove that he wrote a metrical treatise on both nidāna and cikitsā. Indu points out (paribhāṣā 45–48 at the end of his *Śaśilekhā* ad A.s.Ka.8) that there are contradictions between Haricandra's own work and his revision of the *Kharanādasaṃhitā* and that Haricandra's rules regarding the preparation of decoctions are not those customarily followed. G. Hāldār (Vṛddhatrayī 457) was convinced that Haricandra wrote both a *Bhaṭṭārasaṃhitā* and a revised version of the *Kharanādatantra*.

236 This unfounded view is expressed by A. Rahman (STMI 229), H. Parāḍkar (29) and P.V. Sharma (AVI 175).

237 Niścala ad *Cakradatta*, sneha 6.

238 Ad *Śārṅgadharasaṃhitā* III.11.108–110ab: from Haricandra's commentary.

239 Anantakumāra's work contains sixty-three quotations from Hariścandra and one from a work called *Vṛddhahāriścandra*; the latter is not known from other sources. All these quotations are in verse, which seems to indicate that they derive from Haricandra's own saṃhitā or the revised *Kharanādasaṃhitā*. By far the greater part of the quotations consist of recipes, but two among them describe diseases: a type of fever called śītikā (9.530–534ab), and some varieties of śūla (16.507–510); some interesting recipes are those against jvarātisāra (14.202–204 and 212) and jalakūrma (17.593–594), indicating that Haricandra was acquainted with those terms.

240 Ad A.h.Sū.1.1; 5.23cd.

241 A verse is quoted (II, p. 541).



242 Ad Ca.Sū.1.45; 7.45–50 (Cakra states that Vāgbhaṭa shares Haricandra's view); Ci.3.179cd–188ab; Si.12.41cd–45ab; ad Su.Sū.1.2 and 6.12.

243 Ad A.h.Sū.1.17cd.

244 Ad Su.Sū.21.38 and 46.141–142 (both times explicitly referred to as a commentator on the *Carakasaṃhitā*).

245 Ad A.h.Sū.1.1; 6.75cd–78; 7.48.

246 Ad A.h.Sū.7.45cd–46 (Bhaṭṭāraka is quoted); A.s.Sū.9.7–15; Ni.2.4; Ka.8.17; paribhāṣā 45; U.50.150–153.

247 Ad Ca.Ci.3.137cd–138ab and 149cd–155ab; 24.3–5. Jejjaṭa also quotes the hariścandrāḥ (ad Ca.Ci.3.179cd–188ab).

248 See: *Nidānadīpikā*; Bhaṭṭāraka and Hariścandra are quoted.

249 *Vāgbhaṭamaṇḍana* 30 (he is called nayavid), 52, 55 (called sakalavaidyamānyatama), 56 (called munitulya), 65, 89, 94, 102, 106. Narahari refers to him as Bhaṭṭārahariścandra, Bhaṭṭārakahariścandra and Hariścandra.

250 See: Niścala. The bhaṭṭāraharicandrānuyāyinaḥ are mentioned ad agnimāndya 11–12.

251 Ad Ca.Sū.1.66; 5.13; 6.49 and 50; 7.45–50; 13.19.

252 Ad jvara 4. 23 and 49; agnimāndya 12; gulma 63–67.

253 Ad phalavarga 1 and 7 (mentioned as a commentator on the *Carakasaṃhitā*).

254 Ad A.h.Sū.1.2 (ācāryahariścandra); 5.6–7ab and 42ab (Hariścandra); 19.14cd–15c (Bhaṭṭārahariścandra).

255 Ad *Siddhayoga* 6.120cd–21 (referred to as a commentator on the *Carakasaṃhitā*; also mentioned together with Medhāvin); 80.1. and 2; 81.42, 52 and 59.

256 The quotations consist of verses; Ṭoḍara II: 4.238 (on phupphusa); 6.50 (on the examination of the urine); III: 3.175 and 216, 4.596–600, 4.776–777, 4.1071; V: 11.587–591. The verse on the examination of the urine (mūtraparīkṣā) is noteworthy, since it points to an early origin of this type of parīkṣā.

257 Ad *Mādhavanidāna* 28.3.

258 In the introductory verses; ad *Mādhavanidāna* 1.4 (twice), 5a–c, 10, 15cd–18; 2.1, 34–36ab, 39 and 61cd–65.

259 Ad *Siddhamantra* 4 and 5 (once together with Jejjaṭa).

260 Verses are quoted (p. 515 of ed. g.; p. 853 of ed. f.).

261 Mentioned as a commentator; the list is based on that found in the *Madhukośa*.

262 Candraṭa mentions him, together with Jejjaṭa and Sudhīra, in the introductory verses of his commentory on the *Cikitsākalikā*.

263 *Mādhavadravyaguṇa* 29.101 mentions him as one of the sources of the work.

264 Not recorded in the CC. *Yogaratnasamuccaya* 15.245 (a prescription against prameha).

265 Ad A.h.Sū.3.7cd–8 and 44; 4.6cd–7; 5.18.

266 Ad A.h.Sū.2.9cd; 15.47; 20.39.

267 R. Śāstrī (1977: 650) says that Haricandra's great abilities in many areas earned him the epithets bhaṭṭāraka and vidyātaraṅga. P.V. Sharma regards Haricandra as the foremost commentator on the *Carakasaṃhitā* (upodghāta 3 to his edition of Śivadāsasena's commentary on Ca.Sū.).

268 Quoted in Cat. Madras Nr. 13071: an anonymous commentary on the *Aṣṭāṅgasaṃgraha* (compare NCC VI, 397).

269 The MS reads vātum pro pātum.

270 See Niścala ad *Cakradatta*, jvara 14–15 and 49.

271 Ad Ca.Sū.5.13 and 13.19.
272 Ad A.h.Sū.19.14cd–15: Śrīdāsa calls Haricandra the kāyacikitsitapradhāna.
273 See Niścala ad jvara 5.
274 See Niścala ad gulma 91 (a verse borrowed by Haricandra from a tantrāntara).
275 See Niścala ad *Cakradatta*, jvara 5, 19, 291; rājayakṣman 24–25; plīhayakṛt 19–23.
276 See Niścala ad jvara 203–205 and 235.
277 *Viśvaprākaśa* 1.5 (ed. by Śīlaskandha Sthavira and Ratnagopāla Bhaṭṭa, Chowkhamba Sanskrit Series 37, 2nd ed., Varanasi 1983). Maheśvara, who completed his lexicon in 1111/12, traces his family through six generations back to Haricandra. Jaggi (IV, 16) takes, inadvertantly, Maheśvara's date for that of Haricandra, as did G. Mukhopadhyaya (HIM III, 615); the latter, however, corrected his mistake (1934a: 410).
278 P. Cordier (1903a): 619.
279 It is said that he wrote a romance called *Mālatī* (M. Krishnamachariar, 1989: 146–147).
280 Composed in the seventh century; the passage (*Harṣacarita*, introductory verse 12) is quoted by G. Hāldār (Vṛddhatrayī 33), R. Śāstrī (1977: 660) and P.V. Sharma (AVI 204).
281 Composed about A.D. 750 (A.B. Keith, 1973: 150–151; Winternitz III, 50–51), or in the ninth century (S.N. Dasgupta and S.K. De, 1947: 201). See *Gaüdavaho* 800; the verse is quoted by R. Śāstrī (1977: 650) and P.V. Sharma (AVI 204).
282 Compiled in 1205 (A.B. Keith, 1973: 222; Krishnamachariar, 1989: 385; L.Sternbach, 1974: 16). The *Saduktikarṇāmṛta* (stanza 2130; quoted by G. Hāldār, Vṛddhatrayī 34) mentions Haricandra in the company of great writers: Subandhu, Kālidāsa, Bhāravi and Bhavabhūti; stanza 1639 is quoted from Hariścandra.
283 Not earlier than the fifteenth century (A.B. Keith, 1973: 222–223; M. Krishnamachariar, 1989: 386–387; L. Sternbach, 1974: 22–23); the verse is quoted by G. Hāldār (Vṛddhatrayī 33–34).
284 K.N. Pāṇḍey and G.N. Caturvedī's edition (hh) of the *Carakasaṃhitā*, sampādakīya 13.
285 He was the author of the *Dharmaśarmābhyudaya* (NCC IX, 264; S.N. Dasgupta and S.K. De, 1947: 17, note 2; M. Krishnamachariar, 1989: 146–147).
286 S.N. Dasgupta and S.K. De (1947: 17, note 2) agree with this view; G. Hāldār regards him as identical (Vṛddhatrayī 38 and 457) and mentions the name of his mother as Rathyādevī (Vṛddhatrayī 36).
287 NCC XII, 27: dating from about A.D. 500. S.N. Dasgupta and S.K. De (1947): 762: Śyāmilaka may have lived between A.D. 800 and 900. See on the work: M. Krishnamachariar (1989): 572. See for a discussion of the date of the work: M. Ghosh (1975): Intr., XXII–XXXII.
288 See M. Ghosh (1975): 123 (English translation) and 84 (Sanskrit text). Compare G.H. Schokker and P.J. Worsley (1976): 13 (English translation). ABI 176. AVI 204–205. P.V. Sharma (1970a): 84. The *Pādatāḍitaka* belongs to the collection of bhāṇas called *Caturbhāṇī*. P.V. Sharma (AVI 204–205) is of the opinion that Bhaṭṭāraharicandra may have been a descendant of the Bāhlīka physicians to whom Kāṅkāyana belonged; these Bāhlīkas formed a branch of the Śakas. Compare P.V. Sharma (1970a): 57 and 59, where this author suggests that the termination in -āra is characteristic of Śaka names; the Magabrāhmaṇas, who are of Śaka origin, still bear names ending in this way (P.V. Sharma refers to *S. Chattopadhyaya, 1967: 60–63, 86–98).
289 M. Krishnamachariar (1989): 146–147.
290 Jejjaṭa's posteriority to Haricandra was known to Vijayarakṣita, who remarks (ad *Mādhavanidāna* 28.3) that Jejjaṭa and Gayadāsa agree with Haricandra's view on a particular subject. Niścala repeatedly brackets together Haricandra and Jejjaṭa; the former's name always precedes that of Jejjaṭa.



291 Ad Ca.Sū.7.45–50.
292 Ad *Cakradatta*, sneha 6.
293 Hariścandra's anteriority to Vāgbhaṭa is accepted by Atrideva (ABI 226–227) and R. Śāstrī (1977: 650, 659–661). B. Rama Rao (1992: 299) presumes that Hariścandra and Vāgbhaṭa were contemporaries because they do not refer to each other.
294 Vijayarakṣita refers to Bhaṭṭāraharicandra's exposition on the tantrayuktis in his comment ad *Mādhavanidāna* 1.4.
295 The *Suśrutasaṃhitā* and the works ascribed to Vāgbhaṭa also discuss the tantrayuktis at the end. However, Śrīdāsapaṇḍita discusses the tantrayuktis at the beginning of his commentary on the *Aṣṭāṅgahṛdayasaṃhitā*. Cakrapāṇidatta's reference to Haricandra in the Siddhisthāna of the *Carakasaṃhitā* (Si.12.41cd–45ab) does not prove that Haricandra commented on Dṛḍhabala's text. Haridattaśāstrin (*Śrī Bhaṭṭāraka Haricandra, Āyurveda Sammelana Pattrikā 3, 4, 20–27) regarded Haricandra as anterior to Dṛḍhabala, but G.N. Mukherjee (1934a: 411–412), B. Rama Rao (1992: 299) and P.V. Sharma (AVI 20) tend to the view that he is later than Dṛḍhabala.
296 Ad Ca.Ci.24.3–5.
297 A study of all the quotations from Haricandra's commentary may throw more light on this point.
298 G.N. Mukherjee (1934a: 406–414) accepts Maheśvara's genealogy and places Haricandra in the first half of the tenth century. Compare E. Haas (1876a: 647–650), who regards Maheśvara's work as unauthentic.
299 Sāhasāṅka is identified as Candragupta II Vikramāditya by Atrideva (1978: 42), R. Śāstrī (1977: 659–661), V. Śukla (I, 48), and Yādavaśarman (upodghāta to ed. z of the *Carakasaṃhitā*, 13), as one of his successors, living in the fifth century, by the editors of the Gulabkunverba edition of the *Carakasaṃhitā* (I, 114) and Haridattaśarman (upodghāta to ed. ee of the *Carakasaṃhitā*, pages dha–na), as Yaśodharman of Mālwā, who defeated the Hūṇa chief Mihirakula, by P.V. Sharma (AVI 204; 1970a: 83–84), as Narendradeva of Bengal by G. Hāldār (Vṛddhatrayī 32–36 and 456), and as Śrīcandradeva of Kanauj by H.H. Wilson (1984: III, 215–216; see V.V.S. Sastry and A.N. Pandey, 1975: 3, and C. Vogel, 1965: 14–15).
300 See V.V.S. Sastry and A.N. Pandey (1975): 2–3.
301 Their identity (the Jain author Haricandra and the author of the inscription excepted) is accepted by Atrideva (ABI 175–176), D.Ch. Bhattacharyya (1947b: 150), the Gulabkunverba edition of the *Carakasaṃhitā* (I, 112–114), Haridattaśarman (upodghāta to ed. ee of the Carakasaṃhitā, page dha), P.V. Sharma (AVI 204–205), R. Śāstrī (1977: 659–661), and V. Śukla (I, 48). The medical author Haricandra is earlier than the seventh century if he is the same as the Haricandra referred to in Bāṇa's *Harṣacarita*.
302 P.V. Sharma (AVI 205; 1970a: 84) is of the opinion that Haricandra, who was a sun-worshipper (according to the maṅgala of his commentary), may have lived in Ujjayinī, where many temples dedicated to Sūrya were found. Atrideva (ABI 176) and R. Śāstrī (1977: 659–660) mention Ujjayinī as Haricandra's place of residence because Rājaśekhara connects Haricandra with Viśālā, i.e., Ujjayinī, in his *Kāvyamīmāṃsā* (10.22; quoted by R. Śāstrī, 1977: 660), a work that also mentions king Sāhasāṅka of Ujjayinī (10.2; see Winternitz III, 642). G.N. Mukherjee (1934a: 406) states that Maheśvara's *Sāhasāṅkacarita* mentions Haricandra as the royal physician to Sāhasāṅka,

king of Gādhipura (Kānyakubja according to Hemacandra's *Abhidhānacintāmaṇi* 4.40, ed. 1964; Kānyakubja according to N.N. Bhattacharyya, 1991: 129, and N. Dey, 1979: 60; identified as Gazipur by others). R. Śāstrī (1977: 650, 660) regards Haricandra as the royal physician to Candragupta II Vikramāditya, and interprets the Vetālabhaṭṭa, enumerated among the nine gems at his court in the *Jyotirvidābharaṇa*, as referring to him.

303 Gulabkunverba I, (21).

304 NCC VI, 396–397. Gulabkunverba I, (22).

305 CC: not recorded. B. Rama Rao (1992: 303) mentions that he is also called Sarvahitamitradatta.

306 Ad Ca.Ci.3. 216–217.

307 Cakrapāṇidatta (ad Ca.Ci.3.216–217) agrees with Jejjaṭa, but mentions Bhāsadatta instead of Himadatta (compare: Bhāsadatta).

308 AVI 176 and 207. B. Rama Rao (1992: 303) also claims that Himadatta commented on the *Aṣṭāṅgahṛdaya*.

309 Vṛddhatrayī 43 and 276.

310 Bhūmikā (21) to ed. ll of the *Carakasaṃhitā*.

311 Gulabkunverba I, (22).

312 NCC II, 264. Both forms of the name are used indiscriminately by those who quote him. P. Cordier (1903b: 331) mentions the names Īśāna, Īśānadeva and Īśānasena. Niścala (ad *Cakradatta*, unmāda 29–30) refers on one single occasion to Īśānasena; a variant reads, however, Īśvarasena.

313 Authors agreeing with this view are: D.Ch. Bhattacharyya (1947b: 139), P. Cordier (1903b: 331), Haridattaśarman (upodghāta to ed. ee of the *Carakasaṃhitā*, page pha), G. Mukhopadhyaya (HIM III, 615), P.V. Sharma (AVI 213), C.G. Kashikar (1977: 163), and B. Tripāṭhī (bhūmikā, 21, to ed. ll of the *Carakasaṃhitā*). G. Hāldār (Vṛddhatrayī 54 and 464) regarded him as a commentator on the *Carakasaṃhitā* and *Mādhavanidāna*.

314 See: Niścalakara.

315 Ad *Mādhavanidāna* 33.4; ad *Siddhayoga* 1.233; 10.23–28; 19.1; 22.5; 37.17; 81.17, 18, 19; 82.27.

316 Ad *Mādhavanidāna* 2.34–36ab; 22.22–26, 28cd–32ab, 54–56; 23.1–3.

317 Ad *Mādhavanidāna* 1.1; 2.34–36ab; 22.22–26, 28cd–32ab, 54–56; 23.1–3; 24.6–10.

318 The list of the *Bṛhannighaṇṭuratnākara* is based on that found in the *Madhukośa*.

319 See Niścala ad *Cakradatta*, madātyaya 11–12; unmāda 39–43; apasmāra 7–8; udara 11; vraṇaśotha 99; vireka 26; nasya 6. Īśāna sometimes agrees with Jejjaṭa; see Niścala ad atīsāra 164; unmāda 29–30; sneha 21–22.

320 See Niścala ad *Cakradatta*, unmāda 39–43; apasmāra 7–8; vraṇaśotha 99.

321 See Niścala ad *Cakradatta*, udara 11 and vamana 16.

322 See Niścala ad *Cakradatta*, jvara 65–68.

323 D.Ch. Bhattacharyya (1947b): 139.

324 AVI 213. See on Tripurā or Tripurī: N.N. Bhattacharyya (1991); N. Dey (1979).

325 AVI 213. Vṛddhatrayī 54 and 464.

326 P. Cordier (1903b): 331.

327 Īśāna is assigned to the eleventh–twelfth (Vṛddhatrayī 464), twelfth (AVI 213), twelfth–thirteenth (Vṛddhatrayī 54), or thirteenth century (B. Tripāṭhī, bhūmikā, 21, to ed. ll of the *Carakasaṃhitā*).



328 NCC II, 279.

329 AVI 209. D.Ch. Bhattacharyya (1947b): 139. Haridattaśarman's upodghāta to ed. ee of the *Carakasaṃhitā*, page pha. HIM III, 615. Vṛddhatrayī 58.

330 Ad Ca.Ci.15.88–93 (Cakra accepts Īśvarasena's statement); Si.1.20–22ab.

331 *Vāgbhaṭamaṇḍana* 106.

332 Ad *Cakradatta*, jvara 5 and 64. See also Niścala ad unmāda 29–30, where Īśānasena is quoted (a variant reads Īśvarasena).

333 Ad *Siddhayoga* 81.52.

334 Ad *Mādhavanidāna* 1.1; 1.7 (a statement of Īśvarasena is extensively discussed in the *Madhukośa*).

335 This list is based on that of the *Madhukośa*.

336 AVI 176 and 209. Vṛddhatrayī 54, 58, 277.

337 According to the *Vaidyakulapañjikā*, i.e., Bharatamallika's *Candraprabhā* (Vṛddhatrayī 58).

338 Cakrapāṇidatta (ad Ca.Si.1.20–22ab) mentions Aṅgiri, Saindhava, Jejjaṭa, Īśvarasena. Niścala (ad *Cakradatta*, jvara 64) enumerates Vāgbhaṭa, Kapilabala, Ravigupta, Īśvarasena, Gadādhara, Govardhana, Cakradatta, and Bakulakara; Svāmidāsa precedes Īśvarasena in Niścala's *Ratnaprabhā* ad jvara 5.

339 A. Pandey and K. Raghunathan (1976c: 155–157) consider Īśvarasena to be a contemporary of Gadādhara, Kārttikakuṇḍa and Vāpyacandra, to be assigned to the seventh or eighth century. B. Rama Rao (1992: 305) regards Īśvarasena, who might have hailed from Bengal, as a contemporary of Gadādhara and probably also of Kārttikakuṇḍa. P.V. Sharma places him in the tenth century. R. Śāstrī (1977: 649, 657–662) regards him as identical with the Buddhist Īśvarasena who was a pupil of Diṅnāga (placed by him in the period A.D. 345–425) and the teacher of Dharmakīrti. The dates of G. Hāldār (Vṛddhatrayī 54 and 58: eleventh or twelfth century) and B. Tripāṭhī (bhūmikā, 21, to ed. ll of the *Carakasaṃhitā*: eleventh century) have to be discarded because Cakrapāṇidatta quotes him.

340 NCC: not recorded. P. Cordier (1903b): 331. C.G. Kashikar (1977): 163.

341 NCC VI, 396–397; VII, 145, 301, 317. Check–list Nr. 173. STMI 89–90.

342 Called thus in the colophons of the edition of the commentary.

343 The Check–list records two MSS: Madras Nr. R 2983 and Trivandrum Nr. T 850; STMI mentions the Madras MS only.

344 Compare P.V. Sharma and G.P. Sharma (1972): 87; I was unable to verify all the details mentioned by P.V. Sharma and G.P. Sharma, since many pages are missing from my own copy of the edition, based on the Madras MS (and with numerous restorations of the text by the editor): carakasaṃhitā, mahāmahopādhyāyacarakacaturānanaśrīcakrapāṇidattaviracitayā āyurvedadīpikāvyākhyayā (tathā cikitsāsthānataḥ siddhisthānaṃ yāvat) śrī vāgbhaṭaśiṣyācāryavarajajjaṭaviracitayā nirantarpadavyākhyayā ca saṃvalitā,... śrīharidattaśāstriṇā saṃśodhitā, pūritajajjaṭaṭīkātruṭitāṃśabhāgā ca, 2 vols, 2nd ed., Bombay Saṃskṛt Press, Lahore 1940/1941.

345 Apart from Bhaṭṭāraharīścandra, Jejjaṭa quotes the hariścandrāḥ. Bhaṭṭāra(hariścandra) and Jejjaṭa sometimes agree (see Niścala's commentary on the *Cakradatta* ad jvara 5, 19, 291; rājayakṣman 24–25; plīhayakṛt 19–23), sometimes disagree (Niścala ad jvara 5, 203–205, 235).

346 Bhoja is also referred to in a quotation from Jejjaṭa found in Niścala's *Ratnaprabhā* (ad jvara 188).

347 A commentator on the *Carakasaṃhitā*; Jejjaṭa is the only author who mentions him.
348 Those adhering to the *Suśrutasaṃhitā*; they are also called sauśrutāḥ (Ci.23.250–253).
349 Compare the samāptikāra, also quoted by Jejjaṭa.
350 A commentator on the *Carakasaṃhitā*.
351 See also the quotation from Jejjaṭa in Niścala's *Ratnaprabhā* ad *Cakradatta*, jvara 20.
352 Dṛḍhabala, who completed the *Carakasaṃhitā*.
353 The science of cooking is called sūdaśāstra.
354 P.V. Sharma (1968: 376) adds Ci.3.285–286.
355 A treatise on toxicology (agadatantra).
356 A comparison with Cakrapāṇidatta's comment on the same verses learns that this is Kṣīrasvāmidatta.
357 This list is incomplete, since a considerable number of pages is missing from my copy of the edition of Jejjaṭa's commentary.
358 See the list in his edition of Jejjaṭa's commentary.
359 Probably the kārikās of the *Mahābhāṣya*.
360 AVI 158–159 and 207–208. P.V. Sharma (1968): 376. The quotation from Vāgbhaṭa is not traceable in Jejjaṭa's commentary on the verses referred to (Ca.Ci.3.197–200ab), but is found among Cakra's remarks.
361 P.V. Sharma and G.P. Sharma (1972): 88–89.
362 See the Introduction (XVI, XXI) to his translation of the *Aṣṭāṅgahṛdaya*.
363 See Niścala ad *Cakradatta*, karṇaroga 30.
364 Jejjaṭa also refers to those who follow Bhaṭṭārakahariścandra's views (Ci.3.149cd–155ab).
365 An authority called Pitāmaha is also mentioned (Si.4.52–54).
366 It is doubtful whether this is a separate school; P.V. Sharma (AVI 207) assumes that a commentator, called Śivasaindhava, is meant.
367 Cakrapāṇidatta knows about the disputed nature of the verses, but, regarding them as ārṣa on the authority of the kāśmīrāḥ and others, decides to comment on them a little bit.
368 Ca.Ci.3.211–214 is regarded as ārṣa by Cakra.
369 See Niścala ad *Cakradatta*, raktapitta 17 (= Ca.Ci.4.66).
370 See P.V. Sharma and G.P. Sharma (1972): 94. V.V.S. Sastry and A.N. Pandey (1975a: 116–122) assume that Jejjaṭa based his commentary on the *Agniveśatantra* as it was before its redaction by Caraka and Dṛḍhabala, on the ground that he quotes some verses which are not found in the *Carakasaṃhitā*; these authors had probably the verses in mind in Jejjaṭa's comment to Ca.Ci.3.63–67, which, even if they are from the *Agniveśatantra*, do not warrant such a far-reaching conclusion. Jejjaṭa's remarks to Ci.30.127cd–132 prove, however, that he had a critical attitude towards Dṛḍhabala's text, which may point to his aquaintance with an earlier version.
371 See P.V. Sharma's Introduction (XVI) to his edition and translation of the *Carakasaṃhitā*. This is the only reference to a drug called pullāsa in the *Carakasaṃhitā*; Jejjaṭa remarks that it grows in the North (auttarāpathika).
372 See P.V. Sharma and G.P. Sharma: Appendix VI of their article on Jejjaṭa (1972: 97).
373 See P.V. Sharma and G.P. Sharma (1972): Appendix IV.
374 See P.V. Sharma and G.P. Sharma (1972): Appendix V.
375 See P.V. Sharma and G.P. Sharma (1972): Appendix III.
376 See P.V. Sharma and G.P. Sharma (1972): Appendix VII. Jejjaṭa's views on the pippalīvardhamānarasāyana (ad Ca.Ci.$1^3$.32–35) are important and followed by Cakrapāṇidatta and later commentators.



377 Niścala's *Ratnaprabhā* on the *Cakradatta* repeatedly refers to agreements between Cakrapāṇidatta and Jejjaṭa; examples are Niścala's comments ad gulma 57–59 and 62; udara 11 and 31–38; kuṣṭha 111–115; kṣudraroga 1; vamana 9; vireka 17. Disagreements are also recorded; see, for example, Niścala ad grahaṇī 50–54; apasmāra 31–32; vātavyādhi 2; śotha 8; vraṇaśotha 99; visarpa 3–4 and 18; nirūha 26–27.
378 See Niścala ad *Cakradatta*, unmāda 34–37.
379 A single MS, containing part of the commentary on the Uttaratantra of the *Suśrutasaṃhitā*, is known (NCC VII, 317; STMI 89),
380 P. Cordier (1903b): 334.
381 S. Dasgupta (1975): II, 428.
382 P. Cordier and S. Dasgupta are mistaken, since Ḍalhaṇa, in his commentary on the *Suśrutasaṃhitā*, refers to the *Bṛhat-* and *Laghupañjikā* as two separate works of authors whose readings of a particular verse (Su.Sū.45.157) differ from the reading accepted by Jejjaṭa.
Rudrapāraśava, who edited the *Aṣṭāṅgasaṃgraha* with Indu's *Śaśilekhā*, had, according to D.Ch. Bhattacharyya (1947a: 112, note 1), access to Jejjaṭa's *Nirantarapadī* commentary on Suśruta and printed many notes from it in vols. II and III of his edition.
383 Jejjaṭa is the first one among the commentators on the *Suśrutasaṃhitā* referred to by Ḍalhaṇa at the beginning of his commentary.
384 Ḍalhaṇa usually prefers Gayadāsa's readings to those of Jejjaṭa.
385 Ad Su.Ni.5.16.
386 This assertion is found in H. Parāḍkar's Vāgbhaṭavimarśa (15). P.V. Sharma and G.P. Sharma (1972: 86 and 90; see also AVI 175 and 207–208), as well as V.S.S. Sastry and A.N. Pandey (1975a: 116 and 120), and B. Rama Rao (1992: 290), are of the opinion that Jejjaṭa commented on the *Aṣṭāṅgahṛdayasaṃhitā*.
387 The orthography of his name varies: Jaḍa (Gayadāsa; see on the identity of Jaḍa and Jejjaṭa: A.F.R. Hoernle, 1906a: 301; J. Jolly, 1904: 116, and 1906: 413–414; the fact that Gayadāsa sometimes refers to Jejjaṭa as Jaḍa means, according to B. Rama Rao, that Gayadāsa regarded him as an idiot; see B. Rama Rao, 1992: 301), Jaijjaṭa (Āḍhamalla, Kāśirāma, Narahari, Śrīkaṇṭhadatta, Ṭoḍara, Trimalla, Vopadeva), Jaijjaṭṭa (Viṭṭhala), Jaijjhaṭa (Vopadeva), Jaiyaṭa (Bhāvamiśra), Jaiyyaṭa (Ṭoḍara), Jajjaṭa (colophons of the *Nirantarapadavyākhyā*; Nīlamegha), Jajjaṭṭa (Narahari's commentary on the *Aṣṭāṅgahṛdaya*), Jarjaṭa (Anantakumāra; Rudrapāraśava's edition of Indu's *Śaśilekhā*), Jayyaṭa (Ṭoḍara), Jejjaṭa (Cakrapāṇidatta, Ḍalhaṇa, Narahari, Vijayarakṣita), Jejjaḍa (Niścalakara, Śivadāsasena), and Jejjhaṭa (Ḍalhaṇa, Śivadatta).
388 Ad *Śārṅgadharasaṃhitā* I.1.6; III.3.14.
389 Ad *Rasendrasārasaṃgraha*, upadaṃśa 1–2.
390 In a gloss, added to *Yogaratnasamuccaya*, dravyādhikāra 989.
391 *Bhāvaprakāśanighaṇṭu*, dugdhavarga 32; glosses to *Bhāvaprakāśa* II.1.9 and 734–735; gloss to II.6.32.
392 Ad Ca.Si.1.20cd–22ab.
393 In the commentary on the *Cikitsākalikā*: introduction, 161–162, 191–192, 221–222; in the *Suśrutapāṭhaśuddhi*.
394 About 160 quotations and references.
395 Ad Su.Ni.4.5; 5.8; 5.16, twice; 6.15–19 and 20ab; 7.24.
396 Ad A.h.Sū.1.1; 2.11cd–12ab; 6.75cd–78, 99cd; 7.40–41ab; 8.28.

397 See Indu's commentaries.
398 Ad A.h.U.39.97–98ab; 40.1–2ab, 36, 38, 39–40.
399 See: *Nidānadīpikā*.
400 Ad *Śārṅgadharasaṃhitā* II.9.8.
401 *Vāgbhaṭamaṇḍana* 26, 39, 50, 52, 71, 75, 76, 85, 102, 111 (from the commentary on the *Suśrutasaṃhitā*), 36 (twice) and 86 (from the commentary on the *Carakasaṃhitā*), 39 and 97 (undetermined).
402 See: Niścala.
403 Ad Ca.Sū.6.4.
404 Ad A.h.U.18.59cd–66.
405 Ad *Cakradatta*, jvara 29, 42, 255; arśas 39–42; agnimāndya 74–75; raktapitta 17; yakṣman 47–60; tṛṣṇā 8; vātavyādhi 10 and 94; ānāha 10; mūtrāghāta 16; netraroga 59.
406 Ad pānīyavarga 25; kṣīravarga 37; madyādivarga 5; kṛtānnavarga 38.
407 Ad *Śivakoṣa* 441.
408 Ad *Mādhavanidāna* 35.22d–24; 40.11cd–16; 46.2–3ab; 49.17cd–23ab, 25cd–30, 37–39.
409 Ad *Siddhayoga* 1.254; 4.25–26 and 30–35; 6.19ab and 33–42; 10.11–13; 15.17; 20.24–27; 22.72; 34.11–17; 41.49; 44.5, 27, 32; 47.21; 49.1; 58.29–31; 61.60, 68, 118; 62.42; 71.10; 73.21; 74.33; $76^2$. 1–2; 80.1.
410 Ad *Vaidyajīvana* 1.46.
411 *Āyurvedasaukhya* I: 6.36; II: 2.85–86, 4.50 and 7.417; III: 4.783; IV: 4.9; V: 13.79; IX: 1.424–425 (in verse).
412 *Bṛhadyogataraṅgiṇī* 106.75.
413 Ad *Mādhavanidāna* 2.34–36ab, 37–38 and 42–47; 8.8–10; 9.6–7ab; 10.21–29ab; 12.8, 11–14, 18–20, 35–36; 16.10; 17.6; 18.22cd; 19.7; 20.4, 5, 29; 22.6–8 and 70cd–72; 24.1–5; 28.2, 3, 15–16; 29.2.
414 Ad *Mādhavanidāna* 1.1, 4, 5d–6, 11–13; 2.2, 3, 10–11, 18–23, 24, 26–30ab, 30cd–31ab, 37–38, 39, 40, 42–47, 59–61ab, 61cd–65, 66cd–74ab; 3.4, 9–10, 14–19, 20; 5.3–4; 6.5–6 and 23; 8.1, 8–10, 11, 12–15, 19cd–21ab; 9.6–7ab and 12–14; 10.2 and 21–29ab; 11.12–13; 12.8, 11, 18–20, 27–34, 35–36; 16.10; 17.6 and 14–15ab; 18.9 and 22; 19.8; 20.4, 5, 26, 29–30; 22.6–9, 37cd–38ab, 58cd–59ab, 70cd–72; 24.1–5; 28.2, 3, 15–16; 29.2 and 6.
415 Ad *Siddhamantra* 5, 14, 15ab, 39, 100, 123, 142.
416 *Yogaratnākara* 606 (on kaṃsaharītakī).
417 See P.V. Sharma (1993): Intr. 54.
418 See the colophons of Jejjaṭa's commentary ad Ca.Ci.4 (mahājahnuvati) and 24 (mahājahnupati).
419 D.Ch. Bhattacharyya (1947a): 122.
420 P.V. Sharma and G.P. Sharma (1972: 89) regard it as the place where Jejjaṭa lived.
421 Atrideva (1978): 43. D.Ch. Bhattacharyya (1947a): 122. Gulabkunverba I, 116–117. Haridattaśarman (upodghāta to ed. ee of the *Carakasaṃhitā*, page na). V. Śukla I, 48–49. It is sometimes specified that Jejjaṭa was a pupil of the Vāgbhaṭa who wrote the *Aṣṭāṅgasaṃgraha* (see V.S.S. Sastry and A.N. Pandey, 1975a: 117; Vṛddhatrayī 44).
422 G. Hāldār criticizes this view; he regards the colophons of Jejjaṭa's commentary as being written by Haridattaśāstrin and therefore unreliable (Vṛddhatrayī 44–46). P.V. Sharma and G.P. Sharma (1972: 89) are opposed to it because they consider the colophons to be untrustworthy and also because Jejjaṭa quotes Bhaṭṭārahariscandra. See also P.V. Sharma (1968): 348–349; (1970a): 86.



423 See the second introductory verse of Nīlamegha's auto-commentary on the *Tantrayuktivicāra*; this verse is quoted by N.S. Mooss (1979: Intr.), Rudrapāraśava in the upodghāta (4) to his ed. of the *Aṣṭāṅgasaṃgraha*, and by C. Vogel (1965: 14); see for its translation V.S.S. Sastry and A.N. Pandey ( 1975a: 118). P.V. Sharma and G.P. Sharma (1972: 89) regard Indu as much later than Jejjaṭa.
424 It is unknown to me who advanced this hypothesis for the first time. It is referred to by G. Hāldār (Vṛddhatrayī 43–44), Haridattaśarman (upodghāta to ed. ee of the *Carakasaṃhitā*, page na), and V.S.S. Sastry and A.N. Pandey (1975a: 116), who do not commit themselves (G. Hāldār accepts the view that Jejjaṭa was Kaiyaṭa's father at Vṛddhatrayī 461). P.V. Sharma and G.P. Sharma regard the hypothesis as not improbable; the only point against it is in their opinion that the name of Kaiyaṭa's father is spelt as Jaiyaṭa; this objection is, however, not valid since Jejjaṭa is sometimes referred to as Jaiyaṭa; the only point in favour is that Jejjaṭa was a good grammarian, acquainted with the *Mahābhāṣya*. Gaṇanāthaśarman records a tradition saying that Kaiyaṭa and Mammaṭa were Jejjaṭa's brothers (upodghāta 8 to ed. b of the *Bhānumatī*).
425 Gulabkunverba I, 116–117.
426 P.V. Sharma and G.P. Sharma are convinced that Jejjaṭa belonged to Kaśmīr, a region mentioned several times in his commentary according to these authors (they refer to passages mentioning the kāśmīrāḥ, which does not prove their point, and to a single passage in which a region, called Pañcagaṅgā, is described as being beautiful; P.V. Sharma and G.P. Sharma identify Pañcagaṅgā as a place in Kaśmīr). Compare P.V. Sharma (1968): 348–349. P.V. Sharma (1985e, Intr. 4) refers to a passage in Jejjaṭa's commentary (said to be found in his comment ad Ca.Ci.30.127–132, but absent there, where he, somewhat reluctantly, follows the kāśmīrāḥ; this need not mean that Jejjaṭa was a Kashmirian himself. It is also said (see Gulabkunverba I, 117; B. Rama Rao, 1992: 301) that the ending -ṭa of Jejjaṭa's name, being common among inhabitants of Kaśmīr, may point to his having been born in that region. The fact that Jejjaṭa usually rejects the readings adopted by the kāśmīrāḥ may eliminate Kaśmīr as the region where he lived and worked. Jejjaṭa refers in his commentary to several regions of India: Dakṣiṇāpatha (Ci.30.90cd–96ab), Dakṣiṇāvarta (Ci.28.252), Pūrvadeśa (Ci.26.220), Saurāṣṭra (Ci.30.73cd–84ab) and Uttarāpatha (Ci.23.250–253; 24.136–164ab; 30.73cd–87ab and 90cd–96ab).
427 See V.S.S. Sastry and A.N. Pandey (1975a: 118): the stanza on Vāgbhaṭa as the teacher of Indu and Jajjaṭa (see the second verse of Nīlamegha's auto-commentary on the *Tantrayuktivicāra*) describes him as a Hindu; the statement by Ḍalhaṇa (ad Su.Śā.1.11) that Jejjaṭa omitted the mentioning of an īśvara in a verse of the *Suśrutasaṃhitā* need not point to his being a Buddhist, but may indicate that he adhered to the Sāṃkhya philosophy. See also P.V. Sharma and G.P. Sharma (1972: 90), who consider Jejjaṭa to have been a brāhmaṇa of Bharadvāja gotra and a devotee of Sarasvatī.
428 This verse was incorporated in the *Mādhavanidāna* (2.40). The fact that Jejjaṭa refers to a tantrāntara makes it very improbable that the author of the *Aṣṭāṅgasaṃgraha* was Jejjaṭa's teacher.
429 P.V. Sharma and G.P. Sharma (1972): 88.
430 Śrīkaṇṭhadatta is probably trustworthy, since he, for example, always puts Jejjaṭa before Gayadāsa when referring to their opinions.
431 In enumerating their predecessors, the commentators usually adhere to the natural order (as stated by G. Bühler in the introduction, p. 121, to his translation of the *Manusmṛti*, The Sacred Books of the East, vol. XXV); this is in agreement with a vārttika on Pāṇini 2.2.34.

432 My assumption may also be supported by the order of the first six names of commentators enumerated in the introductory verses of the *Madhukośa*: Bhaṭṭāra(haricandra)–Jejjaṭa–Gadādhara–Vāpyacandra–Cakrapāṇi–Bakula.
433 Kārttikakuṇḍa precedes Vṛnda (see: commentaries on the *Suśrutasaṃhitā*).
434 Dates assigned to Jejjaṭa are: fourth century (Gaṇanāthasena's upodghāta, 8, to ed. dd of the *Suśrutasaṃhitā*), sixth century (Atrideva, 1978: 43; Haridattaśarman's upodghāta to ed. ee of the *Carakasaṃhitā*, page na), seventh century (A.F.R. Hoernle, 1906a: 292: seventh century at the latest), about the ninth century (Bāpālāl Vaidya, 1982: 353), ninth century (D.Ch. Bhattacharyya, 1947b: 153: A.D. 875–900; Gulabkunverba I, 116; B. Rama Rao, 1992: 302: the early part of the ninth century; P.V. Sharma and G.P. Sharma, 1972: 89: ninth or early tenth century; P.V. Sharma, 1968: 348–349: ninth century; P.V. Sharma, AVI 207–208: ninth century), ninth–tenth century (B. Tripāṭhī's bhūmikā, 20, to ed. ll of the *Carakasaṃhitā*; Vṛddhatrayī 55).
435 P.V. Sharma and G.P. Sharma (1972): 88.
436 Dharmakīrti lived in the seventh century (Winternitz III, 467–468).
437 Mammaṭa lived in the eleventh century (S.N. Dasgupta and S.K. De, 1947: 556; Krishnamachariar, 1989: 754; Winternitz III, 20); Kaiyaṭa is assigned to the same period, if he was Mammaṭa's brother, or to the thirteenth century (Winternitz III, 395).
438 NCC VII, 254: mentioned as the author of the *Karmadaṇḍī*. Author of a commentary on the *Carakasaṃhitā* according to R. Bhaṭnāgar (JAI 90), P. Cordier (1903b: 331), Haridattaśarman (upodghāta to ed. ee of the *Carakasaṃhitā*, page pha), G. Mukhopadhyaya (HIM III, 615), P.V. Sharma (AVI 213), and B. Tripāṭhī (bhūmikā, 21, ed. ll of the *Carakasaṃhitā*). P. Cordier (1903b: 334) and S. Dasgupta (HIP II, 428) mention Jinadāsa among a series of commentators on the *Suśrutasaṃhitā*.
439 Ad *Siddhayoga* 10.23–28 (mentioned together with Cakra); 44.32 (mentioned between Jejjaṭa and Naradanta) and 55 (mentioned together with Cakra).
440 See Niścala ad *Cakradatta*, jvara 5 (the commentary; mentioned together with Jejjaṭa), 20 (Jinadāsa follows Jejjaṭa in the *Karmadaṇḍī*), 124 (the *Karmadaṇḍī*); rājayakṣman 40–46 (probably from the commentary; Sandhyākara agrees with Jinadāsa); śotha 48–51 (a long quotation in prose from Mādhava and Jinadāsa); vraṇaśotha 99 (probably from the commentary; Īśāna, Jinadāsa and Cakra agree on the identity of a particular plant; Jejjaṭa and Indu disagree with them); mukharoga 11.
441 NCC VII, 166–167.
442 AVI 213. Vṛddhatrayī 54.
443 AVI 213.
444 AVI 213. JAI 90. B. Tripāṭhī (bhūmikā, 21, to ed. ll of the *Carakasaṃhitā*). Vṛddhatrayī 52 and 54.
445 NCC: not recorded. Check-list Nr. 738 (MS Oriental Institute Baroda Nr. 12490): a *Carakabhāṣya*?
446 This author edited Śivadāsasena's commentary on the Uttarasthāna of the *Aṣṭāṅgahṛdayasaṃhitā*.
447 NCC: not recorded. *Publ. by S.K. Saraswati, Indian Press, Benares 1937.
448 AVI 223.
449 P.V. Sharma (1970a): 88.
450 See: commentaries on the *Suśrutasaṃhitā*.
451 Gulabkunverba I, (22). Haridattaśarman (upodghāta to ed. ee of the Carakasaṃhitā, page pha). B. Tripāṭhī (bhūmikā, 21, to ed. ll of the Carakasaṃhitā). Vṛddhatrayī 46.



452 NCC VI, 396–397; the NCC claims that Kṛṣṇa Vaidya's commentary on the *Carakasaṃhitā* is quoted in Lolimbarāja's *Vaidyajīvana*, which is not correct. Gulabkunverba, I, (21). C.G. Kashikar (1977): 163. Vṛddhatrayī 57.
453 See Nāganātha's *Nidānapradīpa*.
454 B. Tripāṭhī in the bhūmikā (21) to ed. ll of the *Carakasaṃhitā*.
455 G. Hāldār (Vṛddhatrayī 57) claims to have found this information in Vācaspatimiśra's *Ātaṅkadarpaṇa* on the *Mādhavanidāna*.
456 This was the opinion of Rāmāvatāraśarman, the editor of the *Kalpadrumakoṣa* (see Vṛddhatrayī 57). C. Vogel (IL 329–330) regards Maheśvara as the grandson of Keśava, alias Kṛṣṇa, who served as a physician to the royal household at Gādhipura.
457 NCC V, 152.
458 Cakrapāṇidatta quotes from his *Vārttika*; Jejjaṭa does not mention his name, but quotes the same verse as coming from the Vārttikakāra. The *Vārttika*, being a work in verses, is probably not a commentary. Kṣīrasvāmidatta is regarded as a commentator on the *Carakasaṃhitā* by Haridattaśarman (upodghāta to ed. ee of the *Carakasaṃhitā*, page pha).
459 AVI 207.
460 AVI 208. B. Rama Rao (1992): 304.
461 CC: not recorded.
462 AVI 213.
463 In the introductory verses of the *Madhukośa*.
464 Mentioned in the list borrowed from the introductory verses of the *Madhukośa*.
465 Ca.Sū.10.
466 AVI 213.
467 Ad *Siddhayoga* 5.120cd–121: quoted, together with Bhaṭṭāraka(hariścandra), in a dvandva.
468 P. Cordier (1903b): 331.
469 NCC: not recorded.
470 AVI 179 and 213.
471 Ad *Cakradatta*, mukharoga 32–33.
472 See: commentators on the *Suśrutasaṃhitā*.
473 See on Nandin: commentaries on the *Suśrutasaṃhitā*.
474 NCC IX, 353.
475 Haridattaśarman's upodghāta to ed. ee of the *Carakasaṃhitā*, page pha. P. Cordier (1903b: 334) and S. Dasgupta (1975: 428) regard Naradanta as a commentator on the *Suśrutasaṃhitā*.
476 Ad *Cakradatta*, atīsāra 104. Niścala mentions an interpretation shared by Naradatta, Jejjaṭa and Īśāna, but rejected by him.
477 Ad *Siddhayoga* 57.71, which is, however, not a verse from the *Carakasaṃhitā*, which implies that another work than the commentary on Caraka is quoted (compare AVI 267).
478 Ad *Cakradatta*, kṣudraroga 92, which is identical with *Siddhayoga* 57.71. Niścala refers to Gadādhara and Naradeva together.
479 Ad *Cakradatta*, ślīpada 24–30; these verses are, again, not from the *Carakasaṃhitā*, but were probably borrowed by Vṛnda from some unknown treatise (tantrāntara) (see Niścala ad ślīpada 23–30; compare *Siddhayoga* 42.25–28, and the *Kusumāvalī*, on these verses).
480 Niścala ad *Cakradatta*, ślīpada 24–30: naradattamatānuyāyī cakraḥ.
481 Ad *Cakradatta*, vraṇaśotha 88–89. P.V. Sharma (1993, Introduction 20) regards this ṭippaṇī as identical with the *Cakraṭippaṇī*, also quoted by Niścala (ad pāṇḍuroga 35–40), because

Cakrapāṇidatta was one of the pupils of Naradatta; a ṭippaṇī of Cakra is, however, absent from vraṇaśotha 88–89, which invalidates P.V. Sharma's assertion.

482 *Cakradatta*, pariṇāmaśūla 57–62 (dhātrīlauha) and 63–69 (lohāmṛta).

483 Ad *Cakradatta*, mukharoga 1.

484 Ad *Cakradatta*, mukharoga 9.

485 Vṛddhatrayī 51, 53, 55, 198, 462.

486 AVI 210.

487 He bases this view on Niścala's remarks ad mukharoga 1; in my opinion, Niścala is not explicit in ascribing the *Bṛhattantrapradīpa* to Bhavyadatta; he may mean that Bhavyadatta was acquainted with the work.

488 Ad *Cakradatta*, pariṇāmaśūla 54; mukharoga 16 and 17.

489 Ad *Cakradatta*, rasāyana 172–193.

490 See: Cakrapāṇidatta.

491 See on the author and his works: Narasiṃhakavirāja (18th century), and: commentaries on the *Mādhavanidāna*.

492 See: Patañjali.

493 NCC VI, 396–397. The svasthavṛtta chapters are probably Ca.Sū.5–8, called svasthacatuṣka. Edition (together with the *Pañcatantra*): pañcatantram... carakasūtrasthānasvasthavṛttacatuṣkākhyacaturadhyāyāḥ... sadānandaśāstrikṛtauṣadhavivṛtiyutayā saṃvalitam, Mercantile Press, Lahore 1926 [IO.San.D.554].

494 CC and NCC: not recorded. The saindhavāḥ and śivasaindhavāḥ constituted schools of interpretation of the *Carakasaṃhitā* (see Jejjaṭa and *Carakasaṃhitā*). B. Rama Rao (1992: 303) and P.V. Sharma (AVI 207) mention a commentator called Śivasaindhava.

495 He was already regarded as such by P. Cordier (1903b): 331.

496 Ad *Cakradatta*, rājayakṣman 40–46: quoted together with Jinadāsa.

497 See on Śivadāsasena: R. Bhaṭnāgar (1974b).

498 Its title is *Tattvapradīpikā* in the introductory verses; Śivadāsasena calls it *Carakatattvadīpikā* in his commentary on Cakrapāṇidatta's *Dravyaguṇasaṃgraha*.

499 NCC VI, 396–397. Check–list Nrs. 175 and 852. STMI 209.

500 Edition: carakatattvapradīpikā, śrīśivadāsasenakṛtā carakasaṃhitā–vyākhyā (sūtrasthānam), sampādakau ācāryaḥ priyavrataśarmā kāśīhindūviśvavidyālayīyasnātakottarāyurvedasaṃsthānasya prāktananideśakaḥ evaṃ Dr. satyadeva dube kāśīhindūviśvavidyālayiyāyurvedasaṃkāyasthadravyaguṇavibhāge vyākhyātā, śrīsvāmilakṣmīrāmanidhigranthamālāyāḥ saptamaṃ puṣpam, Śrīsvāmilakṣmīrām Trust, Jaypur 1990. This edition is based on the only MS that has been preserved, Nr. 173 IB 1–6 of the collection of the Asiatic Society at Bombay (described in *H.D. Velankar, 1926). The MS (transcribed at Kāśī in A.D. 1871; see P.V. Sharma, 1990: 80) contains the text of the commentary on chapter one up to verse fifty–eight of chapter twenty–six. Velankar's description agrees with the present state of the MS (see P.V. Sharma, 1990: 80), but, originally, the text of the commentary must have run up to the end of chapter twenty–seven, since Jādavaji Trikamji Ācharya, who consulted the MS for his edition of the *Carakasaṃhitā*, mentions this (upodghāta 17 to his ed. of the *Carakasaṃhitā*). Obviously, some pages got lost in the course of time. Jādavaji was even acquainted with the commentary on chapters twenty–eight to thirty, as shown by his footnotes, while his readings differ at places from those of the Calcutta MS, which can only mean that he disposed of a second MS, not recorded in any published catalogue (see P.V. Sharma's upodghāta 12–15 to his edition of the *Carakatattvapradīpikā*; see also P.V. Sharma, 1990: 80). P. Cordier (1903b: 548–549) knew about a MS that belonged to Śyām Kiśor Sen. The statement, found in STMI (209), that the Bombay MS comments upon the Sūtrasthāna and the greater part of the Śārīrasthāna must be due to some misunderstanding.



501 Śivadāsasena states explicitly in his introduction to the commentary on the Uttarasthāna of the *Aṣṭāṅgahṛdayasaṃhitā* that it is his intention to deal with that sthāna only. A similar statement is absent from the beginning of the *Carakatattvapradīpikā*. A remark by Śivadāsa ad Ca.Sū.17.62 proves that he commented on the Cikitsāsthāna of the *Carakasaṃhitā*. Two passages from his commentary on the *Cakradatta* (vamana 16; nirūha 36) refer to his commentary on the Siddhisthāna (see P.V. Sharma's upodghāta 15 to his ed. of the *Carakatattvapradīpikā*, and P.V. Sharma, 1990: 80–81).

502 Compare P.V. Sharma (1990): 84–85.

503 See also Haricandra.

504 The reading of the gauḍīyāḥ agrees with the text of the *Carakasaṃhitā*; the reading of the kāśmīrāḥ differs slightly.

505 See also Bhaṭṭāra(haricandra).

506 The kṣaṇabhaṅgavāda is the Buddhist doctrine of the continual decay of things.

507 An alchemical procedure is referred to.

508 Vācaspatimiśra's commentary on Uddyotakara's *Nyāyavārttika*.

509 Anantasena, Śivadāsasena's father, is thus referred to.

510 NCC: not recorded.

511 Quoted on the doṣas.

512 Quoted on rasāñjana.

513 A medical author. CC: not recorded.

514 CC: not recorded.

515 The *Aṣṭāṅgahṛdayasaṃhitā* (Ni.6.25) is thus quoted.

516 Vācaspatimiśra's *Sāṃkhyatattvakaumudī*.

517 The second quotation is from the *Praśastapādabhāṣya*.

518 Examples are a reference to Bhaṭṭāra (1.66), two quotations from the same source (6.49 and 50), and a reference to Haricandra (13.19).

519 The following sources are not mentioned by Cakrapāṇidatta: Aruṇadatta (later than Cakrapāṇi), *Ātmatattvaviveka*, *Bhāṣya*, gauḍīyāḥ, kṣaṇabhaṅgavādinaḥ, *Nāgārjunatantra*, *Nyāyavārttikatātparyaṭīkā*, Prāñca, ṛjavaḥ, Rudramiśra, Śālihotra, Svabhūti, *Tattvakaumudī*, Vijayarakṣita (later than Cakrapāṇi), and *Vṛddhasuśruta*.

520 Śivadāsasena quotes anonymously the *Amarakoṣa* (14.43), *Āyurvedadīpikā* (1.44), Caraka, the *Mādhavanidāna* (20.11), the *Nyāyasūtra* (1.49), Suśruta, and Vāgbhaṭa (see the edition of the *Carakatattvapradīpikā*).

521 See, for example, his remarks ad Sū.1.44 and 51.

522 Ca.Sū.11.35; 22.35.

523 Ca.Sū.5.15.

524 Ca.Sū.5.71cd.

525 Ca.Sū.1.30–31.

526 Ca.Sū.49cd–51ab.

527 Ca.Sū.1.57.

528 Ca.Sū.1.64 and 26.9.

529 Ca.Sū.26.57cd–58.

530 Ca.Sū.5.1–2.

531 Ca.Sū.11.65–69. Compare on special features of Śivadāsasena's commentary: P.V. Sharma (1990): 81–84.

532 The author calls himself Śivadāsa and Śivadāsasena.

533 A *Nāḍīprakaraṇa* is sometimes ascribed to him (see Nāḍīśāstra texts). G. Hāldār (Vṛddhatrayī 59) attributes to him a commentary on Bhavyadatta's *Yogaratnākara*.

534 This is the name as occurring at the end of the commentary on the *Cakradatta*. Variants are Sāṃbhasena (end of the *Tattvabodha*), Sāṅgasena (CC I, 649), Sārasena (concluding verses of the commentary on the *Dravyaguṇa*, ed. d), and Sāüsena (Cat. IO Nr. 2676).

535 P.V. Sharma (upodghāta, 4, to his ed. of the Sūtrasthāna of the *Carakasaṃhitā* with Śivadāsa's commentary) regards this Śikhareśvara as the ruler of the region called Śikhara (forming part of the Mānabhūmamaṇḍala of Vaṅga), who was attacked by Fīrūz Shāh Tughluq in 1360.

536 At the end of the *Tattvabodha*, the *Tattvacandrikā*, and the commentary on the *Dravyaguṇa*.

537 See the beginning of the *Tattvabodha* and the commentary on the *Dravyaguṇa*.

538 See the introductory verses of the *Carakatattvapradīpikā* and the commentary on the *Dravyaguṇa*.

539 See the concluding verses of the *Tattvabodha* and *Tattvacandrikā*.

540 Concluding verses of *Tattvabodha*, *Tattvacandrikā*, and the commentary on the *Dravyaguṇa*. A. Rahman (STMI 208), C.G. Kashikar (1977: 158) and C. Vogel (1965: 15) claim, erroneously, that Śivadāsa himself was the court physician of Bārbak Shāh.

541 Concluding verses of the *Tattvacandrikā* and the introductory verses of the *Carakatattvapradīpikā*.

542 Jyotiṣacandra Sarasvatī is convinced that Śivadāsasena hailed from the region of Rājśāhī; he adds that a village, called Mālañcī, still exists in that area (upodghāta 3 to his edition of the *Tattvabodha*). Kavirāj Virajācaraṇ Gupta, the author of the *Vanauṣadhidarpaṇa* (see his Intr., 35–36, to vol. I), pointed out that the regional word maṇimaṇi (the form mānāmānī is used by V. Gupta), referred to as a synonym for the plant maṇḍūkaparṇī by Śivadāsasena (ad *Dravyaguṇa*, śākavarga$^2$.27), is still current in the region of Kocbihār, Raṅgpur and Rājśāhī, whereas in Rāḍha and Vaṅga this plant is known by completely different names (thulkuḍi and thānkuni). Cakrapāṇidatta, who was a resident of Bengal, also uses maṇimaṇi as a vernacular name for maṇḍūkaparṇī (ad Ca.Sū.27.95).

543 ABI 177. Yādavaśarman's upoghāta (16) to his edition of Caraka. The Pāvnā district forms part of Bangla Desh now.

544 ABI 277. Gulabkunverba I, 115–116. In favour of this hypothesis are the maṅgala of his commentary on Cakrapāṇidatta's *Cikitsāsaṃgraha*, dedicated to Kṛṣṇa, and that of the commentary on the *Dravyaguṇa*, addressed to Rāma. The introduction to the commentary on the Sūtrasthāna of the *Carakasaṃhitā* praises Īśvarī. The commentary on the Uttarasthāna of the *Aṣṭāṅgahṛdayasaṃhitā* misses a maṅgala.

545 ABI 177 and 277. AVI 220. P.V. Sharma (1970a): 87. V. Śukla I, 50. Yādavaśarman's upodghāta (16) to ed. z of the *Carakasaṃhitā*. The first year of his reign is sometimes given as 1459 (D.Ch. Bhattacharyya, 1947b: 125; P.V. Sharma's upodghāta to his edition of the *Carakatattvapradīpikā*; STMI 208) or 1460 (R.C. Majumdar et al., 1948: 345), the last year as 1476 (STMI 208).

546 The MS of the *Tattvabodha* was copied in 1526/27. P.K. Gode (1939a: 60) and A. Rahman (STMI 208) assign Śivadāsa to the middle of the fifteenth century, O.P. Jaggi (IV, 36) makes him belong to the fifteenth or sixteenth century, and B. Tripāṭhī (bhūmikā, 21, to ed. ll of the *Carakasaṃhitā*) to the sixteenth century. He was placed in the eleventh century by R.C. Majumdar (CHSI 226), and in the thirteenth century by Haraprasād Śāstrī (see STMI 208).

547 P.V. Sharma (AVI 207) is of the opinion that Śivasaindhava is mentioned as a commentator by Jejjaṭa (ad Ca.Ci.3.73) and Cakrapāṇidatta. Jejjaṭa, however, refers to the school of the Śivasaindhavas. I could not trace a reference to Śivasaindhava in Cakra's *Āyurvedadīpikā*.

548 Gulabkunverba I, (21).

549 B. Tripāṭhī, bhūmikā (21) to ed. ll of the *Carakasaṃhitā*.

550 He is regarded as such by the editors of the Gulabkunverba edition of the *Carakasaṃhitā*: I, (22), G. Hāldār (Vṛddhatrayī 46), Haridattaśarman (upodghāta to ed. ee of the *Carakasaṃhitā*, page pha), A. Pandey and K. Raghunathan (1977), and B. Tripāṭhī (bhūmikā, 20, to ed. ll of the *Carakasaṃhitā*). P.V. Sharma is of the opinion that he probably commented on the *Carakasaṃhitā* (AVI 268). See on Sudhīra: commentaries on the *Suśrutasaṃhitā*.

551 CC and NCC: not recorded as a commentator on the *Carakasaṃhitā*.

552 Ad Ca.Ci.3.216–217; he forms part of a series of commentators: Bhāsadatta, Svāmidāsa, Āṣāḍhavarman, and Brahmadeva.

553 Ad Su.Ni.6.15–19; Gayadāsa explicitly states that he wrote a commentary on the *Carakasaṃhitā* and mentions him as the first one of a series of commentators: Svāmidāsācārya, Jaḍa (i.e., Jejjaṭa), and Nandin.

554 Ad Ca.Ci.3.216–217; Jejjaṭa mentions the following early commentators: Himadatta, Svāmīdāsa, Āṣāḍhavarman.

555 Ad *Cakradatta*, jvara 5.

556 See G.P. Sharma and P.V. Sharma (1971).

557 AVI 206. B. Rama Rao (1992): 300. Vṛddhatrayī 460.

558 NCC II, 39 and VII, 396–397. Check–list Nr. 541. STMI 218.

559 Cat. Madras Nr. 13091: title *Pañcikā*, 77 pages. The Bibliothèque Nationale in Paris also possesses a MS (J. Filliozat, Liste Nr. 34: *Carakapañjikā*, by Ātreyasvāmikumāra; 203 fol.), as well as the Calcutta Sanskrit College (see D.Ch. Bhattacharyya, 1947a: 118; title *Pañjikā*).

560 The Madras MS covers Ca.Sū.1 and part of 2; the same applies to the Calcutta MS (see C.G. Kashikar, 1977: 163). Some scholars claim that the Madras MS covers Ca.Sū.1–5 (Gulabkunverba I, 115; Haridattaśarman's upodghāta to ed. ee of the *Carakasaṃhitā*, pages pa and ba; A.N. Pandey and V.V.S. Sastry, 1975: 67).

561 According to others he was a Buddhist (P. Cordier, 1903b: 330; S. Dasgupta, 1975: 431). P.V. Sharma (AVI 206; 1970a: 85–86) and B. Rama Rao (1992: 300) agree that he was a Śaiva.

562 See the third introductory verse, where Patañjali is not mentioned by name, but Caraka is credited with works on grammar and yoga (see AVI 99 and 206; P. Cordier, 1903b: 330; P.V. Sharma, 1970a: 24 and 85–86; Vṛddhatrayī 17–18). Compare: Patañjali.

563 P.V. Sharma assumes that Svāmikumāra is the same as Skandasvāmin, a resident of Avanti, mentioned in the *Caturbhāṇī* (AVI 206; 1970a: 85); Kumāra and Skanda denote the same deity. This hypothesis is implausible, since Skandasvāmin is a fictitious character in the *Pādatāḍitaka* (see M. Ghosh, 1975: 113). Compare: M. Ghosh (1975) and M. Krishnamachariar (1989: 570) on the date of the works belonging to the *Caturbhāṇī*.

564 Gulabkunverba I, 115. Haridattaśarman's upodghāta to ed. ee of the *Carakasaṃhitā*, page pa. P.V. Sharma (1970a): 85.

565 A.N. Pandey and V.S.S. Sastry (1975: 66) place him in the sixth–seventh century; P.V. Sharma (AVI 206; 1970a: 85) assigns him to the seventh century, being of the opinion that he was either a contemporary of Bhaṭṭārahariścandra or somewhat later. B. Rama Rao (1992: 300) is of the opinion that he lived in the seventh century. A. Rahman (STMI 218) (1992: 300) claims that he flourished before the seventh or eighth century. G. Hāldār (Vṛddhatrayī 460) considered him to belong to the eighth or ninth century.
566 See Svāmidāsa.
567 The identity with Svāmidāsa is accepted by P.V. Sharma (AVI 206), A.N. Pandey and V.S.S. Sastry (1975: 66), and B. Rama Rao (1992: 300).
568 B. Rama Rao (1992): 300. This would imply that Svāmikumāra also wrote a commentary on the *Suśrutasaṃhitā*.
569 See A.N. Pandey and V.S.S. Sastry (1975): 65–68.
570 Gulabkunverba I, (21). B. Tripāṭhī (bhūmikā, 21, to ed. II of the *Carakasaṃhitā*).
571 B. Rama Rao (1992: 303). P.V. Sharma (AVI 207) claims that the Vaiṣṇavas wrote a commentary on Caraka's treatise. Actually, the vaiṣṇavāḥ, referred to by Jejjaṭa, are a school of interpretation of the *Carakasaṃhitā*.
572 Vṛddhatrayī 465.
573 CC I, 373: Bāṣpacandra. NCC XIII, 309: Bāṣpacandra.
574 Called thus by Hemādri, Śrīkaṇṭhadatta in the *Kusumāvalī*, and Vopadeva.
575 Ad A.h.Sū.3.11–14; 6.112cd–113ab (on the difference between palāṇḍu and gṛñjana) and 122cd–125ab (quoted as a commentator on the *Carakasaṃhitā*).
576 Ad 2.243 (on palāṇḍu and gṛñjana).
577 *Vāgbhaṭamaṇḍana* 28, 65, 89, 97.
578 Ad *Cakradatta*, jvara 10–11; atīsāra 60; agnimāndya 77; mūrchā 11–12; gulma 91; sthaulya 29; udara 51; bhagandara 5; kuṣṭha 8–12.
579 Ad *Śivakośa* 14 (on amlikākanda) and 250 (on palāṇḍu and gṛñjana).
580 Ad māṃsādivarga[1].6.
581 Ad *Mādhavanidāna* 33.7cd–12.
582 Ad *Siddhayoga* 1.36–37; 6.20; 9.31 (together with Candranandana in the compound Bāṣpacandranandana); 36.17; 51.24–28; 72.8; 81.41, 42, 46, 48, 51, 52, 56ab (the *Bāṣpacandravyākhyā* is quoted).
583 Ad *Mādhavanidāna* 2.39; 28.2 and 3; 33.7cd–12.
584 Ad *Mādhavanidāna* 1.1, 4, 5d–6, 8–9 (twice), 11–13 (twice), 15cd–18; 2.39; 28.2 and 3; 33.7cd–12.
585 Ad *Siddhamantra* 5, 25, 82, 83 (on amlikākanda), 92 (on palāṇḍu and gṛñjana), 122 (Bāṣpacandra disagrees with Jejjaṭa), and 123 (Bāṣpacandra disagrees with Jejjaṭa).
586 The list found in this treatise is based on that of the *Madhukośa*.
587 The only piece of evidence pointing in this direction is found in the *Mādhukośa* ad *Mādhavanidāna* 1.5cd–6, borrowed from the *Suśrutasaṃhitā*, and said to have been explained in a particular way by Jejjaṭa, Vāpyacandra, Mādhavakara, Kārttikakuṇḍa, and other commentators. P.V. Sharma (AVI 213) considers it probable that Vāpyacandra commented on the *Suśrutasaṃhitā*. A.N. Pandey and K. Raghunathan (1976b) are convinced of it. They base their opinion on the above reference and two quotations, also found in the *Madhukośa* on verses of the *Mādhavanidāna* which were taken from the *Suśrutasaṃhitā* (28.2 = Su.U.42.4, and 28.3 = Su.U.42.7cd–8ab). Their argument is unconvincing since the *Madhukośa* on one of these verses quotes Haricandra, who wrote no commentary on the *Suśrutasaṃhitā*. P. Cordier (1903b: 334) and S. Dasgupta (1975: II, 428) mention, without adducing evidence, Bāṣpacandra among a series of commentators on the *Suśrutasaṃhitā*.



588 A. Pandey and K. Raghunathan (1976b) hold this opinion, basing themselves on the quotations in the *Madhukośa* on chapters one and thirty–three of the *Mādhavanidāna*. Vijayarakṣita quotes Vāpyacandra on some verses of chapter one which have been taken from Vāgbhaṭa, but this does not prove at all that the quotations, which discuss general concepts dealt with in all the classical saṃhitās, are from a commentary on the *Aṣṭāṅgahṛdayasaṃhitā*.
The same applies to the reference to Vāpyacandra in the *Madhukośa* ad *Mādhavanidāna* 33.7cd–12 (= A.h.Ni.10.8cd–13); the interpretation of Vāpyacandra quoted may originally well be meant to elucidate Ca.Ni.4.20 (see Cakrapāṇidatta's comment, which shows that he was probably acquainted with Vāpyacandra's opinion). Hemādri's quotation from Bāṣpacandra (ad A.h.Sū.6.112cd–113ab) was known to other authorities as well and derives in my view from Vāpyacandra's commentary on Ca.Sū.27 or from his nighaṇṭu.
589 Recorded in the Kavīndrācāryasūcipatram (Nr. 957) (compare NCC XIII, 309; AVI 213; Vṛddhatrayī 58).
590 AVI 382 and 388. DGV IV, 279–280. A. Pandey and K. Raghunathan (1976b): 6.
591 Ad *Siddhamantra* 82, 83 and 92.
592 Ad *Mādhavanidāna* 1.5d–6.
593 Ad Mādhavanidāna 1.11–13. The first six names of commentators enumerated in the introductory verses of the *Madhukośa* convey the impression to be in the correct chronological order: Bhaṭṭāra(haricandra)–Jejjaṭa–Gadādhara–Vāpyacandra–Cakrapāṇi- Bakula.
594 Śrīkaṇṭhadatta, however, mentions Gadādhara after Bāṣpacandra (ad *Siddhayoga* 6.20).
595 Cakra is quoted after Bāṣpacandra (ad *Siddhayoga* 1.36–37 and 51.24–28).
596 A. Pandey and K. Raghunathan (1976b) assign Vāpycandra to the seventh–eighth, G. Hāldār (Vṛddhatrayī 58) assigns him to the eleventh–twelfth, P.V. Sharma (AVI 213) to the twelfth, and B. Tripāṭhī (bhūmikā, 21, to ed. II of the *Carakasaṃhitā*) to the thirteenth century.
597 See: Vṛnda.
598 NCC VI, 397. Edition: carakasaṃhitā, M.A. ityupanāmaka vaidyaratna śrīyogīndranātha sena vidyābhūṣaṇa kṛtayā carakopaskārasamākhyayā vyākhyayā samanvitā, publ. by J.N. Sen, Calcutta, vol. I (Sūtrasthāna), 1920, [IO.San.D.121(a)], vol. II (Nidāna–Vimāna-Śārīra–Indriyasthāna), 1922, *vol. III (Cikitsāsthāna 1–17), 1930; there also exists an edition of the commentary on Ci.1–20: *Swami Lakshmiram Trust, Jaipur 1982; the text of the *Carakasaṃhitā* of this ed. is based on fifteen MSS. References are to page numbers of vols. I and II of the edition.
599 See Yogīndranāthasena's Critical Notice in vol. I.
600 On many occasions Yogīndranāthasena's readings differ from those of other editions and those acknowledged by other commentators; see on this subject P.V. Sharma (1985e).
601 See, e.g., Sū.3.6, Sū.14.29, Ni.2.5; P.V. Sharma gives many examples in his Critical Notes (1985e).
602 See, e.g., Sū.11.39 and 12.4; many more examples are found in P.V. Sharma's Critical Notes (1985e).
603 See, e.g., Sū.12.1–2 and 8; for more examples see P.V. Sharma's Critical Notes (1985e).
604 See, e.g., Sū.6.5; 8.19 and 22; 11.8 and 25; 13.18 and 98; for more examples see P.V. Sharma's Critical Notes (1985e).

605 E.g., Vi.8.143 and 144.
606 Quoted as *Gītā*.
607 Viśvanātha's *Bhāṣāpariccheda*. See also *Viśvanāthakārikā*.
608 I.e., the *Nyāyasūtra*.
609 Īśvarakṛṣṇa's *Sāṃkhyakārikā*.
610 Udayana's *Nyāyakusumāñjali*.
611 The *Pātañjalayogasūtra*.
612 Ḍalhaṇa's commentary.
613 Śaṃkara's commentary, called *Śārīrakamīmāṃsābhāṣya*, on the *Vedāntasūtra*.
614 The *Bhāṣāpariccheda*, also called *Kārikāvalī*, of Viśvanātha Tarkapañcānana.
615 Vyāsa's commentary on the *Yogasūtra*.
616 The above list may be incomplete. The references to the *Carakasaṃhitā* are from the Nirṇaya Sāgar Press edition of Yādavaśarman (ed. z).
617 See on Dvārakānāthasena: Āyurvedamahāmaṇḍala II, 484–488; P.V. Sharma (1986a).
618 See: Gaṅgādhara (19th century).
619 See on Yogīndranāthasena: Āyurvedamahāmaṇḍala 492–493; see also his speech as president of the 14th All India Ayurvedic Conference, Colombo 1924, in Āyurvedamahāmaṇḍala II, 32–55. The year of his death is sometimes incorrectly indicated as 1918 (AVI 222; P.V. Sharma, 1970a: 88; Tārācand Śarmā 272; K.R. Srikantamurthy, 1968: 98).
620 NCC VI, 397; X, 136: *Nirantarapadavṛtti* (this may be Jejjaṭa's commentary).

# Part 2

# Suśrutasaṃhitā

# Chapter 1
## Sūtrasthāna

1 Editions of the *Suśrutasaṃhitā*:

a Āyur-veda-prakāśa [also called Suśruta-saṃhitā] by Suśruta. The Suśruta, or system of medicine, taught by Dhanwantari, and composed by his disciple Suśruta; edited by Sri Madhusudana Gupta. Vol. I: Sūtra, Nidāna and Śārīra, Education Press, Calcutta 1835; vol. II: Chikitsā, Kalpa and Uttara Tantra, Baptist Mission Press, Calcutta 1836 [IO.9.C.18–19; IO.San.C.109: vol. I; Haas, Cat. BM 139]; ed. in four parts, Jñānaratnākara Press, Calcutta 1868 [IO.2.E.26–29]; 2nd ed., vol. I: Sūtrasthāna, vol. II: Nidāna and Śārīra, Sangbada Jnanaratnakara Press, Calcutta 1874 [IO.C.6–7].
See on Madhusūdana Gupta: J. Roberton (1846): 311–313.

b suśrutaḥ, sūtra-nidāna-śārīra-cikitsā-kalpottara-tantra-kalpitaḥ, śrī-jīvānanda-vidyāsāgara-bhaṭṭācāryyeṇa saṃskṛtaḥ, Dvaipāyana Press, Calcutta 1873 [IO.10.C.4]; 2nd ed., Sarasvatī Press, Calcutta 1886 [IO.10.C.1]; 3rd ed., vol. I: suśrutaḥ, sūtranidānaśārīracikitsākalpottarakalpita āyurvedaḥ, bhagavatā dhanvantariṇopadiṣṭaḥ, śuśrutanāmadheyena tacchiṣyeṇa viracitaḥ, śrījīvānandavidyāsāgarabhaṭṭācāryyeṇa saṃskṛtya saṃśodhitaḥ, Saratī Press, Kalikātānagara 1889; *4th ed., Calcutta 1899.

c Suśrutaḥ… The medical science of the ancient Aryans. Translated and edited by Ambicachurun Bandyopadhya, *Calcutta 1873/74; 2nd ed., Varāṭa Press, Calcutta 1885 [IO.2.E.34].

d Nibandha-saṃgraha by Dallana. Susruta sanhita. A system of medicine taught by Dhanvantari to his disciples. And composed by Susruta with commentary of Dallanacharya. Corrected and translated [into Bengali] by Harimohan Sen. Sūtra-sthāna. Varadeśvarī Press, Comilla 1880.

e suśrutācārya praṇītambaina suśrutanāmakāyurvedāṃtargataśārīrasthānamu, Vartamāna-taraṃgiṇī Press, Madras 1885 [IO.9.C.17].

f suśrutasaṃhitā [vaṅgānuvāda-sametā] mahāmati ḍallanācāryyakṛtanivandhasaṃgrahākhya ṭīkā sahitā, kavirāja śrī-avināśacandra kaviratnena anuvāditā saṃśodhitā ca, Sūtra-, Nidāna- and Śārīrasthāna, Calcutta 1885; Sūtrasthāna and Nidānasthāna, Rāmāyaṇa Press, Calcutta 1886 [IO.1039].

g suśruta-saṃhitā… ḍallanācāryya-kṛta-nivandha-saṃgraha, cakrapāṇidatta-kṛta-bhānumatī-ṭīkā… vaṅgānuvāda… iṃreji pratiśabda… evaṃ śastra-yantrādira pratikṛti samanvita… śrī vijayaratna sena… śrī bhagavatīprasanna sena… o śrī niśikānta sena kavirāja karttṛka sampādita, Maṇirāma Press, Calcutta 1886 [IO.San.C.216]; (*part 14 was published in 1893; see J. Jolly, 1901: 11).

h The anatomy by Susruta with the commentary of Dallana, Candrikā Press, Poona 1887 [IO.412].

*i Suśrutasaṃhitā with Bhānumatī and Nibandhasaṃgraha, ed. by Gaṅgāprasād Sen, Calcutta 1888– (see J. Jolly, 1901: 10; AVI 210).

j The pathology by Susruta with the commentary of Dallana, Dhanvantarī Press, Poona 1889 [IO.San.1037].

k Suśrutasaṃhitā with Ḍalhaṇa's commentary, ed by Jīvānanda Vidyāsāgara, 3rd ed., Saraswati Press, Calcutta 1891 [BL.14043.d.48] (see the review by R. Roth, ZDMG 49, 1895, 138–140 = R. von Roth, 1994: 682–684).

l Nidanasthana of the Susruta, translated (into Sinhalese) and edited by H.D. Abhayawardhane Appuhamy, 1st ed., Colombo 1891 [BL.14043.e.25]; ed. by H.D. Abhayawardhane Weda Aracchi, 2nd ed., Colombo 1912 [BL.14044.c.6(1)].

*m ed. by Paṇḍit Kṛpā Rām, 1892.

n ed., with a Hindī commentary, by Śrī Kṛṣṇa Lāl, Muttra 1895.

o suśruta-saṃhitā... suśrutena viracitā... paṇḍita-muralīdhara-śarmaṇā rājavaidyena sānvaya-saṭippaṇīka-sapariśiṣṭayā [hindī-]bhāṣā-ṭīkayā sambhūṣitā, Śrīvenkaṭeśvar Press, Bombay, part I, 1895; part II, 1898; part III, 1899 [IO.19.G.3–5]; śrīdhanvantaribhāgavatasamupadiṣṭā, tacchiṣyeṇa suśrutena viracitā suśrutasaṃhitā, ārogyasudhākarasampādakena pharukanagaranivāsinā paṇḍita muralīdharaśarmaṇā saṭippaṇīka-sapariśiṣṭa-bhāṣāṭīkayā samupetā, Śrīveṅkaṭeśvar Press, Bombay 1911.

p Suśrutasaṃhitā, Sūtrasthāna, 1st part (Sanskrit text), translated (into Sinhalese) under the instruction of M. Nanissara by S.A. Fernando, Colombo 1896 [BL.14043.e.32].

q Suśrutasaṃhitā, with Ḍalhaṇa's commentary, and a Bengali translation, ed. by Kālīprasanna Kaviśekhara, Calcutta 1898 [BL.14043.dd.8].

*r Suśrutasaṃhitā, with a Gujarātī translation, ed. by Vaidyarāj Prabhurām Jīvanrām, Dr. Papat Prabhurām and Śāstrī Kālidās Govindjī, Nirṇaya Sāgar Press, Bombay 1901.

s suśruta-saṃhitā, maharṣi-suśrutācāryya-viracitā, mahāmuni-nāgārjjuna-pratisaṃskṛtā... śrī-devendranātha-sena-kavirājena śrī-upendranātha-sena-kavirājena ca sampāditā..., Dhanvantari Steam Machine Press, Calcutta 1902 [IO.10.C.9].

t suśrutasaṃhitā, prathamakhaṇḍam, sūtrasthānātmakam, rāmapuraboyāliyā-pravāsi-śrīhārāṇacandracakravartikavirāja-viracita-suśrutārthasandīpanabhāṣya-sametam, bhūtapūrva-rājakīya saṃskṛtavidyālayādhyāpaka-pūjyapāda-sarvvatantrasvatantra-tarkālaṅkārapadāṅkita mahāmahopādhyāya-svargīya-candrakāntabhaṭṭācāryya-pramukhaiḥ saṃśodhitam, Satya Press, Kalikātā 1910/11; nidānasthānam, ... śrīlacandrakānta-bhattācāryya-pramukhaiḥ saṃśodhitam, Giriśa-vidyāratna Press, Kalikātā 1908/09; śārīrasthānam, ... svargīyacandrakāntabhaṭṭācāryya-pramukhaiḥ saṃśodhitam, Satya Press, Kalikātā 1910/11; kalpasthānam uttaratantre śālākyatantrāt kaumārabhṛtyaparyantaṃ ca [U.1-38], ...svargīya candrakāntabhaṭṭācāryya-pramukhaiḥ saṃśodhitam, Satya Press, Kalikātā 1917/18.
The India Office possesses a complete edition in three volumes, Vidyodaya Press, Calcutta 1905–06–1926–27 [IO.San.F.144]; the British Library has two volumes: Calcutta 1914–18 [BL.14043.dd.13].

u suśruta-saṃhitā arthāt āryya-śastra-cikitsā o kāya-cikitsā... mūla o vaṅgānuvāda.... kavirāja yaśodānandana sarakāra karttṛka anuvādita, 2nd ed., Vaṅgavāsī Electro-Machine Press, Calcutta 1911 [BL.14044.b.4; IO.22.G.22].

*v Suśrutasaṃhitā with Ḍalhaṇa's commentary, ed. by Jādavjī Trikamjī Āchārya, 1st ed., Nirṇaya-sāgar Press, Bombay 1915; 2nd ed., Bombay 1931.

w Suśrutamu, śārīrasthānamu, Ādi-Sarasvatī-nilaya Press, Madras 1916 [BL.14044.b.17; IO.12.L.37]; 3rd, rev. ed., Hindū-ratnākara Press, Madras 1925 [IO.San.D.916].

x Suśrutasaṃhitā, ed., with Sinhalese interpretation, by Doḍanduvē Dharmasena Paṇḍita, Colombo 1921 [BL.14043.ccc.5].



y Suśrutasaṃhitā, Śārīrasthāna, ed., with Telugu interpretation and notes, by T.P. Rāmānuja Svāmi, Vizianagram 1922 [BL.14044.b.18].

z Suśrutasaṃhitā, Bombay Sanskrit Press, Lahore 1928 [IO.San.D.688].

aa śrī suśruta-saṃhitā, sūtra-sthāna, [gujarātī-bhāṣā-]anuvādaka... prāṇajīvana harihara śāstrī, Śrī-Āyurveda-grantha-mālikā, Gujarātī Printing Press, Bombay 1929 [IO.San.F.153/1].

bb suśruta-saṃhitā, maharṣisuśrutācāryyaviracitā mahāmunināgārjjunapratisaṃskṛtā ca, mahāmahopādhyāya-śrīḍallanācāryyakṛtanibandhasaṃgrahākhya-ṭīkayā samalaṅkṛtā, kavirāja śrīnṛpendranāthasenaguptena kavirāja śrībalāicandrasenaguptena ca sampāditā saṃśodhitā prakāśitā ca, pūrvabhāgaḥ, sūtra-nidāna-śārīra-cikitsitasthānacatuṣṭayasamanvitaḥ, 1st ed., Dhanvantarivaidyutika Press, Kalikātā 1937/38; *part II, Calcutta 1938/39.

cc śrīḍalhaṇācāryaviracitayā nibandhasaṃgrahākhyavyākhyayā nidānasthānasya śrīgayadāsācāryaviracitayā nyāyacandrikākhyapañjikāvyākhyayā ca samullasitā maharṣiṇā suśrutena viracitā suśrutasaṃhitā, [tṛtīyāvṛttiḥ], ārambhataś cikitsāsthānasya navamādhyāyaparyantā ācāryopāhvena trivikramātmajena yādavaśarmaṇā śeṣā ca nārāyaṇa rāma ācārya 'kāvyatīrtha' ity anena saṃśodhitā; the Suśrutasaṃhitā of Suśruta with the Nibandhasañgraha commentary of Śrī Dalhaṇāchārya and the Nyāyachandrikā Pañjikā of Śrī Gayadāsāchārya on Nidānasthāna, revised third edition (1st and 2nd ed. = *ed. v), edited from the beginning to the 9th adhyāya of Chikitsāsthāna by Vaidya Jādavji Trikamji Āchārya and the rest by Nārāyaṇ Rām Āchārya "Kāvyatirtha", Nirṇaya Sāgar Press, Bombay 1938; this edition contains an upodghāta (in Sanskrit) by Yādavaśarman; 4th ed., with an introduction by P.V. Sharma, Jayakṛṣṇadāsa Āyurveda Granthamālā 34, Caukhambā Orientalia, Vārāṇasī/Dillī 1980; *repr., Kashi Ayurveda Series 18, Caukhambā Orientalia, Vārāṇasī/Dillī 1996.

dd suśrutasaṃhitāyāḥ sūtrasthānam, śrīcakrapāṇidattaviracitayā bhānumatīvyākhyayā sametam, mahāmahopādhyāyakavirājasrīgaṇanāthasenasarasvatīmahodayair likhitena upodghātena sahitam, ācāryopāhvena trivikramātmajena yādavaśarmaṇā jayapurarājakīyasaṃskṛtamahāvidyālayāyurvedapradhānādhyāpakena paṃ. nandakiśoraśarmaṇā bhiṣagācāryeṇa ca saṃśodhitam, Sushrut-sañhitā (Sūtra Sthān) with Bhānumatī commentary by Chakrapāṇi Datta, with Introduction by Mahāmahopādhyāya Kavirāj Gaṇanāth Sen Saraswatī, edited by Vaidya Jādavajī Trikamajī Āchārya and Pt. Nandkishor Sharmā Bhishagāchārya, Śrīsvāmilakṣmīrāmanidhigranthamāla, prathamaṃ puṣpam, Swāmī Lakshmī Rām Trust, Jaypur 1939.

ee maharṣiṇā suśrutena viracitā suśruta-saṃhitā, āyurveda-rahasya-dīpikākhyayā hindī-vyākhyayā samullasitā, (sūtra-nidānasthānātmakaḥ) prathamo bhāgaḥ, anuvādak Dr. Bhāskar Govind Ghāṇekar; Sushruta Saṃhitā, with Hindi commentary named "Āyurveda Rahasyadīpikā" by Dr. Bhaskar Govind Ghanekar, volume one (Sūtra-Nidān-Sthān), Meharcandra Lakṣmandās, *Lahore 1936; 2nd ed., Meharcandra Lakṣmaṇdās, Delhi 1952; śārīrasthānātmakaḥ dvitīyo bhāgaḥ, āyurvedarahasyadīpikāvyākhyākār āyurvedācārya śrī bhāskar govind ghāṇekar, Meharcandra Lakṣmaṇdās, *Lahore 1941; 2nd ed., Caukhambā Samskṛt Sīrij Āphis, Vidyāvilās Press, Banāras 1950.

ff maharṣiṇā suśrutena viracitā suśrutasaṃhitā (mūlamātrā), pāṭhāntara-pariśiṣṭādibhiḥ saṃvalitā, ācāryopāhvena trivikramātmajena yādavaśarmaṇā nirdiṣṭaprāṇālīm anusṛtya nārāyaṇa rāma ācārya 'kāvyatīrtha' ity anena pāṭhāntarapariśiṣṭādibhiḥ

samalaṃkṛtya saṃśodhitā, Nirṇaya Sāgar Press, Bombay 1945.

gg Suśrutasaṃhitā, with Hindī commentary by Atrideva, *1st ed., 1946/47; 5th ed., Motīlāl Banārsīdās, Dillī/Paṭnā/Vārāṇasī 1975; *ed. 1994.

hh maharṣiṇā suśrutena viracitā suśrutasaṃhitā, 'āyurvedatattvasandīpikā' hindīvyākhyā-vaijñānikavimarśa-ṭippaṇī-sahitā, ṭīkākāraḥ kavirāja Dr. Ambikādattaśāstrī, 2 vols., *1st ed., Benares 1953, 1954; 2nd. ed., vol. I (Sūtrasthāna-Kalpasthāna), vol. II (Uttaratantra), Kāśī Saṃskṛta Granthamālā 156, Vārāṇasī 1966 and 1959; *3rd ed., 1972, 1974; *5th ed., Vārāṇasī 1982.

*ii Suśrutasaṃhitā, ed., with Gujarātī translation, by Śāstrī Govinda, Bombay 1963/64.

*jj = edition and translation f.

*kk Suśrutasaṃhitā, Śārīrasthāna, with Hindī commentary by J.D. Śarmā, 1975.

*ll = edition and translation i.

*mm suśrutasaṃhitā, 'chātra-subodhinī' hindī ṭīkā sahitā, vyākhyākār: Vaidya Paṇḍit Śambhunāth Śāstrī.

*nn suśrutasaṃhitā, śārīrasthāna, jyotiṣmatī hindī vyākhyā, āṅglabhāṣānuvād tathā ḍalhaṇa-jejjaṭādi prācīn ṭīkāoṃ kī vicārdhārā evaṃ ādhunik vaijñānik vimarś se paripūrṇa, vyākhyākār: Dr. Jjotirmitra Ācārya.

*oo Suśrutasaṃhitā, with Sudhā Sanskrit commentary by Paṇḍit Sudāma Miśra Śāstrī, Haridās Sanskrit Series No. 122.

*pp Suśrutasaṃhitā, Śārīrasthāna, with Prabhā and Darpaṇa-Hindī commentary by Paṇḍit Nīlkaṇṭh Deśapāṇḍey, Haridās Sanskrit Series No. 164.

*qq ed., with Marāṭhī translation, by D.B. Borkar, Poona 1934 (see C.G. Kashikar, 1977: 162).

*rr Śārīrasthāna, with English translation by R.V. Patvardhan, Poona (see C.G. Kashikar, 1977: 162).

References are to ed. cc.

Translations of the *Suśrutasaṃhitā*:

a Suśrutas. Áyurvédas. Id est medicinae systema a venerabili D'hanvantare demonstratum a Suśruta discipulo compositum. Nunc primum ex Sanskrĭta in Latinum sermonem vertit, introductionem, annotationes et rerum indicem adjecit Dr. Franciscus Hessler, 3 vols., apud Ferdinandum Enke, Erlangae, 1844 [IO.6.F.22 and 12–15], 1847, 1850.

b = edition c.

b1 Purātanavaidyakagranthasaṃgraha, a collection of Sanscrit medical works; Charaka edited and Suçruta translated, by Anna Moreshwar Kunte, Jñāna-mitra Press, Bombay 1877 (contains a translation of the first eight chapters of the *Suśrutasaṃhitā*; see G. Liétard, 1883: 645 and 672) [IO.985].

c The Suśruta-samhitá; The Hindu system of medicine according to Suśruta, translated from the original Sanskrit by Udoy Chánd Dutt, Fasciculus I (Sūtrasthāna 1–20), Bibliotheca Indica, New Series, No. 490, Baptist Mission Press, Calcutta 1883; Fasciculus II (Sūtrasthāna 21–42), Bibliotheca Indica, New Series, No. 500, Baptist Mission Press, Calcutta 1883; translated from the original Sanskrit by Aughorechunder Chattopadhya, Fasciculus III (Sūtrasthāna 42–46), Bibliotheca Indica, New Series, No. 802, Baptist Mission Press, Calcutta 1891 [IO.14.C.11 and 12]. See on Udoy Chand Dutt's translation: G. Liétard (1885).



d The Suçruta-Saṁhitā or the Hindu system of medicine according to Suçruta, translated from the original Sanskrit by Dr. A.F.R. Hoernle, Fasciculus I (Sūtrasthāna 1–14), Bibliotheca Indica, New Series, No. 911, Baptist Mission Press, Calcutta 1897.

d1 Japanese translation by Jogen Ojihara, published by Yutaka Ojihara, with a preface by Hiroshi Maruyama, Osaka 1971.
This translation is completed by: Index of Suśrutasaṃhitā (Suśruta honshū – Sakuin), based on the Japanese translation by Jogen Ojihara, ed. by Michio Yano and Tsutomu Yamashita, Taniguchi-Shoten Co., Ltd., Tokyo 1994.

e An English translation of the Sushruta Samhita, based on original Sanskrit text, with a full and comprehensive introduction, additional texts, different readings, notes, comparative views, index, glossary and plates, (in three volumes) translated and edited by Kaviraj Kunjalal Bhishagratna, Wilkins Press, Calcutta 1907–1916 [IO.21.C.40, 41, 41(a)]; Bharat Mihir Press, Calcutta 1918 [IO.San.C.63]; 2nd ed., The Chowkhamba Sanskrit Studies Vol. XXX, Varanasi 1963; *repr. 1981.

f Diagnostic considerations in ancient Indian surgery (based on Nidānasthāna of Suśruta-saṁhitā) by G.D. Singhal, L.M. Singh and K.P. Singh, Allahabad 1972; Anatomical and obstetric considerations in ancient Indian surgery, based on Śārīra-sthāna of Suśrutasaṁhitā, by G.D. Singhal and L.V. Guru, Allahabad 1973; Toxicological considerations in ancient Indian surgery, based on Kalpa-sthāna of Suśruta Saṁhitā, by G.D. Singhal and R.N. Dwivedi, Allahabad 1976; Ophthalmic and otorhinolaryngological considerations in ancient Indian surgery, based on Śālākya-Tantra portion of Uttara-Tantra of Suśruta Saṁhitā, by G.D. Singhal and K.R. Sharma, Allahabad 1976; Non-operative considerations in ancient Indian surgery (based on Suśruta Saṁhitā, Cikitsā-sthāna chapters 24 to 40), by G.D. Singhal, R.H. Singh and K.P. Shukla, Varanasi 1979; Paediatric and gynaecological considerations and aphorisms in ancient Indian surgery (based on Suśruta Saṁhitā, Uttara-tantra chapters 27–38 and 63–66), by G.D. Singhal and Jyotir Mitra, Varanasi 1980; Fundamental and plastic surgery considerations in ancient Indian surgery (based on chapters 1–27 of Sūtra-sthāna of Suśruta Saṁhitā, by G.D. Singhal, S.N. Tripathi and G.N. Chaturvedi, Varanasi 1981; Pharmaceutical considerations in ancient Indian surgery (based on chapters 28–46 of Sūtra-sthāna of Suśruta Saṁhitā, by G.D. Singhal and K.C. Chunekar, Varanasi 1982; Operative considerations in ancient Indian surgery (based on Suśruta Saṁhitā, Cikitsā-sthāna, chapters 1–23), by G.D. Singhal and L.M. Singh, Varanasi 1982; Medical and psychiatric considerations in ancient Indian surgery (based on chapters 39–59 and 60–62 of Uttara-tantra of Suśruta Saṁhitā, by G.D. Singhal and K.P. Shukla, Varanasi 1993. Reviewed by F. Zimmermann, Bulletin of the History of Medicine 57, 2, 1983, 291–293. The text reproduced and translated by G.D. Singhal c.s. is that of ed. cc.
The series of translations by G.D. Singhal c.s. is completed by G.D. Singhal and J.T.S. Patterson: Synopsis of Ayurveda, based on a translation of the Suśruta Saṁhitā (the treatise of Suśruta), Oxford University Press, Delhi 1993.

*g = *ed. ll.

*h = *ed. nn.

i Suśruta-saṃhitā (section on the study of the human body), text with English translation and commentary etc., vol. III Śārīrasthānam, by Dr. Dinkar Govind Thatte, Kashi Ayurveda Series 16, Chaukhamba Orientalia, Varanasi/Delhi 1994.

2 See the comments of Cakrapāṇi and Ḍalhaṇa on the term utpatti, indicating that the āyurveda already existed and was revealed by Dhanvantari.
3 The sages, not afflicted by diseases, want to preserve their youthful vigour (see Ḍalhaṇa).
4 See Su.Sū.1.21.
5 The *Atharvaveda* is mentioned by Ḍalhaṇa ad Su.Sū.2.1–2 and 24.7, U.61.41cd; the ātharvāṇaḥ are referred to at Su.Sū.34.6cd. The use of the term upāṅga is noteworthy; Ḍalhaṇa says that an upāṅga is a smaller, constituent part of an aṅga; hands and feet are, for example, upāṅgas of the arms and legs, which are aṅgas; according to another explanation, an upāṅga is some part lying near an aṅga (aṅgasamīpa). The āyurvedasaṃhitās, however, are much larger than the *Atharvaveda* (see on this: S. Dasgupta, 1975: II, 273–274). Caraka (Sū.1.43) refers to the āyurveda as the most auspicious (puṇyatama) of the Vedas; see also Ca.Sū.30.20–21. The āyurveda is one of the four upavedas according to Nīlakaṇṭha in his commentary ad *Mahābhārata*, Sabhāparvan 11.33 (ed. Poona). The *Brahmavaivartapurāṇa* (Brahmakhaṇḍa 16.8–10) calls āyurveda the fifth Veda (compare Vṛddhatrayī 6). Dārila, Keśava and Sāyaṇa state in their commentaries on the *Kauśikasūtra* (25.2) that āyurveda is concerned with diseases produced by an unwholesome diet (āhāranimitta), while the Atharvan practices are concerned with those produced by moral transgressions (aśubhanimitta, adharmasamutthita); see: M. Bloomfield (1972): 323; W. Caland (1967): 67; S. Dasgupta (1975): II, 273–275. Cakrapāṇi makes a remark on the nine aṅgas of the *Atharvaveda*, which consist of vākovākya, itihāsa, five purāṇas, and vaidyaka. The usual series of the six vedāṅgas does not mention āyurveda.
6 Compare Ca.Sū.30.28. The eight divisions are, in contrast with the *Carakasaṃhitā*, defined in the *Suśrutasaṃhitā*.
7 Compare the means of acquiring valid knowledge in the *Carakasaṃhitā*.
8 Compare on Dakṣa: Ca.Ni.2.10 and 8.11; Ci.19.4; Ka.1.14.
9 See the commentaries and the note in Hoernle's translation.
10 See the commentaries on the various classes of deities. Ādideva is also mentioned at Su. Sū.3.46.
11 Compare Su.Sū.1.30; Ca.Śa.3.16.
12 Cf. Su.Sū.1.4, which omits svābhāvika.
13 Cf. Ca.Sū.1.71–72.
14 See Su.Sū.1.22.
15 Cf. Ca.Vi.8. The passage on the admission of śūdras as students (Sū.2.5) may be an interpolation; see the commentaries and Hoernle's note to his translation. See on śūdras and their rights concerning study of the Vedas: J. Gonda (1965): 419–421; R.Sh. Sharma (1980); C. Tiwari (1963). Soma may not be used by śūdras according to the *Suśrutasaṃhitā* (Sū. 29.13). See the commentaries and Hoernle's note on adyatana (Sū.2.10).
16 An alternative name of the Uttaratantra is Aupadravika (Sū.3.30), which is the title of its first chapter. Chapters 1–26 of the Uttaratantra constitute the Śālākyatantra (Sū.3.31–35ab), chapters 27–38 the Kumāratantra (Sū.3.35cd–37), chapters 39–49 are concerned with kāyacikitsā (Sū.3.38–40), chapters 50–52 with bhūtavidyā (Sū.3.41), and chapters 53–56 serve to embellish the treatise (Sū.3.42).
17 See the commentaries.
18 Some do not reckon eṣya and āhārya among the surgical procedures (see the commentaries). Śastrakarman is of six types in the *Carakasaṃhitā* (Ci.25.55); see also Jejjaṭa and Cakra ad Ca.Ci.25.40. Compare the elements of śāstrapraṇidhāna enumerated at Ca.Sū. 11.55.



19 This fumigation has to be carried out with drugs that are rakṣoghna (driving away all evil influences). White mustard seeds (gaurasarṣapa) are one of the ingredients of the dhūpa; see on the uses of (gaura)sarṣapa for protection and purification: Ca.Śā.8.47 and 50; *Manusmṛti* 5.120; P.K. Gode (1935b) and (1959). See on fumigation in Indian medicine: L.S.B. Bisht, N.B. Brindavanaṁ and G.P. Kimothi (1988). Ḍalhaṇa remarks that fumigation also serves to drive away black flies that might be attracted to and lay their eggs in the wound.
20 These mantras give protection against kṛtyā (sorcery) and evil beings (rakṣas), consisting of nāgas, piśācas, gandharvas, ancestral ghosts (pitaraḥ), yakṣas and rākṣasas (5.21; compare Su.Sū.1.8, where they are called grahas). The term kṛtyā occurs several times, for example at Su.Sū.6.19 (see Ḍalhaṇa's comments). See also A.h.U.5.13; 39.53; A.s.Sū.8.78. See on kṛtyā: W. Caland (1967): 132–136; S.A. Dange (1987): 951; T. Goudriaan (1978) and (1986); V. Henry (1988); S.K. Lal (1975); P.C. Sahoo (1987); A.M. Shastri (1969): 188; N.J. Shende (n.d.): 179–180, (1985): 162–167; K.G. Zysk (1985): 179 and 253. See on the personified Kṛtyā: S.K. Lal (1980): 41–49. Many deities, who should protect a particular constituent or function of the human organism, are mentioned in the mantras: Agni should protect the tongue, Vāyu the prāṇas, Soma the vyāna, Parjanya the apāna; the lightning should protect the udāna, the thunder the samāna; Indra Balapati should protect the bala, Manu the manyās and the mati, the gandharvas the desires (kāma), Indra the sattva, Varuṇa the prajñā, the ocean the navel (nābhimaṇḍala), Sūrya the eyes, the quarters of the sky the ears, Candramas the manas, the nakṣatras rūpa, the nights chāyā, the waters retas, the herbs the hairs, ākāśa the openings of the body, Vasundharā the body, Vaiśvānara the head, Viṣṇu parākrama, Puruṣaśreṣṭha pauruṣa, Brahmā the ātman, Dhruva the eyebrows.
21 Compare Ca.Sū.6 (see the references). Compare Su.Ci.24.102–109.
22 These units of time are absent from the *Carakasaṃhitā*.
23 See S. Srinivasan (1979): 124. Compare Pālakāpya III.7 (p.401): the time required to pronounce two short syllables.
24 Fifteen nimeṣa make a kāṣṭhā. Compare *Āyurvedasūtra* 9.13–14: eighteen mātrā (= nimeṣa) make a kāṣṭhā. Pālakāpya and Vāgbhaṭa (A.s.Sū.4.4) agree with Suśruta. See also S. Srinivasan (1979): 124.
25 Thirty kāṣṭhā make a kalā. Vāgbhaṭa (A.s.Sū.4.4) and Pālakāpya agree. See on kalā: J. Gonda (1965a): 119–120; S. Srinivasan (1979): 124–125.
26 Twenty kalā and one-tenth of a kalā make a muhūrta. Cakra mentions that this is the opinion of Aupadhenava and others; he adds that Bhoja's statement that twenty kalā make a muhūrta and Bhāluki's view that thirty kalā make a muhūrta are based on scribal errors (lipidoṣa). Ḍalhaṇa says that the commentaries (nibandha) reject the opinion that a muhūrta consists of thirty kalā. Pālakāpya, however, records that thirty kalā make a muhūrta. See on muhūrta: H. Jacobi (1920); P.V. Kane V.1, 537–543; S.S. Lishk and S.D. Sharma (1980); A.A. Macdonell and A.B. Keith (1967); A. von Rospatt (1995): 96, n.214 and 99, n.218; Satya Prakash (1965): 466–468; S.D. Sharma and S.S. Lishk (1979); S. Srinivasan (1979): 126; A. Weber (1983b). A muhūrta is usually regarded as a period of forty-eight minutes.
27 Thirty muhūrta make a day and a night.
28 See on Indian divisions of time: A.L. Basham (1954): 504; M.R. Bhat (1992): I, 8; T. Hayashi (1995): 109–113; P.V. Kane V.1, 475–477; W. Kirfel (1967): 333–335; S. Srinivasan (1979): 118–161. The divisions of time are found in many works; Rājaśekhara's treatise on poetics, the *Kāvyamīmāṃsā*, for example, deals with them at the beginning of

its chapter on the seasons (18.1). See on Indian time-measuring instruments: S.R. Sarma (1994); S. Srinivasan (1979): 125–126.

29 The arrangement of the seasons is not yet settled in Vedic literature, where a number of three, five or six is mentioned; the number of three applies to the three main periods, consisting of summer, the rains and winter, marked each by the cāturmāsya sacrifices at their beginning; when the number is five, śiśira and hemanta are taken together as one season (see D. Feller, 1995: 7–9; V. Raghavan, 1972; S. Srinivasan, 1979: 137–138; H. Zimmer, 1879).

30 Ḍalhaṇa gives two interpretations, probably because Śukra precedes Śuci in the usual order.

31 This is the civil arrangement of seasons and months according to Hoernle (see the note to his translation); it is the astronomical year according to C.Vogel (1971). The same order of the seasons is found at Ca.Sū.6.4 and 6–7. Some of the same names of months occur at Ca.Si.6.5. The names given here in the *Suśrutasaṃhitā* are the old names, known already in Vedic literature (see, e.g., *Śatapathabrāhmaṇa* 4.3.1.14–19); they are not rare in later Sanskrit literature, and occur, for example, in Rājaśekhara's *Kāvyamīmāṃsā* (18.2). See also the commentaries.

32 The dakṣiṇāyana is often called visarga, the uttarāyaṇa ādāna in the *Carakasaṃhitā*.

33 This is the medical arrangement according to Hoernle (see the note to his translation); it is the civil year according to C. Vogel (1971). Compare also Ca.Sū.7.46, Vi.8.125 and Si.6.5–6, where the same arrangement is found. Cakrapāṇi says (ad Ca.Si.6.5–6 and Su.Sū.6.10), basing himself on a quotation from the *Kāśyapīya*, that the first arrangement is current to the north, the second to the south of the Ganges. Ḍalhaṇa (ad Su.Sū.6.10) mentions this view, adding that Gayadāsa rejects it. See also AVI 54 and P.V. Sharma's Intr. to the 4th ed. of ed. cc of the *Carakasaṃhitā*. Compare on the two systems: Hemarājaśarman (upodghāta 37–38), who holds that the second arrangement is a later addition.

34 Ḍalhaṇa explains the term as deviations from the dharma by the whole people (sarvajanasāmānyādharma). See on adṛṣṭa: S. Dasgupta (1975): I, 282, 283, 292 and II, 306, 360; B. Faddegon (1969): 157; E. Frauwallner (1956): 90–96; W. Halbfass (1980), (1991): 291–345; J.E.M. Houben (1995): 201–207; A. Thakur (1969); H. Ui (1962): 164–170, 188–190; A. Wezler (1983).

35 See G.U. Thite (1982): 25–26.

36 See, for example, B.R. Modak (1993): 203–233.

37 Compare Ca.Vi.3; Pālakāpya, śalya 12.

38 These flowery descriptions abound in traditional poetical elements, such as, for example, the kiṃśuka, mango and aśoka flowers, the kokila bird and the bees in spring (6.27cd–28ab).

39 See on the yantras: G. Mukhopādhyāya (1913): 91–224; R.F.G. Müller (1943–52). Yantras are also described in the *Bhāvaprakāśa*, *Hārītasaṃhitā*, *Hastyāyurveda* and the works ascribed to Vāgbhaṭa. The commentaries of Cakra and Ḍalhaṇa make clear that other treatises on the subject were available, probably the works of Bhāluki and Bhoja. Our knowledge concerning the ancient Indian surgical instruments is almost completely dependent on the descriptions in the texts. The excavations at Taxila yielded some instruments of copper and bronze (see O.P. Jaggi IV, photos 34 and 35; P. Rāy, 1956: fig 25a, reproduced from J. Marshall, 1951, vol. III). Some reliefs may show a few instruments and their handling; see on this subject: R.F.G. Müller (1943–52); C. Vogel (1964). The drawings found in many books on the subject are not based on preserved objects (see on the history of these illustrations: R.F.G. Müller, 1943–52: 256–259). See for a photograph of a set of instruments dating from the nineteenth century: D. Wujastyk (1995): 28. See also R.F.G. Müller (1937c), *(1961b), *(1963b). More valuable are the pictures of instruments on Tibetan thaṅkas (see S.P. Banerji, 1894; R.F.G. Müller, 1943–52: 259–260; G.N. Mukherjee, 1933b; G. Mukhopādhyāya, 1913: 356–357). See also some of the illustrations in: Lokesh Chandra (1971); F. Meyer (1981): 193 and 197, and (1995): 139; Rechung (1973): 130–131. See on Tibetan medical thaṅkas: *Byams-pa Ḫphrin-las, Wang Lei and Cai Jingfeng (1988) (reviewed by R.E. Emmerick, JEĀS 1, 1990: 179–180); F. Meyer (1990), (1995); Y. Parfinovitch, F. Meyer and G. Dorje (1992). See on Tibetan medical instruments: W. Unkrig (1934a).



40 A śalākā is a śastra (sharp instrument) in Pālakāpya's *Hastyāyurveda* (śalya 30). The śalākā is often mentioned in the *Suśrutasaṃhitā*; it is also known to Caraka.

41 See plates X1-XIV in G. Mukhopādhyāya (1914).

42 See plates XV-XVI in G. Mukhopādhyāya (1914).

43 See plate XVII in G. Mukhopādhyāya (1914).

44 See plates XVIII-XXXV in G. Mukhopādhyāya (1914).

45 See plates XXXVI-XLI in G. Mukhopādhyāya (1914).

46 See plates XLII-LVII in G. Mukhopādhyāya (1914).

47 Ḍalhaṇa mentions ivory (danta), horn (śṛṅga) and wood (dāru) as substitutes.

48 See on many of these animals and birds: Ca.Sū.27 and Su.Sū.46. K.N. Dave (1985: 330) identifies the añjalikarṇa as the lesser florican, *Sypheotides indica* (J.F. Miller) (see: S. Ali and S.D. Ripley 2, 196–198), the avabhañjana as *Anastomus oscitans* (Boddaert), the openbill stork (see S. Ali and S.D. Ripley 1, 95–98).

49 See the explanations in the commentaries.

50 See, e.g., Su.Ci.1.104.

51 See the explanations of the commentators.

52 Compare Hoernle's translation (raising or smoothing) and his note. See the commentaries.

53 See the commentators, in particular Cakra. Singhal c.s. translate the term by blowing.

54 Ḍalhaṇa gives a series of interpretations. Cakra mentions viraṇa a a variant.

55 Hoernle's translation has contusing.

56 The kaṅkamukha is mentioned in Pālakāpya's *Hastyāyurveda* (śalya 30). The kaṅkamukha was re-invented by A. Paré in the sixteenth century, who called it bec de corbin dentelé (see G. Majno, 1975: 273–274).

57 See on the Persian version of this chapter in the *Ma'dín al-Ṣhifā'*: M. Azeez Pasha (1971): 127–130.

58 The *Hārītasaṃhitā* mentions twelve śastras. See on the śastras: G. Mukhopādhyāya (1913). Compare the notes in Yādavaśarman's edition and in the translations of Bhishagratna and Hoernle. See also: *P.J. Deshpande and V. Prasad (1972); R.N.R. Ranina (1895–1899); L.A. Ravi Varma (1956). An early article on the śastras is that by H.H. Wilson (1823). See on the surgical instruments of Siddha medicine: S. Malayandi (1983): 32–33, 41–44. Compare on the surgical instruments of Greek and Roman medicine: L.J. Bliquez (1985); A. Krug (1993): 73–101; E. Künzl (1996); Th. Meyer-Steineg (1912a); J.S. Milne (1907); J. Scarborough (1969): 82–87.

59 See G. Mukhopādhyāya (1913): 225–230; (1914): plates LVIII-LIX. Ḍalhaṇa mentions two varieties and quotes an anonymous source on the subject. Cakra mentions the same varieties and quotes verses of Bhoja and Bhāluki. The verse attributed to Bhāluki is

identical with Ḍalhaṇa's quotation. The maṇḍalāgra is mentioned in Pālakāpya's *Hastyāyurveda* (śalya 30). The *Arthaśāstra* (2.18.12), *Bṛhatsaṃhitā* (49.7) and *Rājataraṅgiṇī* are acquainted with a type of sword called maṇḍalāgra.

60 See G. Mukhopādhyāya (1913): 230–232; (1914): plate LX. See Cakra and Ḍalhaṇa on opinions regarding the dimensions of this instrument.

61 See G. Mukhopādhyāya (1913): 232–237; (1914): plate LXI. Cakra and Ḍalhaṇa describe two varieties. The vṛddhipattra was also known to Pālakāpya (*Hastyāyurveda*, śalya 15, p.478, and śalya 30) and Jayadatta (*Aśvavaidyaka* 14.22).

62 See G. Mukhopādhyāya (1913): 237–238; (1914): plate LXII. Cakra quotes Bhoja's description. Ḍalhaṇa gives disagreeing dimensions, but a variant is in conformity with Bhoja. Pālakāpya's rampaka (śalya 30) is a related instrument, used for paring the nails of an elephant.

63 See G. Mukhopādhyāya (1913): 238–240; (1914): plate LXIII. Cakra quotes Bhāluki's description.

64 See G. Mukhopādhyāya (1913): 240–242; (1914): plate LXIV. Bhoja's description is quoted by name in the *Bhānumatī*, anonymously by Ḍalhaṇa. The utpalapattra is mentioned in Pālakāpya's *Hastyāyurveda* (śalya 30) and Jayadatta's *Aśvavaidyaka* (14.21).

65 See G. Mukhopādhyāya (1913): 243; (1914): plate LXIV. Bhoja's description is quoted by name in the *Bhānumatī*; Ḍalhaṇa's remarks are based on Bhoja's verse. The ardhadhāra is also called cakradhāra (the text of Ḍalhaṇa's commentary reads vakradhāra). A variant has adhyardhadhāra.

66 See G. Mukhopādhyāya (1913): 243–247; (1914): plate LXV. The sūcī is one of the śastras in Pālakāpya's *Hastyāyurveda* (śalya 30); three types of sūcī are mentioned in that treatise (śalya 1.105cd–107). The sūcī was of various lengths according to Ḍalhaṇa ad Sū.Sū.8.7 (compare Su.Sū.25.23–24).

67 See G. Mukhopādhyāya (1913): 247–249; (1914): plate LXVI. A note in Yādavaśarman's edition says that the kuśapattra resembles Paget's knife of modern surgery. Compare the quotations in the commentaries of Cakra and Ḍalhaṇa. The kuśapattra is mentioned in Pālakāpya's *Hastyāyurveda* (śalya 30).

68 See G. Mukhopādhyāya (1913): 249; (1914): plate LXVI. Compare the quotations from an unknown source in the commentaries of Cakra and Ḍalhaṇa. The āṭī, also called (jala)vardhanī, is a bird, identified as *Acridotheres ginginianus* (Latham) (= *Turdus ginginianus* Latham of MW and PW), the bank myna; it is called āḍi or āḍī and regarded as an aquatic bird in the *Hārītasaṃhitā* (I.20.11; 22.2). Compare *Amarakoṣa* 2.5.26. K.N. Dave (1985: 352) identifies the āṭī as the black ibis; see on *Pseudibis papillosa papillosa* (Temminck), the Indian black ibis: S. Ali and S.D. Ripley 1, 112–113.

69 See G. Mukhopādhyāya (1913): 249–250; (1914): plate LXVII. See also K.N. Dave (1985): 350–353. Cakra and Ḍalhaṇa mention kartarī (a pair of scissors) as a synonym. Cakra's comments are more elaborate than those of Ḍalhaṇa. Two varieties of śarāri, a bird with a long beak, were known. The śarāri (skimmer bird) is also mentioned in the *Carakasaṃhitā* (Sū.27.42). Compare *Amarakoṣa* 2.5.26.

70 See G. Mukhopādhyāya (1913): 250–251; (1914): plate LXVIII. Cakra and Ḍalhaṇa quote an anonymous description.

71 U.Ch. Dutt, Hoernle and Wise regard it as a kind of trocar; G. Mukhopādhyāya (1913) calls it a scarificator. See G. Mukhopādhyāya (1913): 251–254; (1914): plate LXIX. See the description from an unnamed source in the commentaries of Cakra and Ḍalhaṇa. Caraka mentions a śastra called kūrca (Ci.7.50). Compare kūrcaka (Su.Ka.1.48) and kūrcana (Ca.Ci.1[1].47).



72 An axe-shaped instrument, resembling a gum lancet (Hoernle); a chisel (Singhal c.s.). See G. Mukhopādhyāya (1913): 254–257; (1914): plate LXX. A sharp instrument, shaped like an axe (kuṭhārākṛti), is mentioned in Pālakāpya's *Hastyāyurveda* (śalya 30).

73 See G. Mukhopādhyāya (1913): 257–261; (1914): plate LXXI. Cakra and Ḍalhaṇa quote Bhoja's description. The vrīhimukha is mentioned in Pālakāpya's *Hastyāyurveda* (śalya 30) and Jayadatta's *Aśvavaidyaka* (14.21).

74 See G. Mukhopādhyāya (1913): 262–264; (1914): plate LXXII. Cakra and Ḍalhaṇa quote a description from an unnamed source.

75 See G. Mukhopādhyāya (1913): 264; (1914): plate LXXIII. Cakra and Ḍalhaṇa quote Bhoja's description.

76 See G. Mukhopādhyāya (1913): 264–267; (1914): plate LXXIV. Cakra and Ḍalhaṇa quote a description from an unnamed source. Compare Ḍalhaṇa ad Su.Ka.3.29.

77 See G. Mukhopādhyāya (1913): 267–269; (1914): plate LXXV. The anonymous quotation in the *Bhānumatī* derives from Bhoja, as is evident from Ḍalhaṇa's commentary.

78 See G. Mukhopādhyāya (1913): 269–273; (1914): plate LXXVI. Cakra and Ḍalhaṇa quote a description from an unnamed source. Three kinds of eṣaṇī, of various lengths, are described in Pālakāpya's *Hastyāyurveda* (śalya 30). See on the probes used in Graeco-Roman medicine: J.S. Milne (1907): 51–89.

79 See on uses of the maṇḍalāgra: Su.Ci.15.12 and 16; 22.50; U.15.7, 20 and 21; Ḍalhaṇa ad Su.Ci.22.46; *Siddhayoga* 61.230; *Kusumāvalī* ad *Siddhayoga* 58.44 (= Su.Ci.22.46); *Cakradatta*, kaṇṭharoga 9 (= mukharoga 67 in P.V. Sharma's edition) and netraroga 209, 237, 240; Śivadāsa ad *Cakradatta*, jihvāroga 3 (compare Niścala ad mukharoga 46 = Su.Ci.22.46) and netraroga 200.

80 See on its uses: Su.Sū.16.3; Ci.15.16 and 19.16; Ka.8.129.

81 See on three kinds of sūcī and their uses: Su.Sū.25.23–24 (cf. *Hastyāyurveda* III.1.105cd–107).

82 See, e.g.: *Cakradatta*, galagaṇḍa 12; *Siddhayoga* 41.12.

83 See on its use: Su.Śā.8.9.

84 See on its uses: Su.Śā.8.9 and 17; Ci.14.18; *Cakradatta*, vṛddhi 8 and sirāvyadha 9; Jayadatta's *Aśvavaidyaka* 14.23.

85 See on its uses: Su.Sū.16.3; Ci.3.23 and 4.9 (pāṇimantha = ārā; see Ḍalhaṇa).

86 See on its uses: Ca.Sū.16.3 and 24.46; Ci.29.36.

87 See on its uses: Su.Ci.7.35; 21.13; Ka.3.29; U.15.5, 20, 23; *Cakradatta*, śūkadoṣa 7. The baḍiśa is both a yantra and a śastra (see the commentaries).

88 The eṣaṇī is both a yantra and a śastra. As a yantra, it is gaṇḍūpadamukhī (blunt) and of variable dimensions; as a śastra, it is tīkṣṇakaṇṭakamukhī or yavapattramukhī (sharp) (see the commentaries and Su.Sū.8.11). Cf. Ca.Ci.25.81–82. See on its uses: Su.Sū.26.16–17; Ci.17.30 and 37.119.

89 Explained as visrāvaṇa (evacuating) by Cakra and Ḍalhaṇa, who reject the opinion (accepted by U.Ch. Dutt, Bhishagratna and Singhal) that it is employed for ṛjukaraṇa (i.e., used as a director).

90 Ḍalhaṇa says that blacksmiths (lauhakārāḥ) are well acquainted with tempering; he adds that some regard the mention of caustics and oils as not authoritative. See on iron and steel, their tempering and working in India: B. and R. Allchin (1968): 285–286 and 327;

T.R. Anantharaman (1995); E. Balfour (1967): II, 371–376, (1968): III, 734–735; M.N. Banerjee (1927), (1929); N.R. Banerjee (1965); H.C. Bhardwaj (1979): 143–165; A.K. Biswas (1994a), (1996): 209–248, 385–407; J. Campbell (1843); D.K. Chakrabarti (1992); A.K. Coomaraswamy (1964): 137–140; Encyclopaedia Britannica (s.v. Ironwork, history, A.1: India and Southeast Asia); J. Franklin (1835); B.K. Gururaja Rao (1970): 257–260; J.M. Heath (1839); K.T.M. Hegde (1981), (1991): 36–55; O.P. Jaggi VII: 103–113; *M.C. Joshi et al. (1996); *S.D. Joshi (1970); G. Majno (1975): 269 and 512; G. Mukhopādhyāya (1913): 70–73; P. Neogi (1914); B. Prakash (1991); B. Prakash and K. Igaki (1984); K.N.P. Rao (1988): 194–195; P. Ray (1986a): 146–147; P. Rāy (1956); 98–103 and 211–216; S. Saran and R.N. Singh (1994): 112–142; B.K. Sarkar (1974): I, 99; S.D. Singh (1962); B.V. Subbarayappa (1971): 290 and 299–303; G. Watt IV, 499–520; WIRM V, 256–270. The literature on this subject is very extensive. The tempering of steel (śastrapāna) is described in Varāhamihira's *Bṛhatsaṃhitā* (50.23–26). See on the tempering, working and damascening of steel, also in Islamic countries: J. Abbott (1847); A.K. Biswas (1996): 284–285, 387–393; J.S. Milne (1907): 10–11; C. Panseri (1965); Y. Rāġib (1997); E. Wiedemann (1970): I, 731–748.

91 Ḍalhaṇa mentions the variant śilikā, i.e., the instrument used by barbers for whetting a razor. See on Graeco-Roman whetstones: J.S. Milne (1907): 166–167.

92 Cf. Ca.Sū.25.40: leeches are the foremost among the anuśastras.

93 Glass vessels (kācapātra) are referred to at Su.Sū.46.453. Also mentioned in the *Carakasaṃhitā* (Śā.8.41: kācamaṇi). See on the history of glass and glass manufacture in India: J. André and J. Filliozat (1986): 368–369; H.C. Bhardwaj (1979): 24–69; M. Chaudhuri (1983), (1986); M.G. Dikshit (1969); R.S.M. Ghosh (1924); P.K. Gode (1946n), (1949c); V. Govind (1970); P. Rāy (1956): 73–76, 78, 80, 89; R.N. Saletore (1975): 154–156, 264–265; S. Saran and R.N. Singh (1994); B.K. Sarkar (1974): I, 124–125; S.N. Sen (1971): 14–15; R.N. Singh (1989); B.V. Subbarayappa (1971): 291–294. See on references to kāca in Sanskrit texts: V. Govind (1970).

94 Ḍalhaṇa says that is either a kind of stone (pāṣāṇa) for sharpening tools and instruments made of iron, or a precious stone, red in colour (lohitāśman, ratnapradhāna). Compare his remarks ad U.15.26: niśānopala (whetting stone) or padmarāga (ruby). Cakra is of the opinion that kuruvinda means a red precious stone.

95 See Ḍalhaṇa.

96 The iron should be pure (śuddha) and śaikya. Cakra interprets śaikya as sharp, Ḍalhaṇa as meaning either sharp or made of purified iron (sāramayalauhaghaṭita). See R.F.G. Müller (1943–52: 234) on the connection between śaikya and śikya. Pālakāpya (śalya 30) says that the instruments should be made from tīkṣṇāyas. The iron mentioned may be steel, because tempering is referred to in this chapter. It cannot be proved that śaikya means wootz in this context (see R.F.G. Müller, 1943–1952: 234–235). Wootz is the steel used for damascening. See on wootz: B. Allchin and R. Allchin (1968); T.R. Anantharaman (1995): 5–6; V. Ball (1884): 230 and 234; H.C. Bhardwaj (1979): 158–160; A.K. Biswas (1994a): 595–602; *B. Bronson (1986); D.K. Chakrabarti (1992): 1–6; J.M. Heath (1839); Hobson-Jobson 972–973; O.P. Jaggi VII, 103–111; I.G. Khan (1986): 72–74; C.D. MacLean (1982): 1025; P. Neogi (1914): 65–76; C. Panseri (1965); P. Rāy (1956): 102 and 216; *M. Sachse (1993); G. Watt IV, 503–504.

97 See on the Greek and Roman surgical instruments of steel and iron: J.S. Milne (1907): 10–13.



98 Karaṇaprāpta is interpreted as either skillful (svakarmaṇi nipuṇaḥ) or disposing of all the facilities (upakaraṇaprāpta) by Ḍalhaṇa; Cakra says that either a resolute (pragalbha) blacksmith is meant or one who is employed in the service of the king (rājakarmasthānanibaddha).

99 See on karmāra: T. Burrow (1961); A Mitra (1953): 329–331. The karmāra is aleady mentioned in the *Ṛgveda* (10.72.2), where he is also called kārmāra (9.112.2).

100 See on the Persian version of this chapter in the *Ma'din al-Šifā'*: M. Azeez Pasha (1971): 130–131. Compare a story about surgical training, told in the *Visuddhimagga* (see Jyotir Mitra, 1985: 306).

101 Dolls made of cloth (pustamayapuruṣa) are used to practise bandaging. See the drawings, illustrating the various techniques, in G. Majno (1975: 270).

102 Viśikhā is a highway; viśikhānupraveśana refers to the physician going on his way to a patient (Cakra and Hārāṇacandra); an alternative explanation found in the commentaries is entry into practice (viśikhā = karmamārga). See on Sanskrit terms for various types of road: O. Stein (1936a).

103 See on the Persian version of this chapter in the *Ma'din al-Šifā'*: M. Azeez Pasha (1971): 131–132.

104 The dress and outward appearance in general of physicians is described in some Telugu works (see P. Hymavathi, 1993: 161–162).

105 See Su.Sū.29.

106 Three terms are employed: nimitta, śakuna and maṅgala (see the explanations of Cakra and Ḍalhaṇa). Cf. Su.Sū.29.

107 See Ca.Ci.25.22.

108 Cf. Ca.Vi.4. Suśruta describes direct examination by means of the organs of taste and smell, whereas Caraka says that this type of information should be obtained by inference. Purity of the physician is of less concern to Suśruta. Ḍalhaṇa, however, gives an interpretation in the spirit of Caraka.

109 See Hoernle's long note to his translation on the problems relating to this verse.

110 A separate chapter on this subject is absent from the *Carakasaṃhitā*, because it does not belong to kāyacikitsā (see Ca.Ci.5.64), but the treatment with caustics is repeatedly mentioned (for example, at Ca.Sū.22.33 and 28.26; Ci.14.33 and 36.). See on the preparation and use of kṣāra according to the instructions of Suśruta: S.K. Pandey (1973–74). See on caustics also: N.B. Mulia et al. (1977).

111 Kṣar- means to melt away; kṣaṇ- means to destroy.

112 Substances called kaṭaśarkarā and bhasmaśarkarā are mentioned; Ḍalhaṇa explains the former as adagdhasudhāpāṣāṇa; kaṭaśarkara is a limestone-paste in Śilpaśāstra texts (see H. Ruelius, 1978: 94). See Hoernle's elaborate notes on the text of Su.Sū.11.11 and its variants.

The preparation of a kṣāra is preceded by rituals, the most important element of which is adhivāsana. See the commentaries and Hoernle's notes on this ritual and the accompanying mantra. Ḍalhaṇa refers to unnamed authorities, but Cakra quotes Bhoja on the subject. Compare the ritual accompanying the felling of a tree as described in the *Śatapathabrāhmaṇa* (3.6.4.1–27), *Bṛhatsaṃhitā* (42: indradhvajasampad; 58: vanasampraveśa), and *Hastyāyurveda* (III.11; the term used there is upavāsanā); see on this subject: J.J. Meyer (1937): III, 18–20, 42–43, 57–59, 87–94; H. Oldenberg (1923): 259–260; J. Schwab (1886): 4–7; O. Viennot (1954): 41–44.

The literature on tree cults in India is large; see, for example: W. Crooke (1909): 482; J. Fergusson (1971); E.O. Martin (1972): 232–240; J.J. Meyer (1937); B.C. Sinha (1979); O. Viennot (1954).

113 See Hoernle's notes.

114 See the commentaries and Hoernle's note. Cf. Ca.Ci.24.114.

115 Also known to the *Carakasaṃhitā* (Sū.28.26; agnikarman; Sū.22.33: agnidagdha; Ci. 14.33: agnidāha), which has, however, no special chapter on this subject, which belongs to śalya (see the reference to the dāhaviśeṣavid at Ca.Ci.25.103, and the agnikovida at Ca.Ci.25.107). See on agnikarman in contemporary āyurveda: D.N. Shahane (1992). Compare on cautery in Graeco-Roman medicine: A. Krug (1993): 92–93; J.S. Milne (1907): 116–120. See on this subject in Islamic medicine: Albucasis I (M.S. Spink and G.L. Lewis, 1973: 8–165).

116 See the commentaries on this statement.

117 Mentioned in the *Carakasaṃhitā* (Ci.21.133).

118 A probe with a head resembling the oval fruit of a jambū tree and made of a black stone (see Cakra and Ḍalhaṇa; slate according to Bhishagratna). Also mentioned at Su.Sū.5.6, and, as jambvoṣṭha, at Ci.8.32 and 19.50. Known to Pālakāpya (śalya 30: phālajāmbava or jāmbavauṣṭha). Cf. *Bhāvaprakāśa*, cikitsā 50.45.

119 Referred to in the *Carakasaṃhitā* (Ci.12.97: tailadāha; Ci.25.103: dāha by means of bees wax, oil, marrow, honey, fat, and ghee).

120 See on Tibetan instruments for cauterization: F. Meyer (1981): 193 (fig.47) and (1995): 139.

121 Cakra refers to a divergent opinion of Kāśyapa. See Hoernle's note.

122 Straight lines, curved lines, etc. (Ḍalhaṇa).

123 Cakra: = pratyavacāraṇa; Ḍalhaṇa: = avagharṣaṇa.

124 These patterns, known to a dāha specialist, are referred to by Cakra ad Ca.Ci.25.101–106.

125 Accidental burns and burns caused by the improper use of caustics (see the commentaries). This subject is not separately dealt with in the *Carakasaṃhitā*. Compare Pālakāpya's *Hastyāyurveda*, śalya 10.46–60 and śalya 25. See on burns and their management in Indian medicine: P.J. Deshpande and S.N. Pathak (1965a), (1966); G.D. Singhal (1986).

126 Compare Pālakāpya, śalya 10.55–58ab.

127 See Hoernle's note on the text of these verses.

128 See on the Persian version of this chapter in the *Ma'din al-Shifā'*: M. Azeez Pasha (1971): 132–134. The subject is not separately dealt with in the *Carakasaṃhitā* (see Cakra ad Ca. Ci.21.68cd–70). Compare *Kalyāṇakāraka* 21.35–51; Pālakāpya's *Hastyāyurveda*, Uttarasthāna 34. See on the history of the use of leeches in medical practice: A.E. Shipley's Historical Preface to W.A. Harding and J. Percy Moore (1927). See on the medicinal leech (*Hirudo medicinalis*): K.H. Mann, 1962: 5–21.

129 These horns were used for cupping. See on cupping: F.-H. Richter and G. Thoss (1986); E. Thurston (1975): 573. Compare on cupping instruments in Graeco-Roman medicine: A. Krug (1993): 96–97; J.S. Milne (1907): 101–105. See on cupping in Islamic medicine: Albucasis II.96 (M.S. Spink and G.L. Lewis, 1973: 656–673).

130 Cf. Ca.Ci.21.69.

131 See on the Indian leeches and their application: E. Balfour (1967): II, 696; M. Chandra (1991); W.A. Harding and J. Percy Moore (1927); R.E. Hawkins (1986): 353–354; Nadkarni II, 167–170; W.B. O'Shaughnessy (1841): 679–681; G. Watt IV, 619; WIRM VI, 57–59. See on the application of leeches in Islamic medicine: Albucasis II.97 (M.S. Spink and G.L. Lewis, 1973: 674–675).



132 Identified as *Hirudinaria* (or *Poecilobdella*) *granulosa* (Savigny) (WIRM VI, 58). See on this leech: M. Chandra (1991): 91–92; W.A. Harding and J. Percy Moore (1927): 226–238. M. Chandra remarks that this species is a medicinal leech; he also states (92–94) that *Poecilobdella javanica* (Wahlberg) may be used for the same purposes and that *P. manillensis* (Lesson) is the medicinal leech of the lowlands of India.

133 Identified as *Haemadipsa ornata* Moore (WIRM VI, 58). See on this leech: M. Chandra (1991): 103–104; W.A. Harding and J. Percy Moore (1927): 284–289. Other species of *Haemadipsa* also attack human beings (M. Chandra, 1991: 99–110); the bite of *Haemadipsa moorei* Sanjeva Raj et Gladstone and that of *H. sylvestris* Blanchard is very painful (M. Chandra, 1991: 101–103, 105–106).

134 Compare Pālakāpya's *Hastyāyurveda*, śalya 34, where also six poisonous leeches are described; the third type is called dvimukhī, the sixth type govindanā. See also Hoernle's notes.

135 Described in Su.Ka.5.

136 Identified as *Dinobdella ferox* (Blanchard) ((WIRM VI, 58). See on this leech: M. Chandra (1991): 81–83; W.A. Harding and J. Percy Moore (1927): 175–185.

137 Compare Pālakāpya, śalya 34, where the following six non-poisonous leeches are described: piṅgalā, śaṅkuvaktrā, koṭīkābhā, mūṣikābhā, puṇḍarīkamukhī, and śāvarikā.

138 The Turuṣka (i.e., the trans-Indus) region according to Ḍalhaṇa.

139 A part of Southern India according to Ḍalhaṇa.

140 A mountainous region about the river Narmadā according to Ḍalhaṇa.

141 The country about Mathurā according to Ḍalhaṇa. Pālakāpya (śalya 34.25) mentions Pāṇḍudeśa, Sahya and Yavana.

142 Cakra and Ḍalhaṇa mention that some do not read this passage. See Hoernle's note.

143 Leeches that have sucked blood can be emptied because they store the blood in a crop (see K.H. Mann, 1962: 10).

144 Cakra and Ḍalhaṇa mention that some do not read the passage about indramada, a disease nowhere described. In spite of this claim of both commentators, indramada is well known as the term for fever in fishes (see G.J. Meulenbeld, 1990: 1).

145 See the commentaries and Hoernle's note.

146 See the elaborate comments of Cakra and Ḍalhaṇa; see also Hoernle's notes on Sū.14.3.

147 The rañjaka(pitta) according to Ḍalhaṇa.

148 Menstrual discharge in this context.

149 See the elaborate comments of Cakra and Ḍalhaṇa. Cf. Ca.Ci.15.16. A disagreeing tradition is found in the *Skandapurāṇa* (1.2.50.49–51; see G.V. Tagare, 1993: 466), which enumerates a chain of twelve transformational products of the rasa.

150 I.e., five days.

151 See the commentaries and Hoernle's note. Ḍalhaṇa describes a disagreeing theory (see Hoernle's note).

152 See on Su.Sū.14.18: R.P. Das (1991): 25–32, (1994): 287–291.

153 Compare Su.Sū.21.17. Normal blood has the hue of the indragopaka (the synonym surendragopa is employed at Su.Sū.25.36). The small animal called thus is already known to the *Bṛhadāraṇyakopaniṣad* (2.3.6). See on the meaning of indragopa: S. Lienhard (1978); S. Mahdihassan (1953); M. Roy (1978): 92–93. S. Mahdihassan identifies it as a tick or

mite, called *Trombidium grandissimum*. Indragopa is often translated by cochineal (see, e.g.: A.A. Macdonell and A.B. Keith, 1967; MW), but this substance consists of the dried bodies of the females of an insect (*Dactylopius* species, in particular *D. coccus* Costa), which was introduced into India from South America about A.D. 1800. See on cochineal: E. Balfour (1967): I, 756–760; Encyclopaedia Britannica, s.v. cochineal; Nadkarni II, 155–156; G. Watt II, 398–409; WIRM II, 258–260. Compare the lac insect.

154 See on bloodletting: D.G. Thatte, S.P. Tiwari and G.P. Tiwari (1981). See on bloodletting in classical antiquity: I. Bloch (1902): 422–423; A. Castiglioni (1954); R. Fuchs (1902): 247–248.

155 The indications are discussed in Su.Sū.25.

156 Bloodletting by other means has been described in Su.Sū.13.

157 Called pracchana in the *Carakasaṃhitā* (Sū.11.55; Ci.7.40; 23.39; 25.55).

158 Cf. Ca.Ni.7.8; Ci.7.40; 13.77; 23.63. See on venepuncture: D.G. Thatte, S.P. Tiwari and G.P. Tiwari (1981). See on phlebotomy in Graeco-Roman medicine: J.S. Milne (1907): 32–36. See on this subject in Islamic medicine: Albucasis II.95 (M.S. Spink and G.L. Lewis, 1973: 624–655).

159 See Hoernle's note.

160 Cf. Ca.Sū.4.18 (śoṇitasthāpana) and 25.40 (raktasāṃgrāhika); Ci.14.180 (raktasaṃgrahaṇa); 19.82 (raktasaṃgrahaṇa).

161 This term is often used in a more general way; see, e.g., Ca.Sū.4.8 and 9; 26.42; 27.21; Ci.25.40.

162 Cf. Ca.Ci.23.42 and Cakra's explanation.

163 Cf. Ca.Sū.17; Hārīta III.9; Kāśyapa, p.83.

164 The *Carakasaṃhitā* does not enumerate the five kinds of pitta and kapha.

165 Cf. Ca.Sū.17.41–62.

166 The treatment consists of countermeasures which are thought to be svayonivardhana, i.e., which increase the depleted doṣa because they have the same source (yoni). See the commentaries. Cf. Ca.Sū.1.44–45 and Cakra's comments.

167 Cf. Ca.Sū.17.63–69.

168 The *Carakasaṃhitā* does not describe ārtava-, stanya- and garbhakṣaya in Sū.17.

169 See the commentaries on the actual differences between ojas and bala. Compare on bala: Ca.Sū.11.36; Cakra ad Ca.Ci.15.3; Su.Śā.3.33; Ḍalhaṇa ad Su.Sū.6.15 and 46.518; A.h.Śa.3.77–78; Candraṭa ad *Cikitsākalikā* 16; Pālakāpya, śalya 6, p.292–293; Ṭoḍara II: 3.359–390.

170 See on ojas the note to Ca.Sū.17.73–75. Ḍalhaṇa remarks (ad Su.Sū.15.19) that ojas is also regarded as rasa, jīvaśoṇita, or ūṣman by other authorities.

171 The *Carakasaṃhitā* (Sū.17.73) describes ojaḥkṣaya only. Ojovṛddhi is not described, because it does not lead to disorders (see Cakra ad Ca.Sū.15.30–31).

172 Cf. Ca.Sū.21.

173 Cf. Ca.Śā.7.15.

174 This subject is not discussed in the *Carakasaṃhitā*.

175 The ears should, according to Suśruta, be pierced when the infant is six or seven months of age, which is very young. The commentators are of the opinion that the sixth (Māgha) or seventh month (Phālguna) of the new year after the infant's birth is meant, which may be a compromise because the customary age is much later. Cakra refers to the third of fifth year as the usual period, which agrees with the Kātyāyanasūtras, incorporated in the



Pariśiṣṭa (*1.17) of the *Pāraskaragṛhyasūtra* (see A.Kumar, 1994: 89), the only Gṛhyasūtra mentioning the ceremony according to A. Kumar (1994); P.V. Kane (II.1, 196), however, also refers to *Baudhāyanagṛhyaśeṣasūtra* (*1.12.1) and *Vedavyāsasmṛti* (*1.19). Compare on karṇavedha in Indian culture: R.B. Inden and R.W. Nicholas (1977): 59; P.V. Kane II.1, 196, 254–255; J.J. Meyer (1937): II, 64 and III, 222; R.B. Pandey (1969): 102–105; S. Stevenson (1971): 23–24; E. Thurston (1975): 369–376.

176 The ears should be pierced at the site of the predestined (daivakṛta) opening (chidra); see the commentaries on this term. The instrument used is a sūcī or ārā.

177 See on the vulnerability of elongated earlobes: E. Thurston (1975): 374. The ears of Indians, both female and male, were (and are) often stretched by heavy ear ornaments (see E. Thurston, 1975: 369–376).

178 See the translations and commentaries on the details. The characteristic features of the types are illustrated by drawings in G. Majno (1975: 290). Compare the methods described by Celsus (*De medicina* 7.8) for closing up a hole in an earlobe (see G. Majno, 1975: 379–381).

179 See on this Indian otoplasty: G. Majno (1975): 289–290; J. Jolly (1901): 115–116 (C.G. Kashikar 139–140).

180 Blood corrupted by vāta constitutes one of these contra-indications; in such a case, a condition known as pariputana (Bhishagratna: bursting open of the wound; Singhal, following Apte's Dictionary: loss of skin) may arise. Ḍalhaṇa is unsure about the meaning of pariputana, regarding it as meaning either uccaṭana (disappearance, removal) or the disease called karṇalatikā. Compare the terms paripoṭa (A.s.U.21.23–24a; *Mādhavanidāna* 57.16), paripoṭaka (Su.Ci.25.3), and paripoṭana (Su.Ni.1.25).

181 See on this practice: E. Thurston (1975): 370–372.

182 These verses are out of place here and belong to Sū.37 (miśrakādhyāya) according to Cakra and Ḍalhaṇa.

183 The verses on this subject are not authoritative according to Cakra and Ḍalhaṇa. The complications described are probably caused by piercing and the repair operations.

184 See on plastic surgery in ancient India: S.C. Almast (1967).

185 Noses, ears and other parts of the body were cut off as punishment for particular offenses (see *Arthaśāstra* 4.10 and 13). See on this subject: M.T. Gnudi and J.P. Webster (1976): 308–309; E. Thurston (1975): 386–388. One of the Jātakas (Nr. 126: *Asilakkhaṇajātaka*) tells about the reconstruction of an accidentally slit nose.

186 The Indian technique of rhinoplasty changed the course of plastic surgery in Europe after a report on a successful operation of this type, published in *The Gentleman's Magazine and Historical Chronicle, vol. 64 (2), October 1794, pages 883, 891, 892 (see M.T. Gnudi and J.P. Webster, 1976, 309–314; G. Majno, 1975: 291–292; D. Wujastyk, 1995: 27 and 29; E. Zeis, 1863: 58); this report is reproduced by M.T. Gnudi and J.P. Webster (1976: 309–310) and E. Haas (1876a: 659–660); E. Zeis (1863: 58, 60–61) remarks that this document is an almost verbatim copy of an earlier one concerning the same case on a copperplate, published on 20.March 1794 in Bombay by J. Wales. The lead of the report was quickly followed by a London surgeon, Joseph Constantine Carpue, who published his results in 1816 (see *J.B. Brown and F. MacDowell, 1965: 5; M.T. Gnudi and J.P. Webster, 1976: 315–320; E. Zeis, 1863: 66, 210–211, 215–216). See on Indian rhinoplasty and its influence: A. Bardeleben (1870): 741–742; J.M. Converse (1977): II, 1209–1213; E. Gurtl (1898): 67–70; O.P. Jaggi IV, 174–175; J. Jolly (1901): 115–116 (C.G. Kashikar 139–140); G. Majno (1975): 291–292; Ch. Nélaton and L. Ombrédanne (1904): 20–22, 45–82; L.M.

Singh et al. (1970): 46–47; W. Sprengel (1819): 183–223 (Bildung künstlicher Nasen); E. Zeis (1863): 55–61, 208–215.

G. Majno (1975: 516) says: "Hindu surgery was made known in the Middle Ages by the great Arab physicians (Rhazes, Avicenna, and others); it surely was related to the making of new noses in Sicily in the early fifteenth century and ultimately in the publication of Tagliacozzi's famous book *De curtorum chirurgia per insitionem* (On the surgery of mutilations by grafting) in Venice in 1597 (see on this work: M.T. Gnudi and J.P. Webster, 1976: 183–216); see for an English translation of the pertinent chapters of this book, reproduced textually from *Read, *Chirurgorum comes*: or the whole practice of chirurgery, London 1687: M.T. Gnudi and J.P. Webster, 1976: 456–489. See on Tagliacozzi and his predecessors in Italy: A. Bardeleben (1870): 742–743; M.T. Gnudi and J.P. Webster (1976); E. Zeis (1863): 188–197; L.M. Zimmerman and I. Veith (1961): 261–267. The authenticity of Sū.16.27–32 was challenged by some of the ancient authorities but recognized by Jejjaṭa and Gayadāsa (see Ḍalhaṇa's comments; compare J. Jolly, 1901: 116, and R. Roth, 1894: 139–140). The remarkable fact that neither Jejjaṭa and Gayadāsa, nor Cakrapāṇi and Ḍalhaṇa went to the trouble of elucidating the technique cannot but mean that they were unacquainted with it. The operation was actually carried out by non-physicians (see B. Rama Rao, 1986: 6; D. Wujastyk, 1995: 27).

E. Haas (1876a: 658–659) was convinced that Suśruta's description of nose reconstruction derived from Graeco-Roman medicine, but, as already noticed by J. Jolly, the account found in the work of Celsus (*De medicina* 7.9) cannot be regarded as closely related. The practice of plastic surgery was, apart from Celsus, also known to Galen (see his *De methodo medendi*) and Paulus Aegineta (see M.T. Gnudi and J.P. Webster, 1976: 108–109).

187 The seven procedures are later (Ci.1) subdivided into a number of sixty (see the commentaries).

188 Cf. Ca.Ci.25.115–118.

189 See the commentaries on these terms.

190 Sanskrit vraṇa, like the Greek helkos, means both wound and ulcer.

191 A kalka is applied on wounds (kṣata).

192 This verse, not read by Cakra and Ḍalhaṇa, derives from Hārāṇacandra's edition (t).

193 See Ḍalhaṇa's comments.

194 The comments by Cakra and Ḍalhaṇa show that they were unsure about the nature of many of the materials enumerated. Cf. Ca.Ci.25.96ab. See on the meaning of pattrorṇa: K.N. Dave (1985): 266; H. Scharfe (1993): 290–291 (uncultivated silk). See on cīnapaṭṭa: H. Scharfe (1993): 281.

195 These types are not described in the text; their names are said to indicate the way they are made. Cakra quotes descriptions of the bandages from the works of Bhoja and Vaitaraṇa; quotations giving descriptions are also found in Ḍalhaṇa's commentary, but without references to his sources, which were not always the same as those used by Cakra. Compare Ca.Ci.25.96cd.

196 Ambikādatta (ed. hh): sheath bandage. Bhishagratna: sheath or scabbard. Singhal c.s.: finger bandage. Compare G. Mukhopādhyāya (1913): 177. Cakra quotes Bhoja; Ḍalhaṇa's description is from another source.

197 Ambikādatta: four-tailed bandage. Bhishagratna: cord or chaplet. Singhal c.s.: sling. Compare G. Mukhopādhyāya (1913): 177. Cakra quotes Bhoja; Ḍalhaṇa's description is related, without being identical.



198 Ambikādatta: cross or spica bandage. Bhishagratna: cross bandage. Singhal c.s.: spica bandage. Compare G. Mukhopādhyāya (1913): 177. Cakra quotes Bhoja; Ḍalhaṇa's remark is not clear.

199 Ambikādatta: spiral bandage. Bhishagratna: twist. Singhal c.s.: spiral bandage. Compare G. Mukhopādhyāya (1913): 177. Cakra quotes Bhoja; Ḍalhaṇa's description is not clear.

200 Ambikādatta: recurrent bandage. Bhishagratna: pratolī means a winding street or road. Singhal c.s.: winding bandage. Compare G. Mukhopādhyāya (1913): 177. Cakra quotes Vaitaraṇa on the pratolī or puṭikā; Ḍalhaṇa quotes from a different source, which mentions gotuṇḍikā and cālanī as synonyms of mutolī. Pratolī means the gate of a city or fort (see M. Mayrhofer, 1963: 361 and 1976: 763, with references).

201 Ambikādatta and Singhal c.s.: circular bandage. Bhishagratna: ring. Compare G. Mukhopādhyāya (1913): 177–178. See Ḍalhaṇa's remark; Cakra is silent.

202 Ambikādatta and Singhal c.s.: stump bandage. Bhishagratna: sthagikā means betel box. Compare G. Mukhopādhyāya (1913): 178. Cakra quotes Vaitaraṇa and adds a remark about the difference between kośa and sthagikā; Ḍalhaṇa's quotation is from another source.

203 Ambikādatta: figure of eight. Bhishagratna: double or twin bandage. Singhal c.s.: single bandage for two wounds. Compare G. Mukhopādhyāya (1913): 178. Cakra and Ḍalhaṇa quote from an unnamed source.

204 Ambikādatta: many-tailed bandage. Bhishagratna: khaṭvā means a bedstead. Singhal c.s.: four-tailed bandage. Compare G. Mukhopādhyāya (1913): 178. Cakra and Ḍalhaṇa quote from an unnamed source.

205 Ambikādatta and Singhal c.s.: an eye bandage. Bhishagratna: streamer. Compare G. Mukhopādhyāya (1913): 178. Cakra's and Ḍalhaṇa's quotations are similar and from an unnamed source.

206 Ambikādatta: spiral and spica bandage. Bhishagratna: a noose. Singhal c.s.: many-tailed bandage. Compare G. Mukhopādhyāya (1913): 178.The quotations by Cakra and Ḍalhaṇa are not identical and from unknown sources.

207 Ambikādatta and Singhal c.s.: cephaline bandage. Bhishagratna: canopy. Compare G. Mukhopādhyāya (1913): 178. The quotations by Cakra and Ḍalhaṇa are not identical and from unknown sources.

208 Ambikādatta: sling bandage. Bhishagratna: cow's horn. Singhal c.s.: T bandage. Compare G. Mukhopādhyāya (1913): 178. The quotations by Cakra and Ḍalhaṇa are not identical and from unknown sources. See on the sling (gophaṇā) in India: P.K. Gode (1955d).

209 Ambikādatta: bridle bandage. Bhishagratna: five-limbed bandage. Singhal c.s.: a bandage with five extremities for head and neck. Compare G. Mukhopādhyāya (1913): 179. The quotations by Cakra and Ḍalhaṇa are not identical and from unknown sources. Compare on the pañcāṅgī: Su.Sū.27.14.

210 Compare on the bandages: L.M. Singh et al. (1970): 45.

211 Rules concerning the making of a knot (yantraṇa), the kavalikā (Bhishagratna: medicated tow; Singhal c.s.: pad), and the vikeśikā (Bhishagratna: lint; Singhal c.s.: pack). See on kavalikā: R.F.G. Müller (1949): 239. Compare on kavalikā: Ca.Ci.25.69; Su.Ci.3.30; A.s. U.12.19. Compare on vikeśikā: *Kaiyadevanighaṇṭu* 8.21 ab.

212 Cakra regards Sū.18.36–45 as not belonging to the original text and does not comment on these verses. Ḍalhaṇa says that Gayadāsa declared them to be anārṣa; Ḍalhaṇa follows Brahmadeva's example in giving short explanations of these interpolated verses. Cakra

is judicious in noticing that summarizing verses (saṃgrahaśloka) are not a feature of the *Suśrutasaṃhitā*.

213 The head end of the bedstead should be protected with a sharp instrument (śastra). Śastra may mean a weapon in this context, because swords are thought to ward off malevolent beings (see J.J. Meyer, 1937: I, 150–151).

214 Paśupati is also mentioned in the mythic story about the origin of fever at A.s.Ni.1.4. See about him: E. Hofstetter (1980).

215 The insalutary character is due to the effects of the combination (saṃyoga). Cf. Ca.Sū. 26.84. Ḍalhaṇa remarks that the list of Sū.20.13, although present in many manuscripts, is inauthentic, being not explained in earlier commentaries (nibandha). Cakra does not read Sū.20.9–16; he has a different list (appended to Sū.20.8), which shows many resemblances.

216 Compare Ca.Sū.26.84 and Cakra's list; both include these items, called karmaviruddha in the *Suśrutasaṃhitā*. Compare Ca.Sū.26.92cd–93ab (saṃskāraviruddha).

217 These items, called mānaviruddha, are included in the list of Ca.Sū.26.84. Compare Ca. Sū.26.90cd (mātrāviruddha).

218 Cf. Ca.Sū.26.93cd–94ab (vīryaviruddha). The *Carakasaṃhitā* describes many other types of incompatibility (Sū.26.86–101).

219 See on a disagreeing opinion: *Kusumāvalī* ad *Siddhayoga* 22.14. Cakra interprets pakvāmāśayamadhya as the lower part of the āmāśaya. The organ called grahaṇī is usually thought to be located between āmāśaya and pakvāśaya.

220 The upper part of the āmāśaya according to Cakra.

221 The seats of the five kinds of vāta will be described in Ni.1. The seats of the five kinds of pitta and kapha mentioned in Sū.21.7 recur in the passages describing them.

222 See on the relationship between pitta and agni: Ca.Sū.12.11; Śā.7.16; Su.Sū.42.5; A.h.Sū. 12.10–11ab; *Madhukośa* ad *Mādhavanidāna* 55.32. See also: Bhagwan Dash (1971): 23–28; C. Dwarkanath (1959): 129–131, and (1967): 19–21.

223 Not described in the *Carakasaṃhitā*. See on the kinds of pitta: C. Dwarkanath (1959). The same five kinds of pitta are described in non-medical texts; an example is the *Skandapurāṇa* (1.2.50.24–28; see G.V. Tagare, 1993: 464), which refers to pāvaka (the fire) instead of pitta.

224 Cf. Ca.Sū.1.60.

225 Not described in the *Carakasaṃhitā*. See on the kinds of kapha: C. Dwarkanath (1959). The names of the five kinds of kapha are omitted in Su.Sū.21. The names, seats and functions of the five kinds of kapha are also found in non-medical texts; an example is the *Skandapurāṇa* (1.2.50.28–30; see G.V. Tagare, 1993: 464), which refers to soma instead of kapha.

226 Cf. Ca.Sū.1.61.

227 Cf. Su.Sū.14.22.

228 See on the concept of kriyākāla, which is absent from the *Carakasaṃhitā*: G.N. Chaturvedi (1971): 79–87; C. Dwarkanath (1959): 83–90. See on the six stages: P.J. Deshpande and Kulwant Singh (1977); C. Dwarkanath (1959): 90–128.

229 The causes are omitted, being already described (Su.Sū.6).

230 Compare the concept of kinesis, applied to bile and phlegm, in Greek medicine (see R. Wittern, 1974: LXXXV).

231 Their number is four (three doṣas and blood).

232 See Su.Sū.21.36, where this term is employed. Compare the commentaries.



233 I.e., a symptom.

234 See Su.Sū.21.36, where this term is employed. Compare the commentaries.

235 The relationship between the two is that between anubandha and anubandhya (see Cakra and Ḍalhaṇa).

236 See for the history of ideas concerning the infection of wounds: M.D. Grmek (1991): 119–132; G. Majno (1974). See on the meanings of āsrāva in Vedic medicine: M. Bloomfield (1886): 467–469; J. Filliozat (1975): 101; V.W. Karambelkar (1961): 241–253; K.G. Zysk (1985).

237 Cf. Ca.Ci.25.18 and 26. See Cakra's comments on the interpretation.

238 See Ḍalhaṇa's remarks on different interpretations. Cf. Ca.Ci.25.36–37.

239 Compare the entirely different classification of Ca.Ci.25.20–21.

240 See on the explanations concerning the formation of pus in Greek medicine: M.D. Grmek (1991): 123–126.

241 See the interpretations of Cakra and Ḍalhaṇa.

242 See the interpretations of Cakra and Ḍalhaṇa.

243 Cf. Ca.Ci.25.24–25ab.

244 See Ḍalhaṇa.

245 Cf. Ca.Ci.25.28–29ab.

246 Cf. Ca.Ci.25.11–16.

247 Not systematically described in the *Carakasaṃhitā*; cf. Ca.Ci.25.11–16.

248 Cf. Ca.Ci.25.36.

249 Cf. Ca.Ci.25.37.

250 See on this subject: R. Dwivedi (1978). Cf. Ca.Ci.25.31cd–35.

251 See Su.Sū.1.23.

252 These three terms are frequent in Sāṃkhya texts: the commentaries ad *Sāṃkhyakārikā* 1.1, Aniruddha's *Sāṃkhyasūtravṛtti* (see Larson and Bhattacharya, 1987: 333), the *Jayamaṅgalā* (see Larson and Bhattacharya, 1987: 272), the *Māṭharavṛtti* (see Larson and Bhattacharya, 1987: 292), the *Sāṃkhyavṛtti* (see Larson and Bhattacharya, 1987: 180), the *Tattvasamāsasūtra* (see Larson and Bhattacharya, 1987: 319), etc.
They are also found in many other texts: *Bhagavadgītā* (adhyātma, adhibhūta, adhidaiva: 7.29–30), *Bhāgavatapurāṇa* (1.5 and 10; 2.10; 3.5), the commentary ad *Haṭhayogapradīpikā* 1.10, Pālakāpya's *Hastyāyurveda* (I.7.3cd–6ab), *Viṣṇupurāṇa* (6.5), etc. The three terms are used with regard to soma by A.S. Ramanathan (1995).
Pālakāpya classifies the diseases into ādhyātmika (= nija) and āgantu; the āgantu diseases are subdivided into ādhibhautika and ādhidaivika.

253 Cf. A.s.Sū.22.

254 See the commentaries.

255 Pālakāpya divides the ādhyātmika diseases into doṣaja and mānasa (mental), the *Viṣṇupurāṇa* (6.5.2) into śārīra (bodily) and mānasa.

256 Not all the āgantu disorders are saṃghātabalapravṛtta; those caused by bhūtas, etc., belong to the ādhidaivika category (see Cakra).

257 Other types of injuries are included (see Cakra).

258 The *Viṣṇupurāṇa* (6.5.7) includes piśācas and rākṣasas.

259 A normal course of the seasons gives rise to periodical accumulation and excitation of the doṣas.

260 Or: harm inflicted by the gods.

261 The term upasarga may denote an infectious disease, eventually giving rise to an epidemic; it is used in this sense here according to Cakra and Ḍalhaṇa. Cakra interprets the term deśaviparyaya (Ca.Sū.17.10) as a country afflicted by an upasarga. Indu (ad A.s.Sū.3.112) regards an upasṛṣṭa deśa as a country where an epidemic disease (upasarga = māraka) rages.
The term upasarga also means an affliction caused by malevolent beings (Su.Śā.10.50; Ḍalhaṇa ad Su.U.1.6; Pālakāpya IV.35); it is a synonym of upadrava in other contexts (Ca. Sū.13.71; Ci.22.17). Compare the dictionaries on other meanings. See on upasarga and upadrava also: J.J. Meyer (1937): II, 129–131; III, 41.
An aupasargika roga or vyādhi is an upadrava at Su.Sū.35.18, an infectious disease at Su. Ni.5.34. Later treatises describe aupasargika (infectious) types of meha and upadaṃśa. Terms designating an epidemic are maraka (A.h.U.35.31; *Bṛhatsaṃhitā* 5.27; 11.12, 29, 30, 31; 12.21; 35.4; 45.79), māra (*Bṛhatsaṃhitā* 3.31), māraka (see P.V. Sharma, 1972d: 52), mārī (*Bṛhatsaṃhitā* 86.33; Ḍalhaṇa ad Su.Ci.24.91; *Tantrasārasaṃgraha* 15.51), mārikā, and mahāmārī (see J. Filliozat, 1937: 109–110); these terms are found in many types of texts, both Hindu and Buddhist.
262 Arising from saṃsarga = upasarga (see the commentaries).
263 Appearing without any detectable cause (Cakra) or brought about by one's karman (Ḍalhaṇa).
264 Ḍalhaṇa mentions a total number of 1,120 diseases; he refers to twenty-three vikāras.
265 Cf. Ca.Sū.24.11–16.
266 Cf. Ca.Sū.28.9–19. The lists of Caraka and Suśruta are rather closely related.
267 Cf. Ca.Sū.28.22.
268 Cf. Ca.Sū.28.20.
269 See on this chapter: L.M. Singh et al. (1970): 41–44.
270 Cf. Ca.Ci.25.56–60. Su.Sū.25.3–12ab is in prose in the ed. with Cakra's *Bhānumatī*; Cakra's text differs from that accepted by Ḍalhaṇa.
271 Cakra: vellitabandhavat; Ḍalhaṇa: vakra.
272 Ḍalhaṇa: gophaṇākāra (resembling a sling).
273 See the commentaries.
274 A suture of the type used in seams (sevana); see the commentaries.
275 Cakra's text of Sū.25.17cd–28 is for the larger part in prose and differs from that accepted by Ḍalhaṇa.
276 Foreign body (corpus alienum) is an inadequate translation of śalya (see Sū.26.4–6).
277 See on chapters twenty-six and twenty-seven: R.C. Chakravorty (1970). Compare the annotated German translation of R.F.G. Müller (1958a).
278 See on Indian arrows: V.R.R. Dikshitar (1987): 97–100; S.D. Singh (1989): 94 and 103–107.
279 Compare the annotated German translation of R.F.G. Müller (1958a).
280 See about this subject: K.K. Thakral (1981).
281 Pratimarśa is used in a special sense here: induction of vomiting by introducing a finger into the throat (see Cakra and Ḍalhaṇa ad Sū.27.4 and 5).
282 These two methods (pulling the arrow back or pushing it through) are also known in other cultural areas; see G. Majno, 1975: 512, n.52; compare Celsus, *De medicina* 7.5 (this is the earliest extant text from classical antiquity on the subject); compare chapter ninety-four of Albucasis (ed. and transl. by M.S. Spink and G.L. Lewis, 1973: 608–623). G. Majno (1975: 271–272) remarks that the ruse of shielding the barbs of an arrow and easing the arrowhead back out was apparently not yet known. He adds in a note (512, n.55) that Suśruta does not mention a gadget of this kind; he finds it difficult to believe that the ancient Hindus, so familiar with arrow wounds, did not invent something like the spoon of Diocles. G. Mukhopadhyaya (1913: 110), however, does mention two such instruments, called pañcamukha and trimukha, described in the *Aṣṭāṅgahṛdaya*.



283 Cakra reads acchedanīyamukha; cf. Ḍalhaṇa's comments.
284 Kukṣi often means the lateral part of the abdomen. See on the meanings of kukṣi: H.W. Bodewitz (1992); S.W. Jamison (1987).
285 The passage on these special techniques, not read by Cakra, is an interpolation, borrowed from Bhoja, according to Ḍalhaṇa.
286 See Su.Sū.18.18.
287 See G. Majno (1975): 271–272.
288 Bhishagratna: a round stone or short hammer. G.D. Singhal c.s.: an anvil. See on the meaning of aṣṭhīlā: Cakra ad Ca.Ci.13.37; Ḍalhaṇa ad Su.Sū.46.220, Ni.1.90, Ka.1.38, U.58.78; ṭippaṇī ad *Bhāvaprakāśa*, cikitsā 53.3.
289 The treatment of someone who nearly drowned is described. Compare Ca.Ci.10.47 and 23.53; Niścala ad *Cakradatta*, apasmāra 7–8 (= Ca.Ci.10.46–47).
290 The subject matter of Sū.28–32 corresponds to that of the Indriyasthāna of the *Carakasaṃhitā*.
291 Explained by Ḍalhaṇa as siddhamantras.
292 Cf. Ca.Ci.25.27.
293 Cf. Ca.I.2.8–16.
294 See on śakti: S.D. Singh (1989): 107–109; *Arthaśāstra* II.18.
295 The pole of a banner (patākādaṇḍa) according to Ḍalhaṇa.
296 See on kunta: S.D. Singh (1989): 109; *Arthaśāstra* II.18.
297 A temple or palace according to Ḍalhaṇa.
298 Cf. Ca.I.12.9–25ab; Bhela I.8.
299 Cf. Ca.I.5.
300 A term employed is pākhaṇḍa (v.l. pāṣaṇḍa). Cakra interprets it as a member of an unorthodox (vedabāhya) community, for example, a Buddhist (saugata). Ḍalhaṇa says that a Kāpālika patient should be treated by a physician of the same persuasion, etc. Compare on pākhaṇḍa/pāṣaṇḍa: Ca.Ci.23.160; A.h.Śā.6.1; A.s.Śā.12.3. See on groups called thus: K.K. Gopal (1984); W.D. O'Flaherty (1971), (1983).
301 Cf. Ca.I.12.25–31.
302 See on pratolī (29.32): J.Ph. Vogel (1957).
303 Cf. Ca.I.12.32–39.
304 Cf. Ca.I.5.44–46.
305 See Su.Śā.4.
306 See the commentaries. Cf. Ca.I.5.46.
307 This type of dream comprises those called dṛṣṭa, śruta, anubhūta, prārthita and kalpita by Caraka (I.5.43) (see Cakra's comments).
308 Cf. Ca.I.5.44.
309 Cf. Ca.I.5.8–25.
310 See on gifts: J. Gonda (1965a): 198–228. Among the items to be offered are māṣa beans, tila (sesamum), and gold. See on the importance of sesamum in Indian religion: J.J. Meyer (1937), s.v. Sesam, on māṣabeans: J.J. Meyer (1937), s.v. Bohnen, on gold: J. Gonda (1991).

311 This applies particularly to dreams dreamt in the first yāma of the night. Compare Ca. I.5.45ab, where dreams seen in the first part of the night are said to have no major effects.
312 Cf. Ca.I.4; Bhela I.7.
313 See on chāyā: Ca.I.7.9–17; Su.Śā.4.4. Chāyā is an aspect of one's complexion.
314 These types of chāyā belong to the normal range and do not have any prognostic meaning if constantly present; the vāyavī chāyā, which is śyāvā or aruṇā (= lohitikā), forms an exception and is thought to lead to affliction (kleśa), even if normally present. See Ca.I.7.10–13 (with Cakra's comments) and the comments of Cakra and Ḍalhaṇa ad Su.Sū.31.3.
315 Cf. Ca.I.11.6–7.
316 Cf. Ca.I.1.23; 8.12.
317 Cf. Ca.I.1.22; 3.6; 8.13.
318 Cf. Ca.I.8.14.
319 Cf. Ca.I.8.10–11.
320 Cf. Ca.I.3.6; 8.5 and 9.3.
321 Cf. Ca.I.3.6; 8.4, 6, 8–9.
322 Cf. Ca.I.8.21.
323 Cf. Ca.I.7.19.
324 Abnormal types of respiration mentioned are chinnocchvāsa (a repeatedly interrupted breathing, probably a respiration of the Cheyne-Stokes type, which indeed points to the approach of death) and kākocchvāsa (breathing with open mouth according to Ḍalhaṇa). Cf. Ca.I.3.6; 7.25–26; 8.15.
325 Cf. Ca.I.11.24.
326 Interpreted as oesophageal regurgitation or a hiatus hernia by G.D. Singhal c.s. Compare Su.U.58.7–8. Cf. Ca.I.10.4.
327 Cf. Ca.I.6.12.
328 Compare Su.Sū.31.26 and Ca.I.11.4, Su.Sū.31.25 and Ca.I.2.11–16.
329 Several of these signs are found scattered over a number of chapters of the Indriyasthāna of the *Carakasaṃhitā*; compare Ca.I.1.26; 3.4; 7.21 and 22; 8.9 and 24; 9.18; 11.8, 11, 12, 14, 17; 12.3. Noteworthy are Suśruta's references to astrology; retrograde (vakra and anuvakra) movements of planets (graha) are mentioned, unlucky positions (garhitasthāna) of these heavenly bodies, etc.; the term horā is employed. Compare on (anu)vakragati of planets: *Bṛhatsaṃhitā* 47.13 and 97.1–3 (with Bhaṭṭotpala's commentary).
330 Cakra reads vāraṇīya: to be checked, to be restrained.
331 See Cakra's comments on the three kinds of incurability.
332 The same verse is found in the *Hārītasaṃhitā* (II.4.3). See L. Gopal (1988: 118–120) on lists of mahārogas or pāparogas in dharmaśāstra texts. Compare on the group of, usually eight, major diseases (mahāgada, mahāmaya, mahāroga, mahāvyādhi): Indu ad A.s.Sū.17.11; *Āyurvedaprakāśa* 2.209; Cakra ad Ca.Ci.26.4; *Kalyāṇakāraka* 11.4; *Rasaratnasamuccaya* 21.1; *Śivatattvaratnākara* VI.21.109cd–110ab; Ṭoḍara IV: 3.47. Mūḍhagarbha is replaced by grahaṇī in *Rasaratnasamuccaya*, Ṭoḍara's *Āyurvedasaukhya* and Indu's quotation. The *Hārītasaṃhitā* (III.1.11cd–12) has a partly different list of eleven diseases called mahāghoratara. The term mahāgada has a particular meaning at Ca.Ci.26.4 according to Cakra; raktapitta is referred to as a mahāgada at Ca.Ci.4.5. The term mahāvikāra, employed at A.s.Sū.20.14, conveys another meaning than mahāroga and its synonyms. A disease, altogether different from the group of mahārogas, is the mahāgada, also called atattvābhiniveśa, of the *Carakasaṃhitā* (Sū.19.4; Ci.10.54–63). Mahārti (*Arkaprakāśa* 7.88) is a children's disease.



333 See Cakra and Ḍalhaṇa ad Su.Sū.34.1–4 on the interpretation of yuktasena. See on this chapter: R.F.G. Müller (1957).
334 See on royal physicians and army surgeons: P. Hymavathi (1993): 162–164; Jyotir Mitra and S.P. Gupta (1967). Physicians accompanying the army on march are mentioned in the *Arthaśāstra* (10.3.47).
335 The king who wants to gain victories over his enemies is called vijigīṣu, a term often employed in the *Arthaśāstra* (defined at 6.2.13).
336 Compare *Arthaśāstra* 1.21.
337 See on methods of using poison against the enemy: *Arthaśāstra* 12.4. Likely to be poisoned are roads, water, shadows of trees, articles of food, fodder (yavasa) and fuel (indhana). See the commentaries on poisonous shadows; Ḍalhaṇa refers to the shadow of a bhallātaka tree as immediately causing swellings (śopha).
338 See Cakra's comments. Cf. A.s.Sū.9.86. The one hundred and one deaths are mentioned at *Atharvaveda* 1.30.3; 2.28.1; 3.11.7; 8.2.27; 11.6.16. Compare a verse from the *Kauśikasūtra*, quoted in the Hindī commentary of ed. g of the *Aṣṭāṅgasaṃgraha* (ad Sū.9.113cd–114ab in that edition). See on the number of one hundred and one: J. Filliozat (1954a): 540.
339 See the interpretations of Cakra and Ḍalhaṇa.
340 Ḍalhaṇa: skandhāvāra = kaṭaka. See on the skandhāvāra: V.R.R. Dikshitar (1987): 243–245.
341 Cf. Ca.Sū.9.
342 A (soma-)sacrifice.
343 See the commentaries on the interpretation of paścānmastiṣka (Ḍalhaṇa's reading) or pārśvamastiṣka (Cakra's reading).
344 See the commentaries on the meaning of kṣetra.
345 A maximum of seventy years.
346 A maximum of twenty-five years.
347 This is the length with the arms uplifted according to Ḍalhaṇa; Cakra refers to Ḍalhaṇa's interpretation as a view held by some. Caraka (Vi.8.117) says that the human body is eighty-four aṅgula in height and breadth (with arms outstretched according to Cakra).
348 Cf. Ca.Vi.8.117. Suśruta's measurements agree only partially with those of Caraka and are characterized by the attention paid to distances between various parts of the body. Cakra's readings repeatedly differ from those accepted by Ḍalhaṇa. See on Suśruta's somatometry: A.A. Ayer (1957).
349 The *Carakasaṃhitā* (Vi.8.102–114) describes the same series in the reverse order. Compare the series of *Kāśyapasaṃhitā* (Sū.28) and *Śivatattvaratnākara* (VII.10.159–163).
350 Compare on upadrava and its treatment: Ca.Ci.21.40.
351 Cf. Ca.Vi.6.12. The term atyagni is employed at Ca.Sū.27.80.
352 See on the absence of middle age: S. Kakar (1994a).
353 Cf. Ca.Vi.8.122.
354 Cf. Ca.Sū.6.49–50; Vi.1.20 and 8.118.
355 Cf. Ca.Ka.1.8.
356 Cakra reads this chapter after Sū.37 (miśrakādhyāya), not preceding it, as Ḍalhaṇa does.
357 Compare on the classification of types of soil: *Amarakoṣa* 2.1 (bhūmivarga); *Bṛhatsaṃhitā* 52.94–95. See on this subject: M.S. Randhawa (1980): 416; S.P. Raychaudhuri (1971): 354–360; S. Saran and R.N. Singh (1994): 16–17.

358 Cf. Ca.Ka.1.9–10.
359 Cf. Ca.Ka.1.10.
360 Saumya seasons are those in which the influence of the moon, āgneya seasons those in which the influence of the sun prevails.
361 Cf. Ca.Ka.1.6.
362 Su.Sū.36.8 derives from Bhoja according to Cakra; 36.9, not read by Cakra, is an addition read by the ancient (authorities) according to Ḍalhaṇa.
363 The example given is palāśalavaṇa, i.e., the group of drugs employed to prepare the recipe of this name (= pattralavaṇa; see Su.Ci.4). Su.Sū.36.11 is read by some authorities only (see Cakra and Ḍalhaṇa).
364 These verses, ignored by Cakra, are accepted by Ḍalhaṇa as forming part of the text. Cf. Su.Sū.45.5–6.
365 Cf. Ca.Ka.1.11. Compare Su.Sū.38.81.
366 This chapter precedes that on the classification of soils (bhūmipravibhāgīya) in Cakrapāṇi's text and Bhishagratna's translation of the *Suśrutasaṃhitā*. Cakra objects against the other order, whereas Ḍalhaṇa defends it. See the comments of Cakra and Ḍalhaṇa on the title of the chapter and its contents.
367 These pralepas are employed as vimlāpana (see Sū.17.17–18) measures according to Ḍalhaṇa.
368 Remarkable substances used are the excrements of the birds called kapota, kaṅka and gṛdhra.
369 Cf. Ca.Ci.25.84.
370 A varti is a wick-like stick. See on vartis: Prem Vrat Sharma and A.V. Sharma (1992): 402.
371 See the comments of Cakra and Ḍalhaṇa on rasakriyā and the notes to the translations. See also: Ḍalhaṇa ad Su.Ci.1.58cd–61; Prem Vrat Sharma and A.V. Sharma (1992): 403; Yādavaśarman (1947): 42–43. The term rasakriyā is found in the *Carakasaṃhitā*, for example at Ci.14.192 and 26.195. Rasakriyā is identical with avaleha in the *Śārṅgadharasaṃhitā* (II.8.1).
372 Cf. Ca.Ci.25.87.
373 Cf. Ca.Ci.25.90–93.
374 Cf. Ca.Ci.25.99. See on the term utsādana: Cakra ad Ca.Ci.25.42; Ḍalhaṇa ad Su.Sū.37.30. Utsādana is also a kind of gentle massage (Su.Ci.24.53; P.K. Gode, 1955a; A.D. Satpute, 1989).
375 Cf. Ca.Ci.25.100. See on the term: Cakra ad Ca.Ci.25.42; Ḍalhaṇa ad Su.Sū.37.31. See on a different meaning of avasādana as an adjective: Su.Sū.42.10[4].
376 Ḍalhaṇa says that some leave out the āmalakyādigaṇa (Sū.38.60–61).
377 See on these groups: P.V. Sharma (1985g): 59–61. Cf. A.h.Sū.15; A.s.Sū.16. See on Indian and other ancient classifications of drugs: F. Zimmermann (1995): 121–132.
378 The same as the pṛthakparṇyādivarga of Su.U.58.33, the vātaghna group of Su.U.24.39, and the vidārīgaṇa of Su.Ka.8.70.
379 See on this group: R. Pandey (1978).
380 See on this gaṇa: S.R. Talmale (1994).
381 Called dīpanīya group at Su.U.39.209.
382 Cakra reads eraṇḍa instead of trikaṇṭaka.
383 Called kuśādipañcamūla at Su.Ci.38.51.
384 See Ḍalhaṇa.



385 Cf. Su.Sū.36.17.
386 Cf. Ca.Vi.8.149.
387 See Su.Sū.39.10.
388 Four pala make one añjali (Cakra and Ḍalhaṇa). An añjali is about 160 (P.V. Sharma, 1985e: 459) or 192 grams (G.D. Singhal c.s.).
389 The same as a karṣa (Cakra and Ḍalhaṇa).
390 Approximately 12 grams (G.D. Singhal c.s.).
391 Cakra remarks that some authorities only read this verse.
392 Cf. Ca.Sū.1.51.
393 The Vedic seers.
394 A long series of actions is enumerated. Compare on vīrya: Ca.Sū.26.64–65.
395 The fiery and watery character.
396 Cf. Ca.Sū.26.64–65, which has guru and laghu instead of viśada and picchila. Hārāṇacandra's text of the *Suśrutasaṃhitā* has guru and laghu. Guru and laghu potencies are mentioned at Su.Sū.40.6–8. Eight potencies are acknowledged at Su.Sū.41.11.
397 Cf. Ca.Sū.26.72.
398 Suśruta's vīrya encompasses the vīrya and prabhāva of Caraka (see Cakra's comments). See also G.J. Meulenbeld (1987).
399 Cf. Ca.Sū.26.11.
400 Cf. Ca.Sū.26.12–13.
401 Cf. Ca.Ka.1.5.
402 This doctrine says that śabda (sound) predominates in ākāśa, śabda and sparśa (touch) predominate in vāyu, etc., in progressive order. See the commentaries. Cf. Ca.Śā.1.27–28.
403 Cf. Ca.Sū.26.40. See: G.J. Meulenbeld (1987): 6.
404 Cf. Ca.Sū.26.43.
405 Cf. Ca.Vi.8.139–144.
406 See Su.U.63.
407 Cf. Ca.Ka.1, which is closely related. The mantra of Suśruta is identical with that of Ca.Ka.1.14. Thirty-one formulations are described according to Ḍalhaṇa; Caraka's number of formulations is one hundred and thirty-three.
408 Cf. Ca.Ka.2. Twenty-four formulations according to Ḍalhaṇa, twenty-four or more according to Cakra; Caraka's number is thirty-nine.
409 Cf. Ca.Ka.5. Twenty-four formulations according to Ḍalhaṇa; Caraka's number is eighteen.
410 Cf. Ca.Ka.6. Twenty-four formulations according to Ḍalhaṇa; Caraka's number is sixty.
411 Cf. Ca.Ka.3. Thirty-three formulations according to Ḍalhaṇa; Caraka's number is forty-five.
412 Cf. Ca.Ka.4. Twenty-four formulations according to Ḍalhaṇa; Caraka's number is sixty.
413 Cf. Ca.Ka.7.7.
414 Cf. Ca.Ka.7.
415 These verses are ignored by Cakra; they are read by some according to Ḍalhaṇa. Cf. Ca.Ka.7.28 and 46–50ab.
416 Cf. Ca.Ka.7.28, 36, 40–45, 50cd–55.
417 Cf. Ca.Ka.7.33.
418 Cf. Ca.Ka.7.21–32.
419 Cf. Ca.Ka.7.56–64.

420 Cf. Ca.Ka.7.69–71.
421 Cf. Ca.Ka.7.72. Compare on sauvīraka: Su.Sū.45.213.
422 Cf. Ca.Ka.7.73. Compare on tuṣodaka (= tuṣāmbu): Su.Sū.45.213.
423 Cf. Ca.Ka.7.66–68.
424 Cf. Ca.Ka.7.15–17ab.
425 The recipe is called abhayāmodaka in another treatise according to Cakra.
426 Cf. Ca.Ka.9.
427 Cf. Ca.Ka.8.
428 Cf. Ca.Ka.10.
429 Cf. Ca.Sū.27.196–216. Suśruta describes seven means of purifying (prasādana) polluted water (45.17; Suśruta mentions the gem called gomeda among these means; compare the water-clearing gem, udakappasādaka maṇi, of the *Milindapañha*; see on this subject: I.B. Horner, 1963, 47–48), five means for preventing contact of the water vessel with the earth (45.18: nikṣepaṇa; see Ḍalhaṇa's explanations of the terms used), and seven ways of cooling water (45.19; śītīkaraṇa).
430 Cf. Ca.Sū.27.217–224.
431 Cf. Ca.Sū.27.225–228. Suśruta distinguishes seven (Sū.45.83), Caraka four types (Sū. 27.228). See on dadhi and related substances: G.J. Meulenbeld (1974): 468–469.
432 See Su.Sū.45.85 on the differences between takra and ghola. Cf. Ca.Sū.27.229. See on takra and related substances: G.J. Meulenbeld (1974): 465–467.
433 Called takrapiṇḍaka in the *Carakasaṃhitā* (see Cakra ad Ca.Sū.27.236).
434 Cf. Ca.Sū.27.234cd–235ab.
435 Cf. Ca.Sū.27.230.
436 Cf. Ca.Sū.27.231–234ab.
437 Ten years old ghee according to Ḍalhaṇa.
438 Ghee which is eleven to a hundred years old.
439 Ghee, older than one hundred years. A late seventeenth-century traveller in India, Fryer, speaks of tanks of ghee, four hundred years old, in the Deccan; this ghee, of a high price, was regarded as of great medicinal value (see W.H. Schoff, 1974: 177).
440 These verses are ignored by Cakra; they were not explained in the commentaries consulted by Ḍalhaṇa, but read nonetheless by many physicians.
441 Cf. Ca.Sū.27.286–294.
442 Cf. Ca.Sū.27.243–246.
443 Cf. Ca.Sū.27.249. Su.Sū.45.142cd = Ca.Sū.27.249ab.
444 Cf. Ca.Sū.27.247–248.
445 Cf. Ca.Sū.27.238ab; Kṣīrasvāmin ad *Amarakoṣa* 2.4.164. See on this subject: L. Gopal (1964): 59–60. See on the varieties of cane mentioned by Suśruta: N. Deerr (1949): 16; *Y.C. Roy (1916).
446 See on sugarcane chewing: O. von Hinüber (1971): 100.
447 See on the sugarcane press: K.T. Achaya (1994): 112–113; L. Gopal (1964): 60–61; O. von Hinüber (1971): 101–103; S. Pruthi (1995): 11–14.
448 Cf. Ca.Sū.27.237–238ab.
449 Phāṇita is of a viscous consistence (tantulībhāva; see Cakra ad Ca.Sū.27.239 and Su.Sū. 45.159). Ḍalhaṇa says that it is the same as kṣudraguḍa, commonly called kākavī. See on kṣudraguḍa: Ca.Sū.27.239. See on phāṇita and kṣudraguḍa also: L. Gopal (1964): 61, 63–64; O. von Hinüber (1971): 103, 106–107; Om Prakash (1961); S. Pruthi (1995): 4.



450 Cf. Ca.Sū.27.239. Guḍa is wholly solid but amorphous (N. Deerr, 1949: 47). See on guḍa: L. Gopal (1964); O. von Hinüber (1971): G.J. Meulenbeld (1974): 507; Om Prakash (1961); S. Pruthi (1995): 3–4.
451 Matsyaṇḍikā is partly solid (N. Deerr, 1949: 47).
452 Khaṇḍa is wholly solid and crystalline, but of low grade (N. Deerr, 1949: 47).
453 Śarkarā is wholly solid, crystalline, and of higher grade, with fine grains; upala or sitopala is of the same type, with larger grains (N. Deerr, 1949: 47; R.B.J.C. Ray, 1918: 432–433). See the commentaries. See also: L. Gopal (1964); O. von Hinüber (1971); G.J. Meulenbeld (1974); 507; Om Prakash (1961) and (1987): II; S. Pruthi (1995): 4–6; R.B.J.C. Ray (1918).
454 Cf. Ca.Sū.27.240.
455 Cf. Ca.Sū.27.242. See: L. Gopal (1964): 68.
456 Cf. Ca.Sū.27.241: yāsaśarkarā. This type of sugar is prepared from the plant called yāsa or yavāsa. See on this type of sugar: N. Deerr (1950): 520; B. Laufer (1967): 343–352.
457 Cf. Ca.Sū.27.242cd.
458 Cf. Ca.Sū.27.178 and 193–195; Ci.24.29–36.
459 Cf. Ca.Sū.27.188; Ci.24.25cd; a mṛdvīkāsava is mentioned at Ca.Sū.25.49. Compare the madhu of the *Arthaśāstra* (2.25.24). See the references to mārdvīka in the dictionaries. See also Om Prakash (1961): 299. Mārdvīka is mentioned, for example, by Kullūka (ad *Manusmṛti* 11.95) and in the *Viṣṇusmṛti* (22.83).
460 Mentioned by Kullūka (ad *Manusmṛti* 11.95) in a quotation from Pulastya; compare *Viṣṇusmṛti* 22.83. See also P. Aalto (1959): 23.
461 Surā is a dhānyāsava at Ca.Sū.25.49; it is one of the alcoholic drinks at Ca.Sū.27.190ab. See on surā: P. Aalto (1959): 19; G.J. Meulenbeld (1974): 514–516; Om Prakash (1961). See also *Arthaśāstra* 2.25.
462 See the commentaries on its preparation; it is called katolī (Ḍalhaṇa) or kātolī (Cakra) in the vernacular. Śvetasurā is known in the *Arthaśāstra* (2.25.31) and the *Aṅgavijjā* (p.181); see Om Prakash, 1961: 185.
463 Prasannā is the upper, clear part of surāmaṇḍa according to Ḍalhaṇa. Compare *Arthaśāstra* 2.25.18 and 27.31. See on prasannā: P. Aalto (1959): 20; Om Prakash (1961).
464 Cf. Ca.Sū.27.190ab.
465 Cf. Ca.Sū.27.190cd (madhūlikā). See the commentaries.
466 Cf. Ca.Sū.27.186cd. A surā made from akṣa (= vibhītaka) bark (Ḍalhaṇa).
467 Made from barley groats (yavasaktu) according to Ḍalhaṇa.
468 The lowest portion of the beverage, which consists of the sediment, usually thrown away (Ḍalhaṇa); made from leaven (bhaktakiṇva) (Cakra). Cf. Ca.Sū.27.181. Jagala is mentioned in the *Aṅgavijjā* (p.221; see Om Prakash, 1961: 185). See also P. Aalto (1959): 19–20.
469 It resembles jagala and consists of the lees, without any liquid.
470 See on sīdhu: P. Aalto (1959): 21; G.J. Meulenbeld (1974): 79–80 and 514; Om Prakash (1961): 75, 119, 152, 186, 300; U.P. Thapliyal (1979): 86.
471 Cf. Ca.Sū.27.186ab.
472 Cf. Ca.Sū.27.183.
473 Cf. Ca.Sū.27.184.
474 Cf. Ca.Sū.27.185.
475 See the commentaries on its preparation.

476 Made from jambū fruits and other ingredients (see the commentaries).

477 Cf. Ca.Sū.25.49 and 27.187ab. See the commentaries on its preparation.

478 See the commentaries on its preparation. See Om Prakash (1961: 119) for some references. Cf. Ca.Sū.27.187c.

479 Cf. Ca.Sū.25.49 and 27.187cd. See on maireya: G.J. Meulenbeld (1974): 491–492; Om Prakash (1961). See also J. Jolly's translation of the *Viṣṇusmṛti*, 96.

480 Cf. Ca.Sū.25.49 and 27.188cd.

481 Cf. Ca.Sū.25.49. Mentioned in the *Viṣṇusmṛti* (22.83); Rāma's commentary ad *Rāmāyaṇa*, Sundarakāṇḍa 11.23. See also P. Aalto (1959): 22.

482 A fermented medicinal preparation in which drugs have been steeped; exceptions to this rule are, however, not rare. See on āsava: G.J. Meulenbeld (1974): 445–446; Prem Vrat Sharma and A.V. Sharma (1992): 403–404; Yādavaśarman (1947): 47–52.

483 Cf. Ca.Sū.25.49. Many āsavas are mentioned as anupānas at Su.Sū.46.433.

484 An ariṣṭa is a fermented medicinal preparation in which, usually, decoctions of drugs are used. See: G.J. Meulenbeld (1974): 441–442; Prem Vrat Sharma and A.V. Sharma (1992): 403–404; Yādavaśarman (1947): 47–52.

485 Cf. Ca.Ci.24.29–36.

486 Cf. Ca.Ci.24.21–23.

487 Cf. Ca.Ci.24.76–78.

488 Śukta is an acid fluid, resembling vinegar. See on śukta: G.J. Meulenbeld (1974): 510–511; S.K. Śarmā (1992): 540–541; Yādavaśarman (1947): 53. Cf. Ca.Sū.27.284.

489 A fermented sour gruel. Cf. Su.Sū.44.40cd–45ab. See: G.J. Meulenbeld (1974): 467–468; S.K. Śarmā (1992): 541–542; Yādavaśarman (1947): 54.

490 A fermented sour gruel. Cf. Su.Sū.44.35–40ab. See G.J. Meulenbeld (1974): 516–517; S.K. Śarmā (1992): 541–542; Yādavaśarman (1947): 54.

491 A fermented sour gruel; the same as kāñjika. See G.J. Meulenbeld (1974): 454; S.K. Śarmā (1992): 542–543; Yādavaśarman (1947): 55.

492 Cf. Ca.Sū.1.92cd–105ab.

493 Much has been written on the history of rice and its cultivation in India; see: B. and R. Allchin (1968): 209, 259, 264, 265, 266, 330; F.R. Allchin (1971); M.S. Randhawa (1980): 269–273, 317–318, 485–487; Vishnu-Mittre (1974); G. Watt V, 512–519; WIRM VII, 115–116.

494 Cf. Ca.Sū.27.8–12.

495 Cf. Ca.Sū.27.13–14.

496 Cf. Ca.Sū.27.15.

497 Sthala is the same as jāṅgala (Cakra and Ḍalhaṇa).

498 Kaidāra is the same as ānūpa (Cakra and Ḍalhaṇa).

499 Rice, the kudhānyas, yava (barley), veṇuyava, godhūma (wheat) and some grains related to wheat, taken together, constitute the śūkadhānya group of the *Carakasaṃhitā*.

500 Some of Suśruta's kudhānyas are mentioned together with the varieties of ṣaṣṭika in the *Carakasaṃhitā* (Sū.27.14).

501 The pulses and sesamum form the śamīdhānya group of the *Carakasaṃhitā*. See on the pulse called māṣa: K.L. Mehra (1970), on masūra (the lentil): K.L. Mehra (1972) and U.P. Thapliyal (1979: 95–96), on mudga: K.L. Mehra (1975).

502 See on sesamum: E. Balfour (1968): III, 583; B. Laufer (1967): 288–293; K.L. Mehra (1967); J.J. Meyer (1937; see index); M.S. Randhawa (1980): 166, 168; G. Watt VI, Part II, 502–542; WIRM IX, 278–293.



503 See on the history of barley in India: B. and R. Allchin (1968): 132, 266; F.R. Allchin (1971); J.S. Bakshi and R.S. Rana (1974); M.S. Randhawa (1980): 104, 162–163, 299; Vishnu-Mittre (1974); G. Watt IV, 275–277; WIRM V, 117–131.

504 Barley belongs to the śūkadhānya group of the *Carakasaṃhitā* (Sū.27.19).

505 Wheat belongs to the śūkadhānya group of the *Carakasaṃhitā* (Sū.27.21). See on wheat in India: B. and R. Allchin (1968): 258, 264, 265, 266; F.R. Allchin (1971); E. Balfour (1968): III, 1069–1070; M.S. Randhawa (1980): 103–104, 161–162; M.V. Rao (1974); U. P. Thapliyal (1979): 93–94; Vishnu-Mittre (1974); G. Watt VI, part IV, 88–91; WIRM X, 308–315.

506 All the items of Sū.36.20–50ab belong to the kudhānya group in the broader sense.

507 Compare Caraka's classification (Sū.27.35–56ab).

508 Compare Caraka's two viṣkira groups (Sū.27.47–49).

509 Compare Caraka's pratuda group (Sū.27.50–53ab).

510 Compare the prasaha group of Caraka (Sū.27.35–37ab).

511 Compare the partly related bhūmiśaya group of Caraka (Sū.27.37cd–38).

512 See on this group: F. Zimmermann (1982a): 96–102.

513 P. Rāy et al. (1980): *Antilope cervicapra*, the black deer. Cf. Ca.Sū.27.46.

514 P. Rāy et al.: white deer. Cf. Ca.Sū.27.46.

515 Ḍalhaṇa: known as ruru. Cf. Ca.Sū.27.46; A.s.Sū.7.65 and 106 (ṛṣya). P. Rāy et al. (1980): the blue deer. See on *Boselaphus tragocamelus* (Pallas), the nilgai or blue bull: F. Finn (1929): 229–231; R.E. Hawkins (1986): 411; S.H. Prater (1971): 272–273; WIRM IV, 121.

516 Cf. Ca.Sū.27.45. P. Rāy et al. (1980): *Capreolus capreolus*, the roe deer. The roe is not indigenous to India. Compare mṛgamātṛkā.

517 Ḍalhaṇa identifies it as the kastūrīmṛga, the musk deer. Cf. Su.Sū.20.5; A.s.Sū.7.66. Mentioned by Aruṇa and Hemādri ad A.h.Sū.6.43. MW: musk-deer. PW: unidentified. P. Rāy et al. (1980): *Moschus moschiferus*, the musk deer.

518 Cf. A.s.Sū.7.66. Mentioned by Aruṇa ad A.h.Sū.6.43. See Ḍalhaṇa. MW: spotted antelope. PW: unidentified. P. Rāy et al. (1980): *Cervus axis*, the spotted antelope. Compare pṛṣata.

519 Cf. Ca.Sū.27.45. P. Rāy et al. (1980): *Rusa unicolor*, the Kashmir deer. *Cervus unicolor* Kerr is the sambar, not the Kashmir stag.

520 Cf. Ca.Sū.27.45. P. Rāy et al. (1980): *Tragulus meminna*, the mouse deer.

521 Cf. Ca.Sū.27.45. P. Rāy et al. (1980): *Cervus axis*, the spotted deer. Compare kṛtamāla.

522 Cf. Ca.Sū.27.46 (cāruṣka). P. Rāy et al. (1980): cāruṣka: *Gazelle bennetti*.

523 Cf. Ca.Sū.27.45. P. Rāy et al. (1980): the female roe deer. Compare kuraṅga.

524 Cf. Ca.Sū.27.47. MW and PW: *Perdix chinensis*. P. Rāy et al. (1980): *Perdix chinensis*, the common quail. S. Ali and S.D. Ripley (1983) do not describe *Perdix chinensis*. Ḍalhaṇa quotes (ad Su.Sū.46.60) a verse distinguishing four kinds of lāva: gairika, pāṃśula, pauṇḍraka, and darbhara. K.N. Dave (1985: 269, 287) identifies these four as the jungle bush-quail (see vārtīka), the rock bush-quail, the button-quail (see vartaka), and the bustard-quail respectively. See on the subspecies of *Perdicula argoondah* (Sykes), the rock bush quail: S. Ali and S.D. Ripley 2, 48–51, on those of *Turnix suscitator* (Gmelin), the bustard-quail: the same, 2, 132–136.

525 Cf. Ca.Sū.27.48. P. Rāy et al. (1980): *Francolinus francolinus*, the black partridge. Compare Caraka's kapiñjala.

526 Cf. Ca.Sū.27.47. The kapiñjala is a gauratittiri according to Cakra and Ḍalhaṇa. P. Rāy et al. (1980): *Perdix cinerea*, the Gray partridge. Compare Caraka's kapiñjala (see: grey partridge).

527 Cf. Ca.Sū.27.47 (vartīraka); A.h.Sū.6.44; A.s.Sū.7.67.
528 Cf. Ca.Sū.27.48. P. Rāy et al. (1980): *Coturnix sylvatica*, the bush quail.
529 Cf. Ca.Sū.27.48. P. Rāy et al. (1980): *Turnix indica*, the Indian button quail.
530 Absent from the *Carakasaṃhitā*, A.h. and A.s. See Ḍalhaṇa's description of the bird. P. Rāy et al. (1980): a species of sparrow. K.N. Dave (1985: 170–171, 268): the nightjar. See on the Indian nightjars, which belong to the *Caprimulgidae*: S. Ali and S.D. Ripley 4, 4–25.
531 Cf. Ca.Sū.27.47. P. Rāy et al. (1980): *Perdicula asiatica*, the jungle bush quail.
532 Cf. Ca.Sū.27.47. P. Rāy et al. (1980): *Perdix rufa*, the Greek pheasant.
533 Cf. Ca.Sū.27.52. See Ḍalhaṇa on various identifications. P. Rāy et al. (1980): *Passer domesticus*, the house sparrow.
534 The peacock. Cf. Ca.Sū.27.48 (barhin).
535 Cf. Ca.Sū.27.49. See Ḍalhaṇa's comments. P. Rāy et al. (1980): *Perdix sylvatica*, a kind of partridge.
536 Cf. Ca.Sū.27.47. P. Rāy et al. (1980): a kind of krakara (*Perdix sylvatica*).
537 Cf. Ca.Sū.27.48. MW: a wild cock (*Phasianus gallus*). PW: (a wild) cock. P. Rāy et al. (1980): *Phasianus gallus*, the wild fowl. S. Ali and S.D. Ripley (1983) do not describe *Phasianus gallus*. The Indian red junglefowl (*Gallus gallus murghi* Robinson et Kloss) is probably meant (see S. Ali and S.D. Ripley 2, 102–106).
538 Cf. Ca.Sū.27.52. P. Rāy et al. (1980): *Cucculus melanoleucus*. S. Ali and S.D. Ripley (1983) do not describe *Cuculus melanoleucus*, but the Indian cuckoo (*Cuculus micropterus micropterus* Gould) may be meant (see S. Ali and S.D. Ripley 3, 204–207). K.N. Dave (1985: 328–329) regards the little bustard as Suśruta's sāraṅga. See on *Otis tetrax orientalis* Hartert, the Eastern little bustard: S. Ali and S.D. Ripley 2, 187–188.
539 Cf. Ca.Sū.27.50. Compare the śatapattraka of Su.Sū.46.67. P. Rāy et al. (1980): *Picus martius*, the black wood-pecker. Compare MW and PW.
540 Absent from the *Carakasaṃhitā*, A.h. and A.s. MW and PW: a bird resembling a partridge. P. Rāy et al. (1980): idem. K.N. Dave (1985: 283) regards it as probable that the kayah or swamp partridge is the kutittiri. See on *Francolinus gularis* (Temminck), the swamp partridge or kyah: S. Ali and S.D. Ripley 2, 33–35.
541 Absent from the *Carakasaṃhitā*. Compare the kurubāhu of A.h.Sū.6.44 (see Hemādri's description of the bird) and rurubāhava of A.s.Sū.7.67. P. Rāy et al. (1980): a species of wild fowl. K.N. Dave (1985: 28–29) regards kurubāhu as a name for the rufousnecked and the slatyheaded scimitar babblers. See on the subspecies of these two birds, *Pomatorhinus ruficollis* Hodgson and *P. schisticeps* Hodgson: S. Ali and S.D. Ripley 6, 138–141 and 129–133.
542 Absent from the *Carakasaṃhitā*. K.N. Dave (1985: 275) identifies this bird as *Lophura leucomelana hamiltonii* (J.E. Gray), the whitecrested Kalij pheasant (see S. Ali and S.D. Ripley 2, 94–97).
543 Cf. Ca.Sū.27.52. P. Rāy et al. (1980): *Columba palumbas*, the wood pigeon.
544 Cf. Ca.Sū.27.52. P. Rāy et al. (1980): *Columba livia intermedia* Strickl. See on *Columba livia intermedia* Strickland, the Indian blue rock pigeon: S. Ali and S.D. Ripley 3, 125–127.
545 Cf. Ca.Sū.27.50. MW: the fork-tailed shrike. PW: unidentified. P. Rāy et al. (1980): *Dicrurus indicus*, the fork-tailed shrike. S. Ali and S.D. Ripley (5, 113–143) do not describe *Dicrurus indicus* among the many Indian drongos, which belong to the genus *Dicrurus*, but the North Indian black drongo or the Indian grey drongo (see S. Ali and S.D. Ripley 5, 114–117, 119–121), which have forked tails, may be meant.



546 Cf. Ca.Sū.27.50 (kokila); A.h.Sū.6.46cd–47ab (kokila); A.s.Sū.7.72 (parabhṛta). P. Rāy et al. (1980): *Endynamis honorata*, the Indian koel.
547 Cf. Ca.Sū.27.50 (koyaṣṭi). P. Rāy et al. (1980): *Centropus chlorhynchus*, the green-bill coucal. Ḍalhaṇa says that this bird is also called koyaṅgakā, which is wrong according to K.N. Dave (1985: 304), who identifies the latter as the bronze-winged jacana. See on *Metopidius indicus* (Latham), the bronzewinged jaçana: S. Ali and S.D. Ripley 2, 201–202.
548 Cf. Ca.Sū.27.36 and 51. Compare Ḍalhaṇa ad Su.Sū.67 and 71. P. Rāy et al. (1980): *Passer montanus*, the tree sparrow.
549 Not mentioned separately in the *Carakasaṃhitā*. Compare Su.Sū.46.71 (veśmakuliṅga) and A.s.Sū.7.76 (veśyakuliṅgaka). P. Rāy et al. (1980): *Passer domesticus*, the house sparrow.
550 Not mentioned in the *Carakasaṃhitā*. Identical with the gonarda (cf. Ca.Sū.27.49) according to Ḍalhaṇa and Hemādri (ad A.h.Sū.6.45). Gokṣvela and gonarda are two distinct birds in the *Aṣṭāṅgasaṃgraha* (Sū.7.68 and 70). P. Rāy et al. (1980): *Ardea sibirica*. MW and PW: unidentified.
551 Cf. Ca.Sū.27.51 (ḍiṇḍimānaka). P. Rāy et al. (1980): *Ramphastes piscivorous*, the toucan.
552 Cf. A.s.Sū.7.69cd. Compare the śatapattra of Su.Sū.46.59. P. Rāy et al. (1980): *Psittacula eupatria*, the Alexandrine or large parakeet.
553 Absent from the *Carakasaṃhitā*, A.h. and A.s. Identical with the priyātmaka according to Ḍalhaṇa. Compare the priyātmaja of Caraka (Sū.27.50). P. Rāy et al. (1980): *Argya caudata*, the common babbler. K.N. Dave (1985: 159–161) regards mātṛnindaka and priyātmaka as common names for all hornbills. See on the Indian *Bucerotidae* or hornbills: S. Ali and S.D. Ripley 4, 129–146.
554 Absent from the *Carakasaṃhitā*, A.h. and A.s. The same as the putraśuka according to Ḍalhaṇa, but some regard it as the bhekāśin. P. Rāy et al. (1980): *Palaornis torquatus*, the small parakeet. A number of Indian parakeets formerly belonged to the genus *Palaeornis*, but S. Ali and S.P. Ripley do not mention *Palaeornis torquatus* as an old name for one of these birds. Compare Ca.Sū.27.52 (śāraṅga). K.N. Dave (1985: 144) regards bhedāśin and putraśuka as names for the Indian loriquet; he says that it is the same bird as the pattraśuka of the *Vasantarāja* and the parṇaśuka of the *Kalpadrukośa*. See on *Loriculus vernalis* (Sparrman), the Indian lorikeet: S. Ali and S.D. Ripley 3, 188–190.
555 Cf. Ca.Sū.27.52. P. Rāy et al. (1980): *Psittacula spengeli*, the green parakeet.
556 Cf. Ca.Sū.27.52. P. Rāy et al. (1980): *Turdus salica*, the common myna.
557 Absent from the *Carakasaṃhitā*, A.h. and A.s. P. Rāy et al. (1980): *Parus major*, the grey tit. See on *Parus major stupae* Koelz, the Indian grey tit: S. Ali and S.D. Ripley 9, 169–170.
558 The same as the girivartikā according to Ḍalhaṇa. Compare Caraka's girivartaka and the girivartikā of A.h. (Sū.6.45) and A.s. (Sū.7.68). P. Rāy et al. (1980): *Coturnix montena*, the mountain quail. S. Ali and S.D. Ripley (1983) do not describe *Coturnix montana*. See on *Ophrysia superciliosa* (J.E. Gray), the mountain quail: S. Ali and S.D. Ripley 2, 73–74.
559 Cf. Ca.Sū.27.51 (laṭṭā). P. Rāy et al. (1980): *Passer domesticus indicus*, a species of house sparrow.
560 Cf. Ca.Sū.27.50 (laṭṭaṣaka). P. Rāy et al. (1980), who read annadūṣaka: possibly *Gymnorhis xanthocollis*, the yellow-throated sparrow. See on *Petronia xanthocollis xanthocollis* (Burton), the Indian yellowthroated sparrow: S. Ali and S.D. Ripley 10, 80–81. K.N. Dave (1985: 95) sees in the annadūṣaka the blackheaded (see S. Ali and S.D. Ripley 10,

207–209: *Emberiza melanocephala* Scopoli) and redheaded buntings (see S. Ali and S.D. Ripley 10, 209–211: *E. bruniceps* Brandt).

561 Absent from *Carakasaṃhitā*, A.h. and A.s. The vayā (a weaverbird) according to Ḍalhaṇa. P. Rāy et al. (1980): *Ploceus philippinus*, the common weaver-bird. Compare Caraka's kuliṅgaka.

562 Cf. A.s.Sū.7.70 (khañjarīṭaka); *Hārītasaṃhitā* I.20.12. Absent from the *Carakasaṃhitā*. P. Rāy et al. (1980): *Motacilla alba*, the wagtail. See on the Indian subspecies of *Motacilla alba* Linnaeus, the white wagtail: S. Ali and S.D. Ripley 9, 288–291. K.N. Dave (1985: 104–105) says that the term khañjarīṭa denotes any yellow wagtail, but that the distinction between white wagtails (properly called khañjana) and the yellow ones is obliterated by Sanskrit poets and lexicographers. See on the Indian subspecies of *Motacilla flava* Linnaeus, the yellow wagtail: S. Ali and S.D. Ripley 9, 275–281.

563 Cf. Bhela Sū.27.27; A.h.Sū.6.47ab; A.s.Sū.7.70. Absent from Ca.Sū.27, but probably identical with the hāridraka (Cakra ad Ca.Sū.26.84: hāridraka = haritāla; Ḍalhaṇa ad Su.Sū.46.67: the hārīta is called haritāla in the vernacular). P. Rāy et al. (1980): *Columba hurriyals*, the yellowish green pigeon. K.N. Dave (1985: 253): all green pigeons and the emerald dove are called hārīta. S. Ali and S.D. Ripley (1983) do not describe *Columba hurriyals*. The common green pigeon, *Treron phoenicoptera* (Latham) is called harial in Hindī (S. Ali, 1979: 54). See on the subspecies of *Treron phoenicoptera*: S. Ali and S.D. Ripley 3, 106–110.

564 Cf. A.h.Sū.6.46cd; A.s.Sū.7.72. Dātyūha is a variant for Caraka's atyūha (Sū.27.50). P. Rāy et al. (1980): a gallinule, belonging to the *Rallidae*. See on the Indian *Rallidae*: S. Ali and S.D. Ripley 2, 148–183. K.N. Dave (1985: 294–295, 383, 385–386) regards the black ibis as the dātyūha, though this is also a name for the hawk cuckoo, the whitebreasted waterhen, and the purple moorhen (K.N. Dave, 1985: 132–133, 294–295). See on *Pseudibis papillosa papillosa* (Temminck), the Indian black ibis: S. Ali and S.D. Ripley 1, 112–113, on *Cuculus varius varius* Vahl, the common hawk-cuckoo: the same, 3, 200–202, on *Amaurornis phoenicurus phoenicurus* (Pennant), the Indian whitebreasted waterhen: the same, 2, 169–171, on *Porphyrio porphyrio poliocephalus* (Latham), the Indian purple moorhen: the same, 2, 178–180.

565 Cf. Ca.Sū.27.35.

566 Cf. Ca.Sū.27.35.

567 Cf. Ca.Sū.27.35.

568 Cf. Ca.Sū.27.35. P. Rāy et al. (1980): *Hyaena striata*.

569 Cf. Ca.Sū.27.35. P. Rāy et al. (1980): *Melursus ursinus*.

570 Cf. Ca.Sū.27.35.

571 Cf. Ca.Sū.27.35. P. Rāy et al. (1980): *Felis caracal*. See on *Felis caracal schmitzi* Matschie, the Indian subspecies of the caracal: F. Finn (1929): 95–96; S.H. Prater (1971): 77–78; WIRM X, 246. It is not clear at all why P. Rāy et al. selected this species of *Felis* as Suśruta's mārjāra. The jungle cat, *Felis chaus* Güldenstädt (see F. Finn, 1929: 93–94; S.H. Prater, 1971: 75–76; WIRM X, 246), for example, would be as suitable a candidate.

572 Cf. Ca.Sū.27.36 (jambuka).

573 Absent from the *Carakasaṃhitā*, A.h. and A.s. P. Rāy et al. (1980): a jackal-like animal feeding on deer. This may be *Cuon alpinus* (Pallas), the dhole or Indian wild dog. See on this animal: R.W. Burton (1939); F. Finn (1929): 119–120; R.E. Hawkins (1986): 177–178; S.H. Prater (1971): 130–131; WIRM III, 100.

574 Cf. Ca.Sū.27.36 (vāyasa). P. Rāy et al. (1980): *Corvus splendens*, the crow.



575 Cf. Ca.Sū.27.49. P. Rāy et al. (1980): *Ardea cenerea*, a heron. Compare: baka.

576 Cf. Ca.Sū.27.37. P. Rāy et al. (1980): *Pandion heliaectus*, the osprey. The kurara is also one of the members of the plava group.

577 Cf. Ca.Sū.27.36. P. Rāy et al. (1980): *Coracias benghalensis*, the blue jay.

578 Cf. Ca.Sū.27.36. P. Rāy et al. (1980): *Trigonoceps occipitalis*, the white-headed vulture (not described by S. Ali and S.D. Ripley).

579 Cf. Ca.Sū.27.36 (śaśaghnī). P. Rāy et al. (1980): *Aquilar chrysaetors*, the golden eagle.

580 Cf. Ca.Sū.27.36. P. Rāy et al. (1980): *Bubo bengalensis*, the Indian horned owl.

581 Compare Ḍalhaṇa ad Su.U.35.6: the vernacular name of the cīralli is cilla (cīralli is a variant of cilli). Absent from the *Carakasaṃhitā*, A.h. and A.s. P. Rāy et al. (1980): *Milvus govinda*, the kite. K.N. Dave (1985): 199: cilla is a kite in general. See on *Milvus migrans govinda* Sykes, the pariah kite, common throughout all India: A. Ali and S.D. Ripley 1, 227–229.

582 Cf. Ca.Sū.27.36. P. Rāy et al. (1980): *Accipiter gentilis*, the hawk.

583 Cf. Ca.Sū.27.36. P. Rāy et al. (1980): *Vulture monachus*, a vulture.

584 Absent from the *Carakasaṃhitā*, A.h. and A.s. P. Rāy et al. (1980): *Mus rattus*, an arboreal rodent. See on some arboreal rodents occurring in India: F. Finn (1929): 158–160; S.H. Prater (1971): 208–210: *Golunda ellioti* Gray, the Indian bush rat, *Rattus blanfordi* (Thomas), the whitetailed wood rat, *Vandeleuria oleracea* (Bennett), the longtailed tree mouse.

585 Absent from the *Carakasaṃhitā*, A.h. and A.s. Ḍalhaṇa gives vṛkṣamarkaṭikā as a synonym, which makes it probable that a small monkey is meant. P. Rāy et al. (1980): *Sciurus caniceps*, a squirrel. See on *Petaurista elegans caniceps* (Gray), the greyheaded flying squirrel: J.R. Ellerman (1961): 33; S.H. Prater (1971): 195. See on the Indian squirrels: J.R. Ellerman (1961): 11–288; F. Finn (1929): 136–148; R.E. Hawkins (1986): 533–535; S.H. Prater (1971): 194–201; WIRM IX, 63.

586 Absent from the *Carakasaṃhitā*, A.h. and A.s. P. Rāy et al. (1980): the cow-tailed monkey. This may be *Macaca mulatta* (Zimmermann), the rhesus macaque; see S.H. Prater (1971): 36–37 and WIRM VI, 419.

587 Absent from the *Carakasaṃhitā*, A.h. and A.s. P. Rāy et al. (1980): the civet cat. See on the Indian civets: F. Finn (1929): 100–109; S.H. Prater (1971): 89–95; WIRM II, 209–211, rev. ed. III, 679–683.

588 Cf. Ca.Sū.27.35. P. Rāy et al. (19800: *Semnopithecus entelus*, the Indian monkey. See on *Presbytis entellus* (Dufresne), the common langur or Hanuman monkey: F. Finn (1929): 7–8; S.H. Prater (1971): 39–41; WIRM VI, 419–420.

589 Cf. Ca.Sū.27.38. P. Rāy et al. (1980): *Erinaceus europaeus*, the hedgehog.

590 Cf. Ca.Sū.27.38. P. Rāy et al. (1980): *Hystrix leucura*, the porcupine.

591 Cf. Ca.Sū.27.38. P. Rāy et al. (1980): an iguana lizard.

592 Cf. Ca.Sū.27.45. P. Rāy et al. (1980): *Oryctolagus cuniculus*, the rabbit.

593 Absent from Ca.Sū.27. Compare the vṛṣadaṃṣṭra of the *Kāśyapasaṃhitā* (Khila 24.26). P. Rāy et al. (1980): possibly a mouse or rat. This animal may be *Bandicota bengalensis* (Gray and Hardwicke), the Indian mole-rat (see S.H. Prater, 1971: 205–206), or *Bandicota indica* (Bechstein), the bandicoot rat (see S.H. Prater, 1971: 211–212). See also: R.E. Hawkins (1986): 38; WIRM IX, 61.

594 Cf. Ca.Sū.27.36. P. Rāy et al. (1980): *Vulpes bengalensis*, a fox.

595 Absent from the *Carakasaṃhitā*, A.h. and A.s. P. Rāy et al. (1980): a big cat-like animal having the appearance of a tiger. This animal may be *Felis caracal* Schreber, the caracal

(see S.H. Prater, 1971: 77–78; WIRM X, 246), or *Felis lynx* Linnaeus, the lynx (see S.H. Prater, 1971: 78–79), which have tufted ears (lomaśakarṇa).
596 Cf. Ca.Sū.27.38. P. Rāy et al. (1980): *Marmota*, the marmot.
597 Absent from the *Carakasaṃhitā*. Identical with the gonasa (a snake) according to Ḍalhaṇa. P. Rāy et al. (1980): *Constrictor constrictor*, the boa. See on the boa: Su.Ka.4.38
598 Not mentioned in Ca.Sū.27. P. Rāy et al. (1980): *Python molurus*, the Indian python. See on the ajagara: R. Bedī (1983). Cf. Su.Ka.4.38.
599 Sarpa in general is absent from Ca.Sū.27.
600 Cf. Ca.Sū.27.35.
601 Cf. Ca.Sū.27.38. P. Rāy et al. (1980): *Herpestes mungo*, a mungoose.
602 Absent from Ca.Sū.27, A.h. and A.s. P. Rāy et al. (1980): a kind of large ichneumon.
603 Cf. Ca.Sū.27.35.
604 Cf. Ca.Sū.27.35.
605 Cf. Ca.Sū.27.35.
606 Cf. Ca.Sū.27.35.
607 Cf. Ca.Sū.27.35.
608 Absent from Ca.Sū.27, A.h. and A.s.
609 See on this group: F. Zimmermann (1982a): 102–107.
610 Cf. Ca.Sū.27.39.
611 Cf. Ca.Sū.27.39. P. Rāy et al. (1980): *Bos frontalis*, the gayal.
612 Cf. Ca.Sū.27.39.
613 Cf. Ca.Sū.27.39. P. Rāy et al. (1980): *Muntiacus muntjak*, the barking deer or muntjac.
614 Cf. Ca.Sū.27.39. P. Rāy et al. (1980); *Bos grunniens*, the yak.
615 Cf. Ca.Sū.27.39. P. Rāy et al. (1980): *Sus cristatus*, the Indian wild boar. See on *Sus scrofa cristatus* Wagner, the Indian wild boar: F. Finn (1929): 192–196; S.H. Prater (1971): 299–300; WIRM VI, Suppl., 125–126.
616 Cf. A.h.Sū.6.50cd (rohita) and A.s.Sū.7.77cd (rohīta). Absent from Ca.Sū.27. P. Rāy et al. (1980): *Cervus elaphus*, the red deer. Compare Caraka's rāma.
617 Cf. Ca.Sū.27.39.
618 Cf. Ca.Sū.27.39 (khaḍga).
619 Cf. Ca.Sū.27.45. P. Rāy et al. (1980): *Antilope picta*, the cow-eared deer.
620 Cf. Ca.Sū.27.46. P. Rāy et al. (1980): *Odocoileus*, the black-tailed deer.
621 Cf. Ca.Sū.27.40. P. Rāy et al. (1980), who read ondra: *Lutra vulgaris*, the otter.
622 Cf. Ca.Sū.27.39. P. Rāy et al. (1980): *Axis porcinus*, the hog deer.
623 Absent from Ca.Sū.27, A.h. and A.s. P. Rāy et al. (1980): *Bibes gaurus*, the wild cow. Compare the gavaya.
624 Cf. Ca.Sū.27.41. P. Rāy et al. (1980): *Cygnus olor*, the common or mute swan.
625 Cf. Ca.Sū.27.44. P. Rāy et al. (1980): *Antigone antigone*, the sarus crane.
626 Cf. Ca.Sū.27.41. P. Rāy et al. (1980): *Ardeola grayii*, the pond heron. See on *Ardeola grayii grayii* (Sykes), the Indian pond heron or paddybird: S. Ali and S.D. Ripley 1, 63–65.
627 Cf. Ca.Sū.27.44. P. Rāy et al. (1980): *Anas casarca*, the ruddy sheldrake.
628 The kurara is also classified as a prasaha. Cf. Ca.Sū.27.37. P. Rāy et al. (1980): *Pandion heliaectus*, the osprey.
629 Cf. Ca.Sū.27.42. P. Rāy et al. (1980): *Anser anser*, the grey lag goose.
630 Cf. Ca.Sū.27.41. P. Rāy et al. (1980): *Fulica atra*, the coot. See on *Fulica atra atra* Linnaeus: S. Ali and S.D. Ripley 2, 180–183.



631 Cf. Ca.Sū.27.50. P. Rāy et al. (1980): *Alectoris graeca chukar*, the chukar. See on *Alectoris chukar* (J.E. Gray): S. Ali and S.D. Ripley 2, 17–20.
632 Cf. Ca.Sū.27.41. P. Rāy et al. (1980): *Ardea cinerea*, a heron. Compare kaṅka.
633 Cf. Ca.Sū.27.41. P. Rāy et al. (1980): *Anthropoides virgo*, the demoiselle crane (usually thought to be the krauñca).
634 Cf. Ca.Sū.27.43 (puṇḍarīkākṣa). P. Rāy et al. (1980): a white-eyed duck. K.N. Dave (1985: 370): the pelican.
635 Cf. Ca.Sū.27.41. P. Rāy et al. (1980): *Pelicanus onocrotalus*, the pelican.
636 Cf. Ca.Sū.27.42 (śarāri). P. Rāy et al. (1980): *Anhinga melanogaster*, the darter or snake-bird. Compare Caraka's mṛṇālakaṇṭhaka.
637 Cf. Ca.Sū.27.43 (nandīmukhī). P. Rāy et al. (1980): *Phoenicopterus roseus*, the flamingo.
638 Cf. Ca.Sū.27.42. P. Rāy et al. (1980): *Phalacrocorax niger*, the small cormorant.
639 Cf. Ca.Sū.27.43. P. Rāy et al. (1980): *Icthyophaga*, a fishing eagle. See on *Ichthyophaga ichthyaetus ichthyaetus* (Horsfield), the greyheaded fishing eagle: S. Ali and S.D. Ripley 1, 292–294.
640 Absent from the *Carakasaṃhitā*, A.h. and A.s. Mentioned in the *Bhelasaṃhitā* (Sū.27.17). P. Rāy et al. (1980): *Demiegretta asha*, the Indian reef heron. See on *Egretta gularis schistacea* (Hemprich et Ehrenberg) (= *Ardea asha* Sykes), the Indian reef heron: S. Ali and S.D. Ripley 1, 74–76.
641 Cf. A.s.Sū.7.80 (mallikādya may be an error for mallikākṣa). Absent from the *Carakasaṃhitā*. Mentioned in the *Bhelasaṃhitā* (Sū.27.17). P. Rāy et al. (1980): *Anser indicus*, the bar-headed goose. See on *Anser indicus* (Latham), the barheaded goose, a common winter visitor in Northern India: S. Ali and S.D. Ripley 1, 131–134.
642 Absent from the *Carakasaṃhitā*, A.h. and A.s. P. Rāy et al. (1980): *Nyroca rufa*, the white-eyed pochard. See Caraka's puṇḍarīkākṣa.
643 Cf. Ca.Sū.27.42 (puṣkarāhva). P. Rāy et al. (1980): *Grus grus*, the common crane. Compare Caraka's baka. See on *Grus grus lilfordi* Sharpe, the Eastern common crane: S. Ali and S.D. Ripley 2, 136–138. K.N. Dave (1985: XIV) identifies the puṣkaraśāyikā as the whiskered tern, mentioned as puṣkarasāda in the texts on the aśvamedha. See on *Chlidonias hybridus indicus* (Stephens), the Indian whiskered tern: S. Ali and S.D. Ripley 3, 39–41.
644 Absent from the *Carakasaṃhitā*, A.h. and A.s. Ḍalhaṇa gives pānīyavartikā as its common name. P. Rāy et al. (1980): a species of aquatic quail. K.N. Dave (1985: 275–276, 308) says that it is the water-cock and possibly also the blackbreasted Kalij pheasant. See on *Gallicrex cinerea cinerea* (Gmelin), the kora or watercock: S. Ali and S.D. Ripley 2, 172–174, on *Lophura leucomelana lathami* (J.E. Gray), the blackbreasted Kaleej pheasant: the same, 2, 99–100.
645 Cf. Ca.Sū.27.43 (ambukukkuṭī). P. Rāy et al. (1980): *Gallinula chloropus*, the moorhen. K.N. Dave (1985: 292) regards jalakukkuṭa (= ambukukkuṭa) as a term comprising several birds: the whitebreasted waterhen, the moorhen, the purple coot and the watercock.
646 Cf. Ca.Sū.27.43. P. Rāy et al. (1980): a kind of water-fowl.
647 Absent from the *Carakasaṃhitā*, A.h. and A.s. P. Rāy et al. (1980), who adopt the variant śvetacaraṇa: not identified. The *Bhelasaṃhitā* (Sū.27.17) mentions a bird called śvetavāraṇa. K.N. Dave (1985: 333) regards the Indian courser as the śvetacaraṇa. See on *Cursorius coromandelicus* (Gmelin), the Indian courser: S. Ali and S.D. Ripley 3, 9–11.
648 Cf. Ca.Sū.27.40. P. Rāy et al. (1980): *Tsjanka rapa*, a conch. This may be *Turbinella rapa* Lam. (see WIRM VI, 404.).

649 Absent from the *Carakasaṃhitā*, A.h. and A.s. P. Rāy et al. (1980): a small bivalve mollusc.
650 Cf. Ca.Sū.27.40. P. Rāy et al. (1980): *Margaritana margaritifer*, the pearl-mussel.
651 Cf. A.h.Sū.6.53; A.s.Sū.7.81. Absent from Ca.Sū.27. P. Rāy et al. (1980): *Helix aspersa*, the common land snail.
652 Ḍalhaṇa gives kapardaka as a synonym. Absent from Ca.Sū.27 as the name of a mollusc. Also absent from A.h. and A.s. P. Rāy et al. (1980): *Cypraea arabica*, the cowrie.
653 Cf. Ca.Sū.27.40.
654 Cf. Ca.Sū.27.40. P. Rāy et al. (1980): *Gavialis gangeticum*, the true gavial.
655 Cf. Ca.Sū.27.40.
656 Cf. Ca.Sū.27.40. P. Rāy et al. (1980): *Delphinus gangetica*, a dolphin.
657 Compare Caraka's ānūpa group (Sū.27.39).
658 Compare Caraka's vāri- or ambucārin group (Sū.27.41b–44).
659 See on Suśruta's groups of fishes: S.L. Hora (1935), (1951a): 407–408.
660 Cf. Ca.Sū.27.82–83.
661 See on the interpretation of Su.Sū.46.122–124: S.L. Hora (1935).
662 See on the Indian fresh water fishes: WIRM IV, Supplement; G.M. Yazdani (1986).
663 Known to the *Carakasaṃhitā* (Sū.25.38; 27.82cd–83ab; Si.12.18). Cf. A.h.Sū.6.52cd and 67; A.s.Sū.7.81, 99, 105. P. Rāy et al. (1980): *Labeo rohita*, the red carp. See on *Labeo rohita* (Hamilton), a widely distributed and important food fish of India: Nadkarni II, 215; R. Tilak (1986): 158–159; WIRM IV, Suppl., 17–18; G.M. Yazdani (1986): 125. S.L. Hora (1951: 160) regards *Labeo fimbriatus* (Bloch) as the more probable candidate for the rohita. See on this species: WIRM IV, Suppl., 17. The rohita may be eaten by brāhmaṇas (*Manusmṛti* 5.16).
664 Cf. A.h.Sū.6.52cd (see Hemādri's description); A.s.Sū.7.81. Called boyāla in the vernacular (Ḍalhaṇa). Absent from Ca.Sū.27. P. Rāy et al. (1980): *Wallago attu*, the boal. See on *Wallago attu* (Bloch et Schneider), the mulley or boali, an important food fish: S.L. Hora (1939), (1951): 157; R. Tilak (1986): 160; WIRM IV, Suppl., 24. The pāṭhīna may be eaten by brāhmaṇas (*Manusmṛti* 5.16).
665 Absent from Ca.Sū.27, A.h. and A.s. P. Rāy et al. (1980): tan-coloured catfishes, probably *Clupisoma gaura* and *Eutropiichthys vacha*. See on *Clupisoma garua* (Hamilton), the garua bacha: S.L. Hora (1937b), (1951): 157; R. Tilak (1986): 162–163; WIRM IV, Suppl., 24. See on *Eutropiichthys vacha* (Hamilton), the bachva: S.L. Hora (1937a); R. Tilak (1986): 162; WIRM IV, Suppl., 24–25.
666 Compare the rājī of A.h.Sū.6.54ab (Hemādri: the same as the rājīva) and A.s.Sū.7.82. Not mentioned in Ca.Sū.27. P. Rāy et al. (1980): *Mugil corsula*, the mullet. See on grey-mullets, which belong to the family *Mugilidae*: R.E. Hawkins (1986): 395–396; S.L. Hora (1938); WIRM IV, Suppl., 31–32. The largest and most widely distributed among the Indian grey-mullets is *Mugil cephalus* Linnaeus. The grey-mullets are mostly shore fishes, but *Liza corsula* (Hamilton) (= *Mugil corsula*) usually resides in fresh waters; it has the remarkable habit of swimming with its eyes above the surface of the water. The rājīva may be eaten by brāhmaṇas (*Manusmṛti* 5.16).
667 Known to the *Carakasaṃhitā* (Ci.8.151). Cf. A.h.Sū.6.53 (varmi) and A.s.Sū.7.81 and 105 (vartmī). P. Rāy et al. (1980): *Rita rita* (a kind of catfish) and *Mastacemelus armatus*. See on *Rita rita* (Hamilton): R. Tilak (1986): 161; WIRM IV, Suppl., 26; G.M. Yazdani (1986): 132. See on *Mastocembelus armatus armatus* (Lacépède): WIRM IV, Suppl., 53; G.M. Yazdani (1986): 145.



668 Mentioned by Hemādri ad A.h.Sū.6.54ab. Absent from Ca.Sū.27 and A.s. P. Rāy et al. (1980): a huge sheat-fish, belonging to the *Siluridae*. See on the *Siluridae*, to which the genus *Wallago* belongs: WIRM IV, Suppl., 23–24.
669 Absent from Ca.Sū.27, A.h. and A.s. Not identified.
670 Absent from Ca.Sū.27, A.h. and A.s. P. Rāy et al. (1980): possibly *Harpodon nehereus*, the Bombay duck. See on *Harpodon nehereus* (Hamilton): E. Balfour (1967): I, 409–410; R.E. Hawkins (1986): 72–73; WIRM IV, Suppl., 13–14.
671 Absent from Ca.Sū.27, A.h. and A.s. P. Rāy et al. (1980): possibly *Tetradon patoca*, the Indian puffer. The puffers form the family called *Tetrodontidae*. See on *Tetrodon patoca* (Hamilton) and other Indian *Tetrodontidae*, which are poisonous: S.S. Khora and K.V. Rama Rao (1986); WIRM IV, Suppl., 54–55. The murala may be *Channa marulius* (Hamilton), the murral, esteemed as food; see on this fish: R. Tilak (1986): 164; WIRM IV, Suppl., 33; G.M. Yazdani (1986): 143.
672 Absent from Ca.Sū.27, A.h. and A.s. P. Rāy et al. (1980): *Eutropiichthys vacha*, the bachha catfish. Compare the fish called pāṭalā. Compare S.L. Hora (1951: 157) on the fish called dantapāṭala in the *Mānasollāsa*.
673 Absent from Ca.Sū.27, A.h. and A.s. Mentioned by Hemādri ad A.h.Sū.6.53cd. P. Rāy et al. (1989): a whale.
674 Cf. Ca.Sū.27.40. P. Rāy et al. (1980): *Rhineodor typus*, the whale shark. See on *Rhincodon typus* Smith, the whale shark, observed in Indian coastal waters: S.H. Prater (1941); WIRM IV, Suppl., 3.
675 Absent from Ca.Sū.27, A.h. and A.s. P. Rāy et al. (1980): hatchet-fish.
676 Absent from Ca.Sū.27, A.h. and A.s. P. Rāy et al. (1980): a sucking-fish, belonging to the *Catostomidae*. See on the *Echeneidae*, the remoras or sucker fishes: WIRM IV, Supplement, 53.
677 Absent from Ca.Sū.27, A.h. and A.s. Not identified.
678 Absent from Ca.Sū.27, A.h. and A.s. P. Rāy et al. (1980): possibly a species of *Heterodontus*, a bull-headed or horn shark.
679 Cf. Ca.Sū.27.40. P. Rāy et al. (1980): *Crocodilus porosus*, a crocodile.
680 Absent from Ca.Sū.27, A.h. and A.s. P. Rāy et al. (1980): *Pimelodus gagora*.
681 Compare the candrikā of A.h.Sū.6.53 (see Hemādri's description) and A.s.Sū.7.81. P. Rāy et al. (1980): chanda, a kind of river fish. The Bengali name chanda designates *Ambassis nama* (Ham.) and *A. ranga* (Ham.) (see WIRM IV, Supplement, 35).
682 Absent from Ca.Sū.27, A.h. and A.s. P. Rāy et al. (1980): a large marine fish.
683 Also mentioned as a river fish. P. Rāy et al. (1980): *Mugil corsula*, a mullet.
684 Cf. Ca.Sū.27.311.
685 See on Suśruta's fruits: P.V. Sharma (1979a), Intr.
686 Compare Caraka's fruits (Sū.27.125–165).
687 Cf. Ca.Sū.27.317.
688 Compare Caraka's vegetables (śāka) (Sū.27.88cd–124).
689 These verses are not accepted by some authorities according to Cakra and Ḍalhaṇa. Tāmbūla is not described in Sū.27 of the *Carakasaṃhitā*, which mentions it once only (Sū.5.77). See on betel and betel chewing in India, its history and its literature: K.T. Achaya (1994): 48 and 244 (with references); P.K. Agrawala (1977); E. Balfour (1967): I, 330–331; V. Ball (1889–1891): 396–397, 408–409; P.V. Bapat (1950); S.A. Dange (1986): 116–118; DWH III, 183–192 and 522–532; W. Hertz (1897): 158–159;

Hobson-Jobson; H. Kern (1888); W. Krenger (1957); F.B.J. Kuiper (1937): 305; G. Lebrun (1947–48); L. Lewin (1889); H. Losch (1959): 11; Om Prakash (1961): 253–254, (1987): II, 386–387; N.M. Penzer (1927), (1952): 187–300; G. Roerich (1959): 96–97; R. Schmidt (1913b); S. Sen, G. Talukder and A. Sharma (1989); A.M. Shastri (1996): I, 238; J.S. Speyer (1908); B.G.L. Swamy (1973): 72–74; U.P. Thapliyal (1979): 99; U. Venkatakrishna Rao (1947–48); G. Watt I, 291–301 and VI, Part I, 247–256; WIRM I, rev. ed., 390–413 and VIII, 84–94. See also the reports of early European travellers in India, for example Jan Huyghen van Linschoten's *Itinerario* (see A.C. Burnell and P.A. Tiele, 1970: II, 62–68). Betel chewing is not referred to in *Mahābhārata*, *Rāmāyaṇa* and the older parts of the Buddhist Canon; betel (tāmbūla) is known to Kālidāsa (*Raghuvaṃśa* 6.64; *Ṛtusaṃhāra* 5.5); a tāmbūladhārin forms part of the retinue of the king in the *Matsyapurāṇa* (215.15); Bāṇa's *Kādambarī* mentions a female attendant carrying a betel box (tāmbūlakaraṅkavāhinī) (see H. Losch, 1959: 11). Betel chewing is of Austric origin according to some scholars (see S.N. Chatterji, 1928: 85, 88). See on betel and betel chewing in Indonesia: K. Heyne (1927): 517–522.

690 Flowers belong to the śāka group of Caraka. See on flowers in āyurveda: P.V. Sharma (1998).

691 Young shoots belong to the śāka group of Caraka (see, e.g. Ca.Sū.27.95: vetrāgra, the same as vaṃśakarīra of Suśruta).

692 Mushrooms (chattra) belong to the śāka group of Caraka (see Su.27.123cd).

693 See on piṇyāka; G.J. Meulenbeld (1974): 473–474.

694 Small balls (vaṭaka), prepared from dried vegetables (Ḍalhaṇa).

695 See Cakra and Ḍalhaṇa on its preparation; Ḍalhaṇa adds that it is a favourite dish in the Suhma country (a part of Rāḍha). See on siṇḍākī: Om Prakash (1961): 151 and (1987): II, 245. See also on siṇḍākī: Cakra and Ḍalhaṇa ad Su.Sū.46.381cd–382ab. Compare Caraka's siṇḍākī, which is a fermented fluid (Sū.27.285).

696 See on Suśruta's vegetables: P.V. Sharma (1979a), Intr.

697 Tubers belong to the śāka group of Caraka; see the last part of the śākavarga of Ca.Sū.27.

698 Cf. Ca.Sū.27.115cd–116ab (tālapralamba; tālaśasya is the same as tālamastakamajjan according to Cakra).

699 See on the salts in general: K.T. Achaya (1994): 114; N.S. Mooss (1987); R.F.G. Müller (1965c). See on the salts of Suśruta: P.V. Sharma (1982b): 199–201.

700 Compare the series mentioned by Ḍalhaṇa ad Su.Sū.37.14 and the series of the *Carakasaṃhitā*, enumerated at Sū.1.88cd–89ab, 27.300–304 and Vi.8.141. See also the salts mentioned in Pali literature (see Jyotir Mitra, 1985: 211).

701 See Cakra and Ḍalhaṇa on the type called guṭikālavaṇa, which is absent from the *Carakasaṃhitā*. See on this salt also: N.S.Mooss (1987): 233; Nadkarni (1954): II, 101; G. Watt VI, Part II, 395. A gaḍa salt, unknown from the text of the *Suśrutasaṃhitā*, is mentioned by Ḍalhaṇa ad Su.Sū.37.14.

702 Comparable to Caraka's auṣara salt (Vi.8.141).

703 Compare the vālukaila and pāṃśuja types of Caraka (Vi.8.141).

704 Compare Caraka's maulaka salt (Vi.8.141). A variant reading of the *Suśrutasaṃhitā* has malamūtrākarodbhava.

705 Cakra remarks that some only read this verse.

706 Cf. Ca.Sū.27.305–306.

707 Cakra ignores these verses; Ḍalhaṇa remarks that they are read by some. The lavaṇādivarga ends at Sū.46.330, which implies that the verses on the metals and stones do not belong to the original text.



708 Cf. Ca.Sū.25.40.

709 This section on kṛtānna extends from Sū.46.340cd up to 391. Cf. Ca.Sū.27.250–285.

710 Lājamaṇḍa is the upper part, i.e., the scum, of a peyā prepared from fried rice (see Ḍalhaṇa ad Su.Sū.46.341cd–342ab). Cf. Ca.Sū.27.253cd–256.

711 A thin gruel. Cf. Ca.Sū.27.250.

712 A thick gruel. Cf. Ca.Sū.27.251ab.

713 See on maṇḍa, peyā, vilepī and related terms: G.J. Meulenbeld (1974): 476–477.

714 Rice, boiled in milk and sweetened. See G.J. Meulenbeld (1974): 471–472 (paramānna). Compare *Kaiyadevanighaṇṭu* 5.41–42ab. Various kinds of pāyasa are mentioned in the *Carakasaṃhitā* (mudgapāyasa: Ci.25.79 and 112, 29.136; śālipāyasa: Ci.25.112; ṣaṣṭikapāyasa: Ci.25.112).

715 See G.J. Meulenbeld (1974): 456–457; Om Prakash (1961) and (1987): II.

716 Cf. Ca.Sū.27.257cd–260ab.

717 See Om Prakash (1961) and (1987): II. Compare *Kaiyadevanighaṇṭu* 5.90–94. Sūpas are mentioned at Ca.Sū.27.29 and 262, saupyas at Ca.Sū.27.261.

718 See the comments of Cakra and Ḍalhaṇa. Cf. *Arthaśāstra* 2.15.21 (śuṣkamāṃsa).

719 Minced pariśuṣkamāṃsa (see Cakra and Ḍalhaṇa).

720 See Cakra and Ḍalhaṇa on the terminology. See also Om Prakash (1961) and (1987): II.

721 See Cakra and Ḍalhaṇa on the terms employed. See also Om Prakash (1961) and (1987): II.

722 Cf. Ca.Sū.27.312cd–315.

723 The upper, clear part of meat broth (Ḍalhaṇa). Compare *Kaiyadevanighaṇṭu* 5.220cd–221ab. Cakra remarks that this verse is not generally accepted.

724 See Ḍalhaṇa. Compare *Kaiyadevanighaṇṭu* 5.221cd.

725 Cf. Ca.Sū.27.269ab. See G.J. Meulenbeld (1974): 502–504; Om Prakash (1961) and (1987): II.

726 A rāgaṣāḍava is a mudgayūṣa with the addition of pomegranate and grape juices. Cf. Ca. Sū.27.281. Compare *Kaiyadevanighaṇṭu* 5.95–107ab on rāgaṣāḍava and ṣāḍava.

727 A yūṣa is a kind of soup, usually made from pulses, but also from cereals. See G.J. Meulenbeld (1974): 492–493; Om Prakash (1961) and (1987): II. Various yūṣas are mentioned in the *Carakasaṃhitā*.

728 Special kinds of sour yūṣas. See Cakra and Ḍalhaṇa on their preparation. Khaḍas are mentioned in the *Carakasaṃhitā* (Ci.8.130). See on khaḍa: G.J. Meulenbeld (1974): 459–460; Om Prakash (1961) and (1987): II. Compare on kāmbalika: Su.Sū.46.381ab. Kāmbalika is mentioned in the *Carakasaṃhitā* (Vi.8.135), as well as tilakāmbalika (Sū.13.85).

729 A kṛtayūṣa is a yūṣa to which fatty substances, salt and spices (kaṭuka) have been added, an akṛtayūṣa is prepared without these additions. See G.J. Meulenbeld (1974): 492–493. Cf. Ca.Sū.27.262.

730 Grains that have begun to sprout (see Ḍalhaṇa). Cf. Su.Sū.46.404 and Ca.Sū.27.267: virūḍhadhānā.

731 Rāgaṣāḍavas or rāgas and ṣāḍavas (see the comments of Ḍalhaṇa). Cf. Ca.Sū.27.281 (with Cakra's comments) and Cakra ad Ca.Ka.7.33. See also Om Prakash (1961) and (1987): II.

732 Cakra mentions its preparation. Cf. Ca.Sū.27.278 and Cakra's comments. Cakra and Ḍalhaṇa (ad Su.Sū.46.384ab) regard it as identical with śikhariṇī. See on rasālā and śikhariṇī: Om Prakash (1961) and (1987): II.

733 Cf. Cakra ad Ca.Sū.6.28; Si.6.52.

734 See on mantha: Om Prakash (1961) and (1987): II. A godhūmacūrṇamantha is mentioned at Ca.Ci.15.226, an udamantha at Ca.Sū.6.18.

735 See Om Prakash (1961) and (1987): II. Cf. Ca.Sū.27.279.

736 This section extends from Sū.46.392 up to 418. Bhakṣyas are included in Caraka's kṛtānna group.

737 Cf. Ca.Sū.27.270.

738 See G.J. Meulenbeld (1974): 463; Om Prakash (1961) and (1987): II.

739 Cf. Ca.Sū.27.270.

740 See the comments of Cakra and Ḍalhaṇa. Madhuśīrṣaka is identical with madhukroḍa of Caraka (Sū.27.267) according to Cakra. See Om Prakash (1961) and (1987): II.

741 See the comments of Cakra and Ḍalhaṇa; see also Ḍalhaṇa ad Su.U.26.38ab. Saṃyāva is related to madhuśīrṣaka according to a quotation from Nala in Cakra's comments ad Ca. Sū.27.265–267. Saṃyāva is prescribed at Ca.Ci.30.107 and mentioned at Ca.Ka.12.103. Compare Caraka's yāvika (Sū.27.261), yāvaka (Sū.27.265), and yāva (Sū.27.273). See Om Prakash (1961) and (1987): II.

742 Cf. Ca.Sū.27.265, 267, 269. See G.J. Meulenbeld (1974): 440–441; Om Prakash (1961) and (1987): II (s.v. apūpa, pūpa, pūpalikā).

743 See the comments of Cakra and Ḍalhaṇa. Compare Su.Sū.46.453. Cf. *Kaiyadevanighaṇṭu* 5.120cd–124.

744 See the explanations of Cakra and Ḍalhaṇa. Compare *Kaiyadevanighaṇṭu* 5.145–150 (visyandana).

745 See the comments of Cakra and Ḍalhaṇa.

746 See the explanations of Cakra and Ḍalhaṇa; pālala is prepared from palala (sesamum paste). See Om Prakash (1961) and (1987): II.

747 Cf. Ca.Sū.27.267; *Kaiyadevanighaṇṭu* 5.176–177ab. See Om Prakash (1961) and (1987): II.

748 See G.J. Meulenbeld (1974):498–499 (vidala) and 504 (vaidala); Om Prakash (1961) and (1987): II. Cf. Ca.Sū.27.274 (sūpya = vidala).

749 See Ḍalhaṇa's explanation of the term. Compare Cakra ad Ca.Ci.21.16–22 and Ḍalhaṇa ad Su.Sū.21.21. Compare also kūrcika (Ca.Sū.5.11) and takrakūrcikā. See Om Prakash (1961) and (1987): II.

750 Cf. Su.Sū.46.381cd–382ab.

751 Cf. Ca.Sū.27.268, which is closely related.

752 Cf. *Kaiyadevanighaṇṭu* 5.164cd–167.

753 See the comments of Cakra and Ḍalhaṇa. Cf. Ca.Sū.27.260cd; *Kaiyadevanighaṇṭu* 5.161cd–164ab. See V. Agravāl (1955/56): 124–125; Om Prakash (1961) and (1987): II.

754 See the explanations of Cakra and Ḍalhaṇa. Cf. Ca.Sū.27.265. See Om Prakash (1961) and (1987): II.

755 See the comments of Cakra and Ḍalhaṇa. Cf. Ca.Sū.27.266; *Kaiyadevanighaṇṭu* 5.185–188ab. See Om Prakash (1961) and (1987): II.

756 See the comments of Cakra and Ḍalhaṇa. Compare the auluka and lumbikā of the *Kaiyadevanighaṇṭu* (5.202cd–204).

757 Cf. Ca.Sū.27.257ab (lājasaktu) and 263–264 (saktu); *Kaiyadevanighaṇṭu* 5.188cd–196ab. See G.J. Meulenbeld (1974): 512–513; Om Prakash (1961) and (1987): II.

758 Cf. Ca.Sū.27.339; *Kaiyadevanighaṇṭu* 5.185cd–188ab. See G.J. Meulenbeld (1974): 496; N.S. Mooss (1984): 23–24; Om Prakash (1961) and (1987): II.



759 Cf. Ca.Sū.27.257ab. Compare saktu.

760 Cf. Ca.Sū.27.273; *Kaiyadevanighaṇṭu* 5.201–202ab. See G.J. Meulenbeld (1974): 475–476; Om Prakash (1961) and (1987): II.

761 See on this term: G.J. Meulenbeld (1974): 440; *Vaidyakaśabdasindhu*. Compare on anupānas: Ca.Sū.27.319–328.

762 Rules for these materials are also found in non-medical texts; an example is *Brahmavaivartapurāṇa*, Brahmakhaṇḍa 27.22–23.

763 Cf. Ca.Ci.15.42–44.

764 Su.Sū.46.499 = *Mādhavanidāna* 6.5.

765 Su.Sū.46.500–501 = *Mādhavanidāna* 6.7–8.

766 Cf. Ca.Ci.15.45–49.

767 Su.Sū.46.504 = *Mādhavanidāna* 6.13c–f.

768 See A.h.Sū.8.33cd; A.s.Sū.10.9.

769 See Ḍalhaṇa ad Su.Sū.21.19; A.h.Sū.8.34cd; A.s.Sū.10.9.

770 See: Ḍalhaṇa ad Su.Sū.21.19; A.h.Sū.8.34ab; A.s.Sū.10.9.

771 The text (Sū.46.525ab) says that twenty guṇas have been described, but their actual number is twenty-two. Cf. Ca.Śā.6.10; Cakra ad Ca.Sū.1.49. See G.J. Meulenbeld (1987): 8.

772 Cf. Ḍalhaṇa ad Su.Sū.4.5 and 14.10; Ca.Ci.15.18–19.

## Chapter 2
## Nidānasthāna

1 Cf. Ca.Ci.28 and 29.
2 Cf. Ca.Ci.28.3.
3 Cf. Ca.Sū.1.59.
4 Cf. Ca.Ci.28.5–11.
5 Cf. Ca.Ci.28.27cd–28ab.
6 Cf. Ca.Ci.28.28cd–29ab.
7 Cf. Ca.Ci.28.29cd.
8 Cf. Ca.Ci.28.30.
9 Cf. Ca.Ci.28.31–37.
10 Cf. Ca.Ci.28.59–61ab.
11 Cf. Ca.Ci.28.61cd–63ab. The *Carakasaṃhitā* describes more types of āvaraṇa of vāta than the *Suśrutasaṃhitā*. See also Ca.Ci.28.199ab–217.
12 Singhal c.s.: gout. Dharmendra (1947) is convinced that vātarakta designates leprosy.
13 Cf. Ca.Ci.29.5–15.
14 Cf. Ca.Ci.29.24–29.
15 Cf. Ca.Ci.29.16–18.
16 Cf. Ca.Ci.29.30–34.
17 Cf. Ca.Ci.28.50cd–51ab. Singhal c.s.: repeated convulsions.
18 Cf. Ca.Si.9.14cd–15. P. Rāy c.s. (1980): tetanus. See Su.Ci.5.18 for the treatment of apatānaka.
19 P. Rāy c.s. (1980): orthotonus. Singhal c.s.: idem.
20 Cf. Ca.Ci.28.49–50ab. Singhal c.s.: trismus.
21 P. Rāy c.s. (1980): tetanus?
22 Cf. Ca.Ci.28.43d–45c (antarāyāma). P. Rāy c.s. (1980): emprosthotonus. Singhal c.s.: idem.
23 Cf. Ca.Ci.28.45d–48 (dhanuḥstambha = bahirāyāma). Cf. Ca.Vi.8.42 (dhanuḥstambha; P.V. Sharma: tetanus). P. Rāy c.s. (1980): opisthotonus. Singhal c.s.: idem.
24 Cf. Ca.Ci.28.53cd–54. The term pakṣāghāta is found at Ca.Sū.14.21 and Ci.28.73; pakṣavadha is one of its synonyms. P. Rāy c.s. (1980): hemiplegia. Singhal c.s.: idem.
25 Cf. Ca.Ci.28.72cd–74.
26 Cf. Ca.Si.9.14. See for its treatment: Su.Ci.5.21.
27 Cf. Ca.Ci.28.43a-c. P. Rāy c.s. (1980): torticollis. Singhal c.s.: wry neck, torticollis.
28 Cf. Ca.Ci.28.38–42. P. Rāy c.s. (1980): facial paralysis. Singhal c.s.: idem.
29 Cf. Ca.Ci.28.56–57ab. Ḍalhaṇa mentions that is commonly called raṅghiṇī. Singhal c.s. and P. Rāy c.s. (1980): sciatica.
30 P. Rāy c.s. (1980): Erb's paralysis or brachial neuralgia; Singhal c.s.: brachial neuralgia. See Gayadāsa's comments on the absence of viśvācī from the *Carakasaṃhitā* and its relationship to Caraka's khallī.
31 Singhal c.s.: synovitis of knee with effusion.



32 Cf. Ca.Sū.20.11 and 12; Ci.28.21 (P.V. Sharma: limping). P. Rāy c.s. (1980): monoplegia. Singhal c.s.: lameness.
33 Mentioned at Ca.Ci.28.21 and 73 (P.V. Sharma: crippledness, paraplegia). P. Rāy c.s. (1980): paraplegia. Singhal c.s.: crippleness. Cf. Su.Sū.24.5.
34 P. Rāy c.s. (1980): lathyrism. Singhal c.s.: khesari palsy, lathyrism. See on lathyrism and its history: L.A.P. Anderson, A. Howard and J.L. Simonsen (1925); D.P. Badola and U.C. Srivastava (1978); E. Balfour (1967): II, 686–687; J. Borg, G. Mazars and B. Sacko (1981); *A. Cantani (1873; see B. Schuchardt, 1887: 326–328); N. Chevers (1861), (1886): 72; M.P. Dwivedi and B.G. Prasad (1964); V. Fossel (1903): 930–931; K.T. Ganapathy et al. (1963); K.K. Govil et al. (1959); M.D. Grmek (1991): 210–244; A. Howard, J.L. Simonsen and L.A.P. Anderson (1923); J. Irving *(1859), (1861a), (1861b), (1868); *K. Kirk (1861); R. McCarrison (1926), (1928); T.C. McCombie Young (1927); V. Nagarajan, V.S. Mohan and C. Gopalan (1965); *G. Sansone, A.M. Piga and G. Segni (1958); M.S. Sastry, V. Mahadevan and Ram Prakash (1963); B. Schuchardt (1887); K.L. Shourie (1945); W.H. Sleeman (1980): 104–105; R. Stockman (1917a), (1917b), *(1929), (1932). See also: S. Bhattacharyya (1975). Compare on favism (the same as lathyrism) in the ancient world: P.E. Burke (1996): 2263–2266. See on the widespread taboos on certain beans: A.C. Andrews (1949); P.C. Burke (1996): 2263–2266; M.D. Grmek (1980); L. von Schroeder (1901).
35 Mentioned at Ca.Sū.14.23. Singhal c.s.: heel pain.
36 Singhal c.s.: burning feet syndrome. See on this disease: C.F. Heusinger (1846); Ph.H. Manson-Bahr (1966): 362–363.
37 Singhal c.s.: peripheral neuritis of the feet.
38 Singhal c.s.: wasting of the shoulder joint.
39 Deafness. Cf. Ca.Sū.5.38 and 20.11; Ci.26.127 (aśravaṇa). Bādhirya is described again at Su.U.20.8.
40 Singhal c.s.: otalgia. Cf. Ca.Sū.5.28; 27.233; Ci.26.221 (karṇaśūla); Ca.Ci.26.127 (karṇātiruj). See on its treatment: Su.Ci.5.24. Compare Su.U.20.6, where karṇaśūla is described again, in a different way, as caused by vāta covered by the other doṣas.
41 Dumbness. Cf. Su.Sū.24.5; Ca.Sū.20.11.
42 Speaking with a nasal voice. Cf. Su.Sū.24.5.
43 P. Rāy c.s. (1980): indistinct speech. Singhal c.s.: stammering.
44 Singhal c.s.: bladder pain. See on tūnī: R. Desāī (1982: 535). See on its treatment: Su.Ci.5.25.
45 Singhal c.s.: proctalgia. See on its treatment: Su.Ci.5.25.
46 P. Rāy c.s. (1980) and Singhal c.s.: tympanitis. Cf. Ca.Si.6.29 and 58–60; 7.5 and 21–26. See on its treatment: Su.Ci.5.26.
47 P. Rāy c.s. (1980): gastro-tympanitis. Singhal c.s.: acute gastric dilatation. See on its treatment: Su.Ci.5.26.
48 Singhal c.s.: benign prostatic enlargement. See the criticisms of R.R. Desāī (1982: 534–535), who argues that mūtragranthi is more similar to prostatic hypertrophy. Cf. Ca.I.10.4; Si.9.25–26 and 36; Su.Sū.31.18; U.58.7–8. See on its treatment: Su.Ci.5.27.
49 Singhal c.s. interpret this disorder as malignant prostatic enlargement, although the ancient Indian physicians did not have the means to make this diagnosis. See on its treatment: Su. Ci.5.27.
50 Cf. Ca.Ci.14.
51 Compare *Mādhavanidāna* 5.1. See G.J. Meulenbeld (1974): 230 and 250–252.

52 The three folds have been identified as the middle and inferior Houston's valve and the dentate line (see P. Hemantha Kumar and M. Sahu, 1998).
53 Compare G.J. Meulenbeld (1974): 254.
54 Cf. Ca.Ci.14.21–22.
55 Cf. Ca.Ci.14.11–20. Caraka does not describe the type caused by blood. Compare G.J. Meulenbeld (1974): 239–240 and 259.
56 Cf. Ca.Ci.14.5 and 7–8.
57 Cf. Ca.Ci.14.26–32. Compare Su.Ni.1.23–24.
58 Compare Ca.Ci.14.6: some teach that fleshy growths resembling haemorrhoids occur in other regions of the body too: the penis, female genitals (apatyapatha), throat, palate, mouth, nose, ears, eyelids and skin; these are fleshy growths (adhimāṃsa), whereas haemorrhoids arise from the ano-rectal folds (gudavali). See G.J. Meulenbeld (1974): 248–250 and 262–263.
59 These growths, with the shape of a broom (kūrcanika), are called praroha. Singhal c.s.: venereal warts or new growths. Condylomata acuminata may be meant, but the ulcerating and discharging lesions, which are mentioned too, may point to granuloma inguinale (G.J. Meulenbeld, 1974: 621).
60 These, with the shape of an umbrella, are called karīra. Singhal c.s.: venereal warts or new growths.
61 These, called karīra, are shaped like the mouth of an earthworm (gaṇḍūpada). Singhal c.s.: umbilical granulomata. These growths may be mollusca contagiosa (G.J. Meulenbeld, 1974: 621).
62 These are called arśāṃsi. Singhal c.s.: polypous growths.
63 Mentioned at Ca.Sū.11.49.
64 Some do not accept these verses (Ḍalhaṇa; Gayadāsa).
65 Cf. Ca.Ci.14.20.
66 Cf. Su.Ni.2.16.
67 Cf. Ca.Ci.26.36–44.
68 The term used is vedanā.
69 Singhal c.s.: phosphate calculi.
70 Singhal c.s.: uric acid and urate calculi.
71 Singhal c.s.: oxalate calculi.
72 Idiopathic bladder stone disease in children (these stones usually consist of uric acid or urate) is different from urolithiasis in adults and occurs much more frequently in young boys than in girls; it is rare in modern societies, except those rife with poverty and nutritional deficiencies. In India, the disorder is especially frequent in the northwestern parts of the country (see A.L. Aurora, 1977; A.L. Aurora, V. Ramalingaswami and P.D. Gaitonde, 1964; S.M. Singh, 1977). Several Hippocratic texts show that the disease was common in children, especially boys, in ancient Greece. See on these subjects: M.D. Grmek (1991): 112; R. McCarrison (1931); E.L. Prien (1971); R. Van Reen (1977).
73 Cf. Ca.Ci.26.39cd.
74 The *Carakasaṃhitā* devotes one single verse (Ci.12.96) to this subject and does not mention the five types, whereas the *Bhelasaṃhitā* (Sū.26.14) is acquainted with them.
75 The *Bhelasaṃhitā* (Sū.26.14) calls this type śatayoni. Śataponaka is also the name of a type of śūkadoṣa.
76 Cf. *Mādhavanidāna* 46.1.



77 Cf. *Mādhavanidāna* 46.2.
78 Cf. *Mādhavanidāna* 46.3–7. Gayadāsa and Ḍalhaṇa reject the addition of a type called arśobhagandara, accepted by some authorities. Arśobhagandara is mentioned at A.h.U. 28.15cd–17ab and A.s.U.33.33, Bhela Ci.4.74 and Si.1.29, and in the *Madhukośa* ad *Mādhavanidāna* 46.7.
79 Cf. Ca.Ni.5 and Ci.7; Bhela Ni.5. See on the differences between Caraka and Suśruta regarding kuṣṭha: R.E. Emmerick (1986a).
80 Cf. Ca.Ni.5.6 and Ci.7.4–8.
81 Cf. Ca.Ni.5.7 and Ci.7.11–12.
82 Ca.Ni.5 describes the seven mahākuṣṭhas only; the whole set of eighteen types is dealt with in Ca.Ci.7.
83 The *Carakasaṃhitā* and *Bhelasaṃhitā* do not describe this type of kuṣṭha. It is also absent from the *Kāśyapasaṃhitā*. The colour aruṇa is usually associated with vāta. The *Carakasaṃhitā* regards kapālakuṣṭha as the type in which vāta is the chief doṣa. Singhal c.s. regard aruṇa as tuberculoid leprosy. Dharmendra (1947) is of the opinion that aruṇa is the type of kuṣṭha (skin diseases) that designates leprosy.
84 Cf. Ca.Ni.5.5 and 8; Ci.7.15 and 27. Singhal c.s.: pyoderma.
85 Cf. Ca.Ni.5.5 and 8; Ci.7.17 and 28. Vāta and pitta predominate in ṛṣyajihva according to Caraka. See Gayadāsa's comments. A variant reads ṛkṣajihva.
86 Cf. Ca.Ni.5.5 and 8; Ci.7.14 and 27. Vāta predominates in kapālakuṣṭha according to Caraka; Gayadāsa says that vāta is an anubandha in kapālakuṣṭha. Kapālakuṣṭha is a curable type in the *Bhelasaṃhitā* (Ci.6.36cd–37).
87 Cf. Ca.Ni.5.5 and 8; Ci.7.14 and 27. Kākaṇaka arises from all the doṣas together according to Caraka.
88 Cf. Ca.Ni.5.5 and 8; Ci.7.18 and 28. Puṇḍarīka is caused by pitta and kapha according to Caraka; see Gayadāsa's comments on this point. Identified as psoriasis by Singhal c.s.
89 Cf. Ca.Ci.7.23 and 30. Dadru arises from pitta and kapha in the *Carakasaṃhitā*, which regards it as a kṣudrakuṣṭha. Gayadāsa and Ḍalhaṇa distinguish a black (asita) and white (sita) variety of dadru; asitadadru is Suśruta's mahākuṣṭha, sitadadru Caraka's kṣudrakuṣṭha. See also the *Madhukośa* ad *Mādhavanidāna* 49.17cd–23ab. Bhoja regarded dadru as a mahākuṣṭha (see Gayadāsa ad Su.Ni.5.8); it is a curable type of kuṣṭha in the *Bhelasaṃhitā* (Ci.6.36cd–37) and *Kāśyapasaṃhitā* (p.116). Dadru is identified as ringworm by Singhal c.s.
90 Mentioned in the *Bhelasaṃhitā* (Ci.6.32, 37, 67) as a curable type of kuṣṭha. Also known to the *Kāśyapasaṃhitā* (p.116) as a curable disorder. Identified as secondarily infected eczematous patches in atopic dermatitis by Singhal c.s.
91 Singhal c.s.: it may be a polyneuritic type of leprosy.
92 Cf. Ca.Ci.7.21. Compare Bhela Ci.6.33 and 35, *Kāśyapasaṃhitā* (p.116): an incurable type of kuṣṭha. Singhal c.s.: melanoderma.
93 Cf. Ca.Ci.7.24. Carmadala is a raktavyāpattija disease in the *Bhelasaṃhitā* (Sū.11. 8cd–9ab). Carmadala is an incurable type of kuṣṭha in the *Kāśyapasaṃhitā* (116). The *Bhelasaṃhitā* mentions a carmakuṣṭha, which is incurable, at Ci.6.23 and 34–36ab; this may be the carmākhya type of Caraka. Singhal c.s. identify carmadala as dyshidrosis (cheiropedopompholyx).
94 Different from the disease called visarpa (see Ḍalhaṇa). Singhal c.s.: erysipelas?
95 Singhal c.s.: probably furunculosis. Parisarpa is also a synonym of visarpa (Ca.Ci.21.11).

96 Sidhma is one of the mahākuṣṭhas in the *Carakasaṃhitā* (Ni.5.5 and 8; Ci.7.19 and 28). Singhal c.s.: nearest to pityriasis versicolor.

97 Cf. Ca.Ci.7.26 and 30. Singhal c.s.: probably ichthyosis. Vicarcikā is called vipādikā when it occurs in the foot only; Singhal c.s. are of the opinion that vipādikā may represent tylosis. Vipādikā is a separate type of kṣudrakuṣṭha in the *Carakasaṃhitā* (Ci.7.13, 22, 29), *Bhelasaṃhitā* (Ci.6.31 and 35) and *Kāśyapasaṃhitā* (p.116).

98 Cf. Ca.Ci.7.13, 22 and 29 (kiṭima). Singhal c.s.: this may represent some varieties of dermatitis (eczema).

99 Cf. Ca.Ci.7.13, 25, 30. Singhal c.s.: probably acute states of eczema and moniliasis.

100 A variety of pāmā.

101 Singhal c.s.: scabies? See on scabies in India: N. Chevers (1886): 805. Rakasā is a kṣudraroga in the *Śārṅgadharasaṃhitā* (I.7.92). Cf. Kaiyadeva 8.258cd–259ab. Rakasa is mentioned in the *Rājamārtaṇḍa* (8.4), rakaśa in the *Kalyāṇakāraka* (11.64). Rakhasā, a disease mentioned in Pali texts, may be the same as rakasā (see Jyotir Mitra, 1985: 256).

102 This verse, composed by Jejjaṭa, is not accepted by Gayadāsa, whose views on the involvement of the doṣas are rather different. Cf. Ca.Ci.7.27–30; Caraka's statements disagree with those of Suśruta.

103 See Gayadāsa's and Ḍalhaṇa's elaborate comments on kilāsa. Cf. Ca.Sū.19.3 and 4; Śā.7.4; Ci.7.173–176. See *Madhukośa* ad *Mādhavanidāna* 49.37–39; Āḍhamalla ad *Śārṅgadharasaṃhitā* I.7.90. Singhal c.s. regard kilāsa as leucoderma. Kilāsa is a disease already mentioned in the *Atharvaveda* (see R. E. Emmerick, 1984b, 1986a; V.W. Karambelkar, 1961; K.G. Zysk, 1985).

104 Loss of phalanges of the fingers (aṅgulipatana), destruction of the nose (nāsābhaṅga), etc., are regarded as caused by pitta. Cf. Ca.Ni.5.10; Ci.7.34–36.

105 Cf. Ca.Ni.5.8 and Ci.7.20: kākaṇa is incurable. The *Carakasaṃhitā* does not regard puṇḍarīkakuṣṭha as incurable.

106 Compare on the dhātus which are corruptible (dūṣya) in kuṣṭha: Ca.Ni.5.3 and 7; Ci.6.8.

107 Cf. Ca.Ci.7.177 on kilāsa.

108 An eye disease. Singhal c.s.: conjunctivitis.

109 Gayadāsa: masūrī and other diseases caused by a general state of adharma; Ḍalhaṇa: śītalikā and other diseases.

110 Cf. Ca.Ci.6.4.

111 The *Carakasaṃhitā* does not describe the general pathogenesis of prameha.

112 Cf. Ca.Ni.4.47; Ci.6.13–14.

113 Cf. Ca.Ni.4.3.

114 I.e., when kapha is the predominant doṣa (see 6.9).

115 Not mentioned in the *Carakasaṃhitā*. Known to the *Bhelasaṃhitā* (Ni.6.11–12) as a type of prameha associated with kapha and pitta. Surāmeha may be related to the sāndraprasāda type of Caraka.

116 Not mentioned in the *Carakasaṃhitā*. Known to the *Bhelasaṃhitā* (Ni.6.11–12; Ci.7.15–16) as a type of prameha associated with kapha and pitta. Also mentioned in the *Hārītasaṃhitā* (III.28.3–4).

117 Absent from the *Carakasaṃhitā*. Mentioned in the *Bhelasaṃhitā* (Ni.6.8–9) as a kapha type of prameha. Piṣṭameha may be related to Caraka's śuklameha, in which the urine resembles piṣṭa. Singhal c.s.: phosphaturia.

118 Not mentioned elsewhere.



119 Cf. Ca.Ni.4.10–11; Ci.6.9–10a.

120 Absent from the *Carakasaṃhitā*. Amlameha may be related to the takraprameha of the *Hārītasaṃhitā* (III.28.3–4).

121 The same as lohitameha, raktameha and rudhiraprameha (Bhela, Caraka, Hārīta).

122 Cf. Ca.Ni.4.25–27; Ci.6.10b–d.

123 Not mentioned in the *Carakasaṃhitā*, where majjāmeha takes its place. The same as the ghṛtaprameha of the *Hārītasaṃhitā* (III.28.3–4).

124 Singhal c.s.: chyluria.

125 The *Carakasaṃhitā* has madhumeha.

126 Cf. Ca.Ni.4.38–39; Ci.6.11.

127 Cf. Ca.Ni.4.12–23.

128 Cf. Ca.Ni.4.28–35.

129 Cf. Ca.Ni.4.40–45.

130 The *Carakasaṃhitā* (Ni.4.48) describes the complications of prameha in general.

131 The *Carakasaṃhitā* (Sū.17.83) enumerates seven types: putriṇī, masūrikā and vidārikā are absent. Gayadāsa (ad Su.Ni.6.15–19) remarks that Suśruta described nine types; he does not accept vinatā as belonging to the series, and refers as his authority to Bhoja, who distinguished nine types: śarāvikā, sarṣapikā, kūrmikā (= kacchapikā), jālinī, kulatthikā (= masūrī), alajī, putrī, vidārī, and vidradhī.

132 Cf. Ca.Sū.17.84–100; the type called vidradhi is elaborately described.

133 The *Carakasaṃhitā* regards the piḍakās as occurring in cases of neglected madhumeha (Sū. 17.78–82). Compare Gayadāsa ad Su.Ni.6.20ab.

134 Compare Ca.Sū.17.103 and 104–107 on the degrees of curability of vidradhi and the other piḍakās.

135 Madhumeha (diabetes mellitus and other forms of glycosuria) is one of the vāta types of prameha in the *Carakasaṃhitā*.

136 Mixed colours mentioned are śabala, babhru, kapila, kapota and mecaka (see Ḍalhaṇa's explanations).

137 The five colours are sita (white), asita (black), harita (green), pīta (yellow) and rakta (red).

138 Cf. Ca.Ci.13. See on udara: G.J. Meulenbeld (1991a): 94–96.

139 Cf. Ca.Ci.13.22.

140 Cf. Ca.Ci.13.9–15 and 20.

141 Cf. Ca.Ci.13.16–19.

142 The *Carakasaṃhitā* describes the aetiology, pathogenesis and symptomatology of these three types separately (Ci.13.23–31).

143 Cf. Ca.Ci.13.32–34: called saṃnipātodara. The name dūṣyudara refers to the ingestion of dūṣīviṣa as one of its causes. Compare Bhela Ci.13.10–15ab (dūṣyodara).

144 Cf. Ca.Ci.13.35–38. See on plīhodara: G.J. Meulenbeld (1991a): 95.

145 Interpreted as cirrhosis of the liver by S.K. Śarmā and C.M. Jain (1992). Cf. Ca.Ci.13.38: not designated by a separate technical term, but included in plīhodara.

146 Cf. Ca.Ci.13.39–41.

147 This is the āgantu type of udara. Cf. Ca.Ci.13.42–44: chidrodara; it is also called kṣatodara (Ca.Ci.13.22).

148 Cf. Ca.Ci.13.45–49 (udakodara).

149 Cf. Ca.Ci.13.21.

150 Cf. Ca.Ci.13.51.

151 See on this chapter: H. Fasbender (1897): 48–52; R.F.G. Müller (1928): 253–254, 257–258; P. Tivārī (1989): 492–533; J.A. Vullers (1846): 241–249.

152 See P. Tivārī (1989): 500–513.

153 See the figure illustrating this position in P. Tivārī (1989): 521.

154 See the figure in P. Tivārī (1989): 523.

155 See the figure in P. Tivārī (1989): 522.

156 See the figure illustrating parigha in P. Tivārī (1989): 522. See on the four positions: P. Tivārī (1989): 514–517. Compare the classification of the *Hārītasaṃhitā* (see P. Tivārī, 1989: 517) into mūḍhagarbha due to vāta, pitta, kapha, a combination of two doṣas, and all three doṣas (III.52.4–8); a type caused by rakta and pitta is also mentioned (III.52.14–16).

157 This fourfold classification was adopted by Bhoja, whose verses on the subject are quoted in the *Madhukośa* ad *Mādhavanidāna* 64.6; the same verses, but said to be from the *Nāgārjunīya*, are quoted by Gayadāsa (ad Su.Ni.8.4). Compare *Mādhavanidāna* 64.6, where the four types are described.

158 These types are called gati in the *Suśrutasaṃhitā*, saṃsthāna in the works ascribed to Vāgbhaṭa.

159 J.A. Vullers (1846) calls these types a "vollkommene Knielage" and a "unvollkommene Knielage".

160 This corresponds to a breech presentation.

161 This corresponds to a transverse presentation.

162 J.A. Vullers (1846) calls this "Schulterlage".

163 Cf. *Mādhavanidāna* 64.4–5. See on the particularities of Mādhava's descriptions: P. Tivārī (1989): 524–526.

164 Bhishagratna: contraction of the yoni; Singhal c.s.: retraction. Absence of dilatation or insufficient dilatation of the cervix uteri may be meant. Compare *Madhukośa* ad *Mādhavanidāna* 64.10.

165 See on the features indicating incurability in mūḍhagarbha: P. Tivārī (1989): 526–533.

166 The condition called mūḍhagarbha does not occur in the first four months (see the commentaries). Bhoja mentioned a period of three months (see Gayadāsa).

167 See the comments of P. Tivārī (1989): 330–341. Compare Su.Ni.8.10 and *Mādhavanidāna* 64.2

168 Cf. Ca.Śā.8.30. Su.Ni.8.12 = *Mādhavanidāna* 64.8.

169 See P. Tivārī (1989): 492–498. Su.U.8.13 = *Mādhavanidāna* 64.9.

170 Gayadāsa and Ḍalhaṇa specify that this procedure should be adopted from the ninth month of pregnancy onwards, if the woman is dying.

171 See the commentaries on the term bastamāra and the variant bastidvāra in Vāgbhaṭa's A.h. See on this verse: R.F.G. Müller (1928): 265.

172 The *Carakasaṃhitā* deals with vidradhi as one of the types of piḍakā; it distinguishes an external (bāhya) and internal (ābhyantara) type, as well as varieties caused by vāta, pitta, kapha, and concerted action of the doṣas (Sū.17.90–100).

173 Closed (abhihata) and open (kṣata) lesions due to a trauma are mentioned (see the explanations of Gayadāsa and Ḍalhaṇa).

174 Cf. Ca.Sū.17.103.

175 Cf. Ca.Sū.17.101–102.

176 Cf. Ca.Sū.17.101.



177 Cf. Ca.Sū.17.103.

178 Compare on makkalla: Su.Sū.33.13; Ni.8.6; Śā.10.22; *Mādhavanidāna* 64.10–11. Singhal c.s. regard makkalla as puerperal sepsis. See on makkalla: P. Tivārī (1989): 492, 510, 531–532, 602–603: either intra-partum haemorrhage, or spasmodic and irregular uterine contractions.

179 Partus immaturus (garbhapāta) is intended according to Gayadāsa and Ḍalhaṇa. Gayadāsa prefers the reading adhaḥprajātā, which he explains as indicating any partus before the proper time (akālaprajātā).

180 Cf. Ca.Sū.17.103.

181 Singhal c.s.: osteomyelitis. The disorder may be due to the presence of a sequestrum (śalya; 9.36).

182 Cf. Ca.Ci.21.11. Visarpa is also the name of a type of kuṣṭha in the *Suśrutasaṃhitā*.

183 Cf. Ca.Ci.21.29–30.

184 Cf. Ca.Ci.21.31–32.

185 Cf. Ca.Ci.21.33–34.

186 Cf. Ca.Ci.21.41. Gayadāsa equates this type with that called antarāśraya by Caraka (Ci. 21.23–25).

187 This may be the bahiḥśrita type of Caraka (Ci.21.23), who does not distinguish a separate traumatic type. The special types, caused by two doṣas, which are important in the *Carakasaṃhitā*, are ignored by Suśruta.

188 Cf. Ca.Ci.21.28 and 35–42.

189 Su.Ni.10.19–23ab is identical with a series of additional verses at the beginning of *Mādhavanidāna* 67.

190 Cf. Ca.Śā.8.55; *Mādhavanidāna* 67.2–3.

191 Cf. Ca.Śā.8.54; *Mādhavanidāna* 67.4.

192 Su.Ni.10.26–27 = *Mādhavanidāna* 66.1–2.

193 Singhal c.s.: glandular swelling, cyst, etc.

194 Cf. Ca.Ci.12.81ab.

195 Singhal c.s.: a lipoma or sebaceous cyst? Cf. Ca.Ci.12.81cd; the *Carakasaṃhitā* also mentions a type of granthi arising from muscular tissue (māṃsa).

196 Singhal c.s.: cervical and axillary lymphadenitis. The *Carakasaṃhitā* mentions apacī at Sū.3.7 and 11.49; Si.2.17. Compare *Mādhavanidāna* 38.9cd–10. See on the disease called apacit in the *Atharvaveda*: M. Bloomfield (1890): 320–328; J. Filliozat (1975): 91–92; Jyotir Mitra (1968a): 2; V.W. Karambelkar (1961): 143–144, 169–182; N.J. Shende (n.d.): 175; K.G. Zysk (1985).

197 Singhal c.s.: tumour.

198 Cf. Ca.Ci.12.87. Compare on arbuda: Ca.Sū.18.33; 28.14; Ci.29.32 and 33; Su.Sū.24.9. The *Bhelasaṃhitā* distinguishes five types of arbuda (Sū.26.12). See also Hārīta III.37.

199 Singhal c.s.: goitre. Cf. Ca.Ci.12.79. See also Ca.Sū.18.21; 20.17; Ci.21.139–140; Si.2.17; Su.Sū.24.9.

200 Galagaṇḍa is one single disorder in the *Carakasaṃhitā*.

201 Cf. Ca.Ci.12.79. Singhal c.s. tentatively identified the syndromes described as myxoedematosis, thyreotoxicosis, and involvement of the nervus recurrens due to a carcinoma.

202 Compare the six types of bradhna described in the *Carakasaṃhitā* (Ci.12.94–95). Cakra regards bradhna as identical with vṛddhi.

203 See Ḍalhaṇa's comments on the aetiology of mūtra- and antravṛddhi. Gayadāsa says that the type caused by blood is associated with pitta, that caused by medas with kapha.

204 Cf. Ca.Sū.18.30: vṛddhi is caused by vāta; Su.Sū.24.9: vṛddhi is brought about by medodoṣa.

205 The pitta type has been identified as (acute) epididymo-orchitis, the kapha type as the chronic form of epididymo-orchitis; the type arising from fatty tissue is regarded as a filarial scrotum, and the type caused by blood as a haematocele (I.V.P. Rao and P.J. Deshpande, 1977). Singhal c.s. agree with these identifications, but wrongly identify the type arising from fatty tissue as haematocele, and the type arising from blood as a filarial scrotum. See on haematocele in India: N. Chevers (1886): 708, on swelling of the scrotum in filariasis: N. Chevers (1886): 263.

206 I.V.P. Rao and P.J. Deshpande (1977): hydrocele. Singhal c.s.: idem. See on hydrocele in India: N. Chevers (1886): 703–707.

207 I.V.P. Rao and P.J. Deshpande (1977): inguinal hernia. Singhal c.s.: idem. See on inguinal hernia in India: N. Chevers (1886): 597–600. The text of the *Suśrutasaṃhitā* mentions the large bowel (sthūlāntra) or some other part (of the intestines).

208 Not described in the *Carakasaṃhitā*. Cf. *Mādhavanidāna* 47.1. Upadaṃśa, being a disease of the penis, is restricted to the male, but a related disorder of the same name may occur in females according to some authorities (see Gayadāsa and Ḍalhaṇa ad Su.Ni.12. 9). The view that upadaṃśa may also affect females is rejected in the *Madhukośa* ad *Mādhavanidāna* 47.6–7, but accepted in the *Yogaratnākara* (ed. f, 1068).

209 The *Bhelasaṃhitā* (Sū.26.5 and 21) distinguishes four different types.

210 Cf. *Mādhavanidāna* 47.2–4ab.

211 Cf. Ca.Ci.12.98; *Mādhavanidāna* 39.1ab.

212 Cf. *Mādhavanidāna* 39.2–3.

213 Cf. *Mādhavanidāna* 39.4 and 7.

214 Cf. Ca.Ci.12.98 and Cakra's quotation from Puṣkalāvata.

215 Cf. *Mādhavanidāna* 39.1cd, where the penis is added to the list.

216 See Gayadāsa and Ḍalhaṇa on the term kṣudraroga. The group mainly consists of minor disorders, but some serious diseases belong to it as well.

217 See Ḍalhaṇa on differences of opinion about the composition of the group. Actually, forty-eight diseases are described, in agreement with the list accepted by Brahmadeva (see Ḍalhaṇa).

218 See K. Achaiah (1928), who describes the disease as a superficial pustular contagious disease of children, known as impetigo contagiosa in allopathic medicine.

219 N. Saxena (1995: 125): a hard mole.

220 N. Saxena (1995: 125): a hard, closed papule. Called antrālajī in the *Mādhavanidāna* (55. 3).

221 N. Saxena (1995: 125): a pustular ulcer.

222 N. Saxena (1995: 125): a hard growth or cyst. Kacchapikā is also the name of a pramehapiḍakā (see Su.Ni.6.16).

223 Tentatively identified by Singhal c.s. as actinomycosis, Madura foot. N. Saxena (1995: 125): idem. Compare the description found in the *Mādhavanidāna* (55.6–7).

224 N. Saxena (1995: 125): a circular and pustular ulcer. Gayadāsa and the *Mādhavanidāna* (55.8) read indraviddhā.

225 N. Saxena (1995: 125): an erythematous rash. Absent from the list at the beginning of the chapter.

226 N. Saxena (1995: 125): a fistula inside the ear. Compare *Mādhavanidāna* 55.11. See also Bhoja's description of panasikā in the commentary of Gayadāsa and in the *Madhukośa*.



227 Tentatively identified as parotitis by Singhal c.s. Identified as mumps by S. Śarmā (1994), N. Saxena (1995: 125), and A.B. Talāviyā Bhāradvāj (1996). Compare *Mādhavanidāna* 55.10; Śrīkaṇṭhadatta remarks that it is called galavaṭṭa in the vernacular. The presence of mumps in ancient Greece is known from an epidemic that was observed in the island of Thasos in about 410 B.C. (see Corpus Hippocraticum, *Epidemics* I.1 in É. Littré 2, 598–605; E. Ebstein, 1931; M.D. Grmek, 1991: 336; R. Hare, 1967: 122).

228 N. Saxena (1995: 125): lymphangitis. Described in the *Carakasaṃhitā* (Ci.12.99: jālakagardabha). See Bhoja's description of the disease in Gayadāsa's commentary and in the *Madhukośa* ad *Mādhavanidāna* 55.12; the *Madhukośa* also quotes Jatukarṇa on the subject.

229 N. Saxena (1995: 125): painful pustules on the head. Absent from the list at the beginning of the chapter; mentioned in Ḍalhaṇa's comments ad Ni.13.3.

230 N. Saxena (1995: 126) and Singhal c.s.: axillary lymphadenitis. Mentioned in the *Carakasaṃhitā* (Sū.20.14) as a pittavikāra and described as a type of śvayathu (Ci.12. 91ab).

231 A variety of kakṣā, called gandhamālā in the *Mādhavanidāna* (55.15). Absent from the list at the beginning of the chapter.

232 Removed from the kṣudrarogas in the *Mādhavanidāna*, where it is dealt with in a separate chapter. Ḍalhaṇa does not comment on panasikā and the diseases that follow, up to visphoṭaka. Visphoṭaka is described as a type of śvayathu in the *Carakasaṃhitā* (Ci.12. 90cd), where visphoṭa is also the name of a type of kuṣṭha (Ci.7.25 and 30). Compare Bhela Sū.21.3 and 7.

233 Compare the description from a tantrāntara in Ḍalhaṇa's commentary and in the *Madhukośa* ad *Mādhavanidāna* 55.16–17. Agnirohiṇī is an incurable and fatal disease, due to all the three doṣas. Singhal c.s.: a type of lymphadenitis resembling bubonic plague. Many āyurvedic physicians (see, for example, P.S. Aṃśumān, 1994; N. Saxena, 1995: 126) are less cautious and equate agnirohiṇī with plague. The Dutch traveller J.H. van Linschoten noted that the plague was unknown to the Indians (see Burnell and Tiele I, 239–240). See on plague in India: R.H. Cassen (1978): 81–83; R.K. Chandrahas, A.K. Krishnaswami and C.K. Rao (1974); N. Chevers (1886): 85–95; A. Hirsch (1881): 359–361; J.V. Karve and E.R. Sundararajan (1935); R.P. Misra (1970): 83–91; S.C. Seal and K.C. Patnaik (1963); H.E. Sigerist (1961): 129; G. Sticker (1910): 88–91. See on the history of plague, for example: E.H. Ackerknecht (1963): 6–19; M.W. Dols (1974); V. Fossel (1903): 749–773; R. Hare (1967): 116–117; G. Sticker (1910). See on the history of vaccination against plague in India: H.I. Jha (1967). A different disease, called rohiṇī, is described in the *Carakasaṃhitā* (Sū.18.34–36). The *Bhelasaṃhitā* (Sū.26.24; Si.2.2) is acquainted with a disorder called rohiṇikā, which is divided into four types. Compare the interpretation of Bhela's batālikā as plague. Jyotir Mitra (1985: 238–239) suggested that the disease called ahivātaka, mentioned in Pali literature, may have been plague.

234 N. Saxena (1995: 126) and Singhal c.s.: whitlow. Cippa is also called akṣataroga and upanakha (Su.Ni.13.22ab). Akṣataroga is described in the *Carakasaṃhitā* (Ci.12.88). Ḍalhaṇa mentions aṅgulīveṣṭaka as another name for the disorder.

235 Singhal c.s.: paronychia. N. Saxena (1995: 126): onychogryphosis. Cf. Sū.Sū.24.9.

236 N. Saxena (1995: 126): a deep abscess of the foot. Cf. Su.Sū.21.33.

237 N. Saxena (1995: 125): an axillary or inguinal bubo. Described as a form of śvayathu in the *Carakasaṃhitā* (Ci.12.89–90ab). Vidārikā is also the name of a pramehapiḍakā (Su.Ni. 6.14 and 19ab).

238 Compare Bhoja's description, quoted in Ḍalhaṇa's commentary. Singhal c.s.: dermoid or sebaceous cysts. N. Saxena (1995: 125): sebaceous cyst.

239 These diseases are not described because they belong to the kuṣṭha group. N. Saxena (1995: 125) identifies rakasā as a dry eczema.

240 Singhal c.s.: rhagades. Ḍalhaṇa mentions that its vernacular name is viśrāvāku. See on related disorders mentioned in Pali literature: Jyotir Mitra (1985): 318; K.G. Zysk (1991): 96–98.

241 Compare Bhoja's description, quoted by Gayadāsa and in the *Madhukośa* ad *Mādhavanidāna* 55.26. N. Saxena (1995: 125): a corn. Singhal c.s.: corns and callosities. A corn is called pādakhīla in Pali texts (see Jyotir Mitra, 1985: 317).

242 Identified as chilblains (O.P. Singh, S.K. Tiwari and D. Ojha, 1994a) or dhobies itch (N. Saxena, 1995: 126). Śrīkaṇṭhadatta remarks (ad *Mādhavanidāna* 55.27) that it is known as pākuyā in the vernacular.

243 Alopecia. Other names are khaliti, khallī and ruhyā (see the comments of Gayadāsa and the *Madhukośa* ad *Mādhavanidāna* 55.28–29, which quote Bhoja, Kārttika and Videha). Cf. Su.Sū.24.9 (indralupta); Ca.Ci.26.132–133ab (khalati); Bhela Sū.26.11 (khālitya).

244 The vernacular name is pahā according to Ḍalhaṇa, rukkhī according to Śrīkaṇṭhadatta (ad *Mādhavanidāna* 55.30). See also the quotation from Videha in the comments of Gayadāsa and Śrīkaṇṭhadatta.

245 Tentatively identified as eczema of the scalp by Singhal c.s. Aruṃṣikā is a kind of piḍakā occurring in children in the *Kāśyapasaṃhitā* (126, 127); the names of these piḍakās resemble those of the pramehapiḍakās.

246 Greying of the hair. See Śrīkaṇṭha's elaborate comments ad *Mādhavanidāna* 55.32 (= Su. Ni.13.37).

247 Cf. Ca.Ci.12.93: a type of śvayathu. Masūrikā is also the name of a pramehapiḍakā (Su. Ni.6.14 and 18). The *Mādhavanidāna* devotes a special chapter to masūrikā.

248 Acne vulgaris of the face. Also called yauvanapiḍakā (Su.Ni.13.3; Ci.20.37) and yuvānapiḍikā (Gayadāsa) or -piḍakā (Śrīkaṇṭhadatta ad *Mādhavanidāna* 55.33); commonly known as varaṇḍakā (Śrīkaṇṭhadatta). See on acne in India: N. Chevers (1886): 795. See on acne in Graeco-Roman medicine: A.T. Sandison (1967): 450.

249 N. Saxena (1995: 126): a papilloma of the skin.

250 N. Saxena (1995: 126) and Singhal c.s.: moles, birthmarks. Commonly known as jadula (Ḍalhaṇa ad Su.Ni.13.41) or jaṭula (Gayadāsa ad Su.Ni.13.41; Niścalakara ad *Cakradatta*, kṣudraroga 38; Śrīkaṇṭhadatta ad *Mādhavanidāna* 55.35). Śivadāsa mentions jaṭula as a synonym of piplava (ad *Cakradatta*, kṣudraroga 60) and abhīru (kṣudraroga 62). The *Amarakoṣa* (2.6.49) lists jaṭula, kālaka and piplu as synonyms. Piplu is a term found in the *Carakasaṃhitā* (Sū.18.25).

251 N. Saxena (1995: 125): an elevated mole. See Bhoja's description, quoted by Gayadāsa and by Śrīkaṇṭhadatta ad *Mādhavanidāna* 55.36. Cf. Su.Sū.24.9. See also Samudra's *Sāmudrikaśāstra* 5.3–15.

252 N. Saxena (1995: 125): a black mole. Cf. Su.Sū.24.9. See also Śrīkaṇṭhadatta's comments ad *Mādhavanidāna* 55.37. Mentioned at Ca.I.1.11. Cf. Ca.Sū.18.25 (tilaka); I.1.20 (tilaka). Tilakālaka is also the name of a type of śūkadoṣa (Su.Ni.14.16–17).

253 Cf. Su.Sū.24.9. Compare Bhoja's description, quoted by Śrīkaṇṭhadatta ad *Mādhavanidāna* 55.38.

254 Not described because it has already been dealt with (Ni.2.18–20).



255 Cf. Su.Sū.24.9. Compare Ca.Sū.7.14 and 18.25.

256 N. Saxena (1995: 125): a bluish patch. A dark variety of vyaṅga, not mentioned in the list of Ni.13.3. Cf. Su.Sū.24.9. See the comments of Gayadāsa and those of Śrīkaṇṭhadatta ad *Mādhavanidāna* 55.40cd. Compare Ca.Sū.18.25; 20.14; 28.12.

257 See the comments of Gayadāsa and those of Śrīkaṇṭhadatta ad *Mādhavanidāna* 55.41–43. Singhal c.s.: paraphimosis. N. Saxena (1995: 124): idem. Classified as a śūkadoṣa in the *Śārṅgadharasaṃhitā* (I.7.83).

258 See the comments of Gayadāsa and those of Śrīkaṇṭhadatta ad *Mādhavanidāna* 55.44–45ab. Singhal c.s.: tears of the preputium. N. Saxena (1995: 124): laceration of the prepuce.

259 See the comments of Gayadāsa and those of Śrīkaṇṭhadatta ad *Mādhavanidāna* 55.45cd–47. Singhal c.s.: acquired phimosis. N. Saxena (1995: 124): phimosis. This disorder may arise due to impaired healing of avapāṭikā.

260 N. Saxena (1995: 126): stricture of the rectum. Singhal c.s.: anal stenosis. See on this disorder in India: N. Chevers (1886): 583–588.

261 Compare Bhoja's description, quoted by Gayadāsa and by Śrīkaṇṭhadatta ad *Mādhavanidāna* 55.50–51. Singhal c.s.: napkin rash. See A. Kumar (1994): 249–250.

262 Itching and dermatitis of the scrotum.

263 Prolapsus ani. See Ca.Sū.11.34–55.

264 The application of śūka(s) was one of the means employed to increase the size of the penis. The identity of śūka is not clear; Gayadāsa and Ḍalhaṇa explain śūka as sajantujalamala, i.e., impurities of water together with the small animals living in it; Śrīkaṇṭhadatta (ad *Mādhavanidāna* 48.1) describes (jala)śūka as a poisonous small animal, provided with bristles (śūka), arising from the impure matter in water; Śivadāsa (ad A.h.U.18.56) says that it is a particular small invertebrate animal (kīṭa), called jalasūā in the vernacular, which clings to grasses growing in water. Jalaśūka is also one of the names for the aquatic plant called śaivāla. Vātsyāyana's *Kāmasūtra* is referred to on the subject of śūka (see Gayadāsa and Ḍalhaṇa).

265 See Gayadāsa (ad Su.Ni.14.3), who quotes, disapprovingly, Bhāluki's distinction of three types of improper practices leading to śūkadoṣa.

266 Compare *Mādhavanidāna* 48.

267 N. Saxena (1995): 124: multiple, red swellings of the penis. Sarṣapikā is also the name of a pramehapiḍakā (Su.Ni.6.14).

268 N. Saxena (1995: 124): hardening of the prepuce.

269 N. Saxena (1995): 124: a tumour of the penis.

270 N. Saxena (1995: 124): an abscess of the penis. Kumbhīkā is also the name of an eye disease (Su.U.3.5).

271 N. Saxena (1995: 124): a swelling of the size of a cardamom. Alajī is also the name of a pramehapiḍakā (Su.Ni.6.14) and an eye disease (Su.U.2.8); it is a kṣudraroga in the works ascribed to Vāgbhaṭa. See also Ca.Sū.1.118; 11.49; Śā.7.4; Ci.12.88. Alajī as a śūkadoṣa has the same characteristics as the pramehapiḍakā of the same name.

272 N. Saxena (1995: 124): a bruised glans.

273 N. Saxena (1995: 124): painless petechiae.

274 N. Saxena (1995: 124): inflammation of the glans.

275 N. Saxena (1995: 124): multiple petechiae.

276 N. Saxena (1995): numbness of the penis.

277 N. Saxena (1985: 124): maculae on the glans.
278 N. Saxena (1995: 124): perforation of the prepuce.
279 N. Saxena (1995: 124): ulceration of the prepuce.
280 N. Saxena (1995: 124): sloughing of the prepuce.
281 N. Saxena (1995: 124): an abscess. Vidradhikā is also the name of a pramehapiḍakā (Su. Ni.6.14); a vidradhi in general is an abscess.
282 N. Saxena (1995: 124): warts on the penis. Tilakālaka is also the name of a kṣudraroga (Su.Ni.13.43).
283 See on this chapter: P.J. Deshpande, K.R. Sharma and G.C. Prasad (1970). Compare the German translation by R.F.G. Müller (1949). Compare on the knowledge concerning fractures in Graeco-Roman medicine: E.J. Gurtl (1898).
284 Equivalent terms found in the *Carakasaṃhitā* are: cyutasandhi (Ci.25.68), sandhicyavana (I.3.4), sandhicyuti (Ci.28.72), sandhibhraṃśa (I.3.4), sandhisraṃsa (I.3.4).
285 The *Carakasaṃhitā* mentions bhagna at Ni.1.21, asthibhagna at Ci.25.68.
286 Singhal c.s.: fracture dislocation.
287 P.J. Deshpande c.s. (1970): dislocation due to the tearing of ligaments. Singhal c.s.: subluxation.
288 P.J. Deshpande c.s. (1970): anterior or posterior dislocation. Singhal c.s.: dislocation with lateral displacement.
289 P.J. Deshpande c.s. (1970): dislocation with downward displacement. Singhal c.s.: idem.
290 P.J. Deshpande c.s. (1970): marked displacement of articulating surfaces. Singhal c.s.: dislocation with overriding.
291 P.J. Deshpande c.s. (1970): dislocation with oblique displacement. Singhal c.s.: idem.
292 Cf. *Mādhavanidāna* 44.2a-c.
293 Cf. *Mādhavanidāna* 44.2d–4ab.
294 P.J. Deshpande c.s. (1970): depressed fracture. Singhal c.s.: fracture with haematoma.
295 P.J. Deshpande c.s. (1970): complete oblique fracture. Singhal c.s.: oblique fracture.
296 P.J. Deshpande c.s. (1970): comminuted fracture. Singhal c.s.: idem.
297 P.J. Deshpande c.s. (1970): compression fracture. Singhal c.s.: idem.
298 P.J. Deshpande c.s. (1970): subperiosteal avulsion. Singhal c.s.: subperiosteal haematoma.
299 P.J. Deshpande c.s. (1970): complete spiral fracture. Singhal c.s.: transverse fracture.
300 P.J. Deshpande c.s. (1970): impacted fracture. Singhal c.s.: idem.
301 P.J. Deshpande c.s. (1970): complete compound fracture. Singhal c.s.: complete fracture.
302 Singhal c.s.: green-stick fracture. P.J. Deshpande c.s. (1970): idem.
303 P.J. Deshpande c.s. (1970): incomplete fracture. Singhal c.s.: idem.
304 P.J. Deshpande c.s. (1970): comminuted fracture of flat bones. Singhal c.s.: cracked fracture.
305 P.J. Deshpande c.s. (1970): fissured fracture. Singhal c.s.: idem.
306 Cf. *Mādhavanidāna* 44.4cd–5c. The *Carakasaṃhitā* (Ni.1.21) mentions bhagna, rugna, mṛdita, mathita, caṭita, avapāṭita, and avanunna.
307 Cf. *Mādhavanidāna* 44.5d–6.
308 Compare on the types of bones: Su.Śā.5.20.
309 The mukharogas belong to the branch of āyurveda called śālākya; it is remarkable that they are described in the Nidānasthāna, because all the other diseases of that branch are dealt with in the Uttaratantra.
310 Differences of opinion existed on this subject according to Gayadāsa and Ḍalhaṇa; the number of sixty-five agrees with Bhoja's opinion; others accepted a number of sixty-seven. The *Carakasaṃhitā* (Ci.26.122) follows Vaideha in acknowledging a number of sixty-four mukharogas (which are not described separately; the śalākyatantra is referred to), divided into four main groups, caused by vāta, pitta, kapha, and concerted action (Ca.Sū.19.3 and 4; Ci.26.119–123).



311 A. Vogel-Brauer (1964: 133) remarks that dantamūla designates the area of the jaw where the teeth are embedded, i.e., the parodontium.
312 Singhal c.s.: this seems to be a viral infection.
313 Singhal c.s.: this may be herpes zoster or furunculosis.
314 Tentatively regarded as an allergic reaction by Singhal c.s.
315 Tentatively identified as herpes labialis by Singhal c.s.
316 Tentatively identified as erythema multiforme by Singhal c.s.
317 Tentatively identified as a malignant granuloma or chancre by Singhal c.s.
318 Tentatively identified as leukoplakia by Singhal c.s.
319 See Gayadāsa's quotation of Bhoja's description of the traumatic type. Cf. *Mādhavanidāna* 56.2–10ab.
320 See on this subject: A. Vogel-Brauer (1964): 133–138.
321 Singhal c.s.: spongy gums. A. Vogel-Brauer (1964: 133): stomatitis scorbutica; the author adds that the described symptoms do not suffice to establish this diagnosis.
322 Singhal c.s.: periodontitis. A. Vogel-Brauer (1964: 137): a paradental abscess.
323 Singhal c.s.: pyorrhoea. A. Vogel-Brauer (1964: 137): alveolar pyorrhoea.
324 Singhal c.s.: apical abscess, root abscess. A. Vogel-Brauer (1964: 136): a paradental abscess or periapical parodontitis.
325 Singhal c.s.: palatal abscess. A. Vogel-Brauer (1964: 135) remarks that this disorder resembles a stomatitis ulcerosa or gangraenosa.
326 Singhal c.s.: bleeding gums. Compare A. Vogel-Brauer (1964): 134.
327 Singhal c.s.: suppurative gingivitis. Compare A. Vogel-Brauer (1964): 134. Cf. Su.Sū.24. 9. Compare Ca.Sū.24:12; Ci.12.78ab. See also Jayadatta's *Aśvavaidyaka* 29.4.
328 Singhal c.s.: traumatic periodontitis. A. Vogel-Brauer (1964: 136): a paradental abscess or periapical parodontitis.
329 Singhal c.s.: supernumerary teeth. A. Vogel-Brauer (1964: 136): this may be a very large, supernumerary or abnormally located tooth. Cf. Su.Sū.24.9. Called khalivardhana in the *Mādhavanidāna* (56.19), adhidanta in the *Carakasaṃhitā* (Sū.28.16).
330 Singhal c.s.: an impacted tooth. A. Vogel-Brauer (1964: 135): probably an infection of the gingiva around an impacted wisdom tooth. Adhimāṃsa is often used in a general sense as an excess of flesh, for example, an excessive growth of granulation tissue.
331 Singhal c.s.: alveolar sinuses. These, being described already (Ni.10.9–14), are not characterized again.
332 Cf. *Mādhavanidāna* 56.10cd–19 and 21; 56.20 describes the disease called karāla, absent from the *Suśrutasaṃhitā*.
333 See on this subject: A. Vogel-Brauer (1964).
334 Singhal c.s.: odontalgia. A. Vogel-Brauer (1964: 130): pulpitis acuta totalis.
335 Singhal c.s.: caries. A. Vogel-Brauer (1964: 130–131): parodontitis apicalis acuta.
336 Singhal c.s.: hyperaesthesia of the teeth. A. Vogel-Brauer (1964: 129–130): pulpitis acuta serosa partialis.
337 Singhal c.s.: fractures of teeth. A. Vogel-Brauer (1964: 132–133): probably a complicated fracture, due to cramps of the musculus masseter.

338 Singhal c.s.: tartar. A. Vogel-Brauer (1964: 132): idem.
339 Damage to the enamel (valka) of the teeth. A. Vogel-Brauer (1964: 132): concretions covering a caries of the neck of a tooth. Compare W. Artelt (1929): 206.
340 Discoloration of the teeth.
341 Dislocation of the mandibular joint. This disorder is said to have the same features as ardita. See A. Vogel-Brauer (1964): 133.
342 Compare Su.Ni.16.28–29 and *Mādhavanidāna* 56.22–23, 16.31 and *Mādhavanidāna* 56.24, 16.34 and *Mādhavanidāna* 56.28.
343 Singhal c.s.: glossitis; vāta type: furred tongue; pitta type: acute glossitis; kapha type: chronic, hypertrophic glossitis. Vātakaṇṭaka is the name of a vātavyādhi (Su.Ni.1.79).
344 Tentatively identified as a carcinoma of the tongue by Singhal c.s. Compare the alasa of A.s.U.25.37 = A.h.U.21.33.
345 J. Jolly (1901: 117): ranula. Singhal c.s.: sublingual swellings, such as ranula, dermoid, etc. Cf. Ca.Sū.18.19; Śā.7.11; Ci.12.77; Si.2.22.
346 Cf. *Mādhavanidāna* 56.30–32.
347 J. Jolly (1901: 117): swelling of the tonsils. Identified by Singhal c.s. as uvulitis. Cf. Su.Sū.24.9 and 25.4. Compare Ca.Sū.18.20; 28.14; Śā.7.11; Si.2.22; A.s.U.25.41 = A.h.U.21.37–38ab.
348 J. Jolly (1901: 117): a tonsillar abscess. Singhal c.s.: quinsy. A.B. Talāviyā Bhāradvāj (1996): tonsillitis. Absent from the *Carakasaṃhitā*, *Aṣṭāṅgasaṃgraha* and *Aṣṭāṅgahṛdayasaṃhitā*.
349 Singhal c.s.: acute inflammation of the soft palate. A.B. Talāviyā Bhāradvāj (1996): inflammation of the palate. Cf. Su.Sū.25.5. Absent from the *Carakasaṃhitā*, *Aṣṭāṅgasaṃgraha* and *Aṣṭāṅgahṛdayasaṃhitā*.
350 J. Jolly (1901: 117): tonsillar hypertrophy. Singhal c.s.: torus palatinus. A.B. Talāviyā Bhāradvāj (1996): tumour of the palate. Compare the kacchaparoga of the Bower MS (II.254), regarded as tonsillary hypertrophy by A.F.R. Hoernle.
351 Singhal c.s.: tumour of the palate. A.B. Talāviyā Bhāradvāj (1996): cancer of the palate. This disease is said to resemble the already described raktārbuda (Su.Ni.11.15cd–17ab).
352 A.B. Talāviyā Bhāradvāj (1996): fibromatous tumours of the palate. Cf. Su.Sū.24.9; 25.4. Su.Ni.16.44ab is close to *Mādhavanidāna* 56.36ab. Compare the tālusaṃhati of the *Aṣṭāṅgasaṃgraha* (U.25.42) and *Aṣṭāṅgahṛdaya* (U.21.38cd).
353 Singhal c.s.: palatal swellings due to salivary tumours, cysts, etc. A.B. Talāviyā Bhāradvāj (1996): epulis of the palate.
354 Singhal c.s.: probably local manifestations of some systemic disease. A.B. Talāviyā Bhāradvāj (1996): cleft palate.
355 Singhal c.s.: palatal abscess. A.B. Talāviyā Bhāradvāj (1996): idem. Compare the tāluvidradhi of the *Carakasaṃhitā* (Ci.12.77).
356 Cf. *Mādhavanidāna* 56.33–37.
357 Singhal c.s.: diphtheria. A.B. Talāviyā Bhāradvāj (1996): idem. See on diphtheria in India: N. Chevers (1886): 114–121. See on the history of diphtheria: R. Bayeux (1899); V. Fossel (1903): 865–878; R. Hare (1967): 124. See on diphtheria in the Hippocratic Collection: M.D. Grmek (1991): 305–339. The five types of rohiṇī are caused by vāta, pitta, kapha, concerted action of the doṣas, and blood. Cf. Ca.Sū.18.34–36 (rohiṇī); Bhela Sū.26.24 and Si.22 (rohiṇikā); Jayadatta's *Aśvavaidyaka* 2 and 13.
358 A.B. Talāviyā Bhāradvāj (1996): a hard tumour in the throat. Cf. Su.Sū.25.15 (galaśālūka); Ca.Si.2.22 (galaśālūka); Jayadatta's *Aśvavaidyaka* 29.2 and 17 (galaśālūka); Ca.Ci.12.75 (śālūka).



359 Singhal c.s.: swelling in the posterior part of the dorsum linguae. Gayadāsa reads adhijihvā. Cf. Su.Sū.24.9. Compare Ca.Ci.12.77 (adhijhvikā). Su.Ni.16.52 = *Mādhavanidāna* 56.43.
360 A.B. Talāviyā Bhāradvāj (1996): inflammation of the throat. Cakra (ad Ca.Ci.12.76) regards Caraka's biḍālikā as identical with Suśruta's valaya.
361 Singhal c.s.: some inflammatory lesion of the the throat. A disorder called balāsaka is mentioned in the *Carakasaṃhitā* (Sū.20.17). Balāsaka is also the name of an eye disease (Su.U.4.9cd).
362 Tentatively identified as chronic pharyngitis by Singhal c.s.
363 Tentatively identified as acute pharyngitis by Singhal c.s. A.B. Talāviyā Bhāradvāj (1996): a tumour of the throat. The number of diseases of the throat would become eighteen instead of seventeen by acknowledging vṛnda as a separate disease. Gayadāsa and Ḍalhaṇa regard vṛnda as a variety of ekavṛnda. See also Śrīkaṇṭhadatta ad *Mādhavanidāna* 56.47.
364 Singhal c.s.: probably some malignant lesion. A.B. Talāviyā Bhāradvāj (1996): a kind of tumour in the throat.
365 Tentatively identified as a polyp by Singhal c.s. A.B. Talāviyā Bhāradvāj (1996): a hard tumour in the throat. The *Mādhavanidāna* (56.49) reads galāyu.
366 Tentatively identified as a retropharyngeal abscess by Singhal c.s.
367 Singhal c.s.: quinsy.
368 Tentatively identified as acute laryngitis by Singhal c.s.
369 Singhal c.s.: a malignant lesion, probably carcinoma. A.B. Talāviyā Bhāradvāj (1996): a polypus in the throat. Compare Ḍalhaṇa ad Su.Sū.24.9: māṃsasaṃghāta = māmsatāna.
370 Singhal c.s.: probably some form of malignancy with superadded secondary infection. Vidārikā is the name of a pramehapiḍakā and a kṣudraroga.
371 Cf. *Mādhavanidāna* 56.38–54.
372 Singhal c.s.: stomatitis.
373 Cf. *Mādhavanidāna* 56.55.
374 Su.Ni.16.66cd derives from Videha (see Śrīkaṇṭhadatta ad *Mādhavanidāna* 56.55). The subtype called mukhapāka is not acknowledged by Gayadāsa. Ni.16.66cd does not form part of the *Mādhavanidāna*. Compare on mukhapāka: Su.Sū.24.9.

# Chapter 3
# Śārīrasthāna

1 Cf. Ca.Śā.1. See on Su.Śā.1: A. Comba (1991): 67–71; R.F.G. Müller (1951): 81–86 (German translation), (1956a); Vṛddhatrayī 202–206.
2 See the various explanations in Ḍalhaṇa's commentary.
3 See on Su.Śā.1.4: A. Roşu (1978): 136, 153–154.
4 See A. Roşu (1978: 134), who says that the same series is found in the *Sāṃkhyakramadīpikā*, a commentary on the *Tattvasamāsa* (Roşu refers to M. Müller, n.d.: *264–265). See on the *Tattvasamāsa*: G.J. Larson and R.S. Bhattacharya (1987): 32–35, 315–320, on the *Kramadīpikā*: the same, 321–326.
5 See Ḍalhaṇa's comments on these various points of view, which may be adopted in medical thought; he says that Gayadāsa was of the opinion that all these views should be taken into consideration collectively. See on the svabhāvavāda, kālavāda, yadṛcchāvāda, and niyativāda: F.O. Schrader (1983). See on the svabhāvavāda and kālavāda: V.M. Bedekar (1961); L. Silburn (1955): 132–135, 137–142. See on the svabhāvavāda and yadṛcchāvāda: M. Hiriyanna (1957): 71–78. See on svabhāva: O. Strauss (1911). See also P.V. Sharma (1989a): 19. Compare: *Śvetāśvataropaniṣad* 1.2, where kāla, svabhāva, niyati and yadṛcchā are mentioned; *Mahābhārata*, Śāntiparvan 179 (ed. Poona).
6 See on karmapuruṣa, a term occurring in the *Suśrutasaṃhitā* in this passage only: Ḍalhaṇa ad Su.Śā.1.3, 16 and 17, Śā.3.4, Śā.4.3; R.F.G. Müller (1952a): 299, (1958): 127; A. Roşu (1978): 146–147.
7 Cf. Ca.Śā.4.36–40; Su.Sū.35.37–38; 45.207–209.
8 Cf. Ca.Śā.4.12.
9 Cf. Ca.Sū.19.3 and 4 (retodoṣa) and Ci.30.139cd–145ab (śukradoṣa).
10 See Su.Sū.15.9 (śukrakṣaya).
11 Ārtava (and śoṇita, used as one of its synonyms) denote both the female procreational fluid and the menstrual discharge derived from it.
12 The types of yonivyāpad described at Ca.Ci.30.9–15 may be related to Suśruta's ārtavadoṣas.
13 Cf. Ca.Ci.30.146cd–153ab.
14 Cf. Ca.Ci.30.145cd–146ab. Suśruta refers to a divergent opinion, held by some, that semen resembles oil and honey; this opinion is accepted in the *Aṣṭāṅgasaṃgraha* (Śā.1.4).
15 Cf. Ca.Ci.30.225–226.
16 Compare Caraka's pradara = asṛgdara (Ci.30.204cd–224).
17 Cf. Ca.Ci.30.227–228.
18 See Su.Sū.15.12.
19 Cf. Ca.Śā.8.4–8.
20 Cf. Ca.Śā.8.5.
21 Cf. Ca.Śā.8.19.
22 Cf. Ca.Śā.8.15.
23 Cf. Ca.Śā.8.9.
24 A bīja results from the merging of ārtava and semen.



25 Cf. Ca.Śā.2.12–14.
26 This is Gayadāsa's interpretation of dharmetarapurahsara. Ḍalhaṇa regards the birth of twins as dependent on the relative amounts of dharma and adharma.
27 See G.J. Meulenbeld (1997): 216–217.
28 Cf. Ca.Śā.2.17–21.
29 This may mean that women possess two procreational fluids: ārtava and śukra.
30 Ḍalhaṇa remarks that Jejjaṭa did not accept these verses.
31 See on the membranes of the foetus and their names: S.W. Jamison (1991): 194–197, 199; A. Wezler (1997).
32 Compare Ca.Sū.11.30.
33 Cf.Ca.Śā.3 and 4.
34 See on this chapter: J.A. Vullers (1846).
35 Cf. Ca.Śā.4.6.
36 Many synonyms are enumerated.
37 See Ḍalhaṇa's explanations. Cf. Ca.Śā.4.5–8.
38 Cf. Ca.Śā.2.12 and 18ab.
39 Vivarṇa (not explained by Ḍalhaṇa).
40 Cf. Su.Śā.2.17.
41 Cf. Ca.Śā.2.23.
42 Cf. Ca.Śā.4.16.
43 Cf. Ca.Śā.4.18 and 8.21.
44 Cf. Ca.Śā.4.9.
45 Cf. Ca.Śā.4.10.
46 Cf. Ca.Śā.4.11.
47 Cf. Ca.Śā.4.15.
48 Cf. Ca.Śā.4.17–19.
49 Also mentioned by Ḍalhaṇa ad Su.U.60.25, and at A.s.Śā.2.15. See on Nirṛti: J.N. Banerjea (1956): 526; W. Caland (1967): 42–43; D.V. Chauhan (1981); J. Filliozat (1937): 30–31; J. Gonda (1960), (1975): II, 213–214; T.A. Gopinatha Rao (1971): II, 2, 527–529; J.C. Heesterman (1957): 15–18; V. Henry (1988): 160–164; A. Hermann-Pfandt (1992): 40–42; J.R. Joshi (1977): 148–156; A.B. Keith (1976); S.K. Lal (1980): 109–121; C. Malamoud (1996): 56–58; H. Oldenberg (1923): 61, 295–296, 486; L. Renou (1955); S. Rohde (1946): 68–71; A.M. Shastri (1969): 146, (1996): I, 147; N.J. Shende (n.d.): 134; J.S. Speyer (1902): 3–26; M. and J. Stutley (1977): 210; Vettam Mani 540; B. Ziegenbalg (1867): 243, 251.
50 Rice boiled in meat broth.
51 Cf. Ca.Śā.4.21–24.
52 Cf. Ca.Śā.4.25.
53 The nutrient fluid derived from the food.
54 Cf. Ca.Śā.4.27; 6.23.
55 Cf. Ca.Śā.6.20–21.
56 Cf. Ca.Śā.3.3–14.
57 Cf. Ca.Śā.2.24–25ab.
58 See Ḍalhaṇa's comments on agni and soma.
59 Compare Su.U.66.7cd.
60 Avabhāsinī is the seat of sidhma and padmakaṇṭaka, lohitā of tilakālaka, nyaccha and vyaṅga, śvetā of carmadala, ajagallī and maṣaka, tāmrā of kilāsa and kuṣṭha, vedinī of

kuṣṭha and visarpa, rohiṇī of granthi, apacī, arbuda, ślīpada and galagaṇḍa, māṃsadharā of bhagandara, vidradhi and arśas.

61 Cf. Ca.Śā.7.4.

62 Compare *Saṃgītaratnākara* 1.2.76–78.

63 Singhal c.s.: endo-, peri- and epimysium. Bhishagratna: fascia.

64 Singhal c.s.: endothelium.

65 Singhal c.s.: adipose tissue. Bhishagratna: idem. Medas is described as the fatty tissue found in the abdomen and the small bones (aṇvasthi); the large bones contain bone marrow; vasā is the name of the fatty tissue (sneha) present in muscles.

66 The synovial membrane. Bhishagratna: the synovial tissues.

67 Compare on the kalās: Su.Ka.4.40–41. See also: *Saṃjñāpañcakavimarśa* 19–48.

68 Bhishagratna and Singhal c.s.: lungs. Compare Ḍalhaṇa's explanation. See Su.Śā.4.31.

69 Cf. Su.Śā.4.17 and 5.7. The maladharā kalā bounds the uṇḍuka, which contains waste products derived from the food (Su.Śā.4.17). Ḍalhaṇa (ad Su.Śā.4.17) regards it as identical with Caraka's purīṣādhāra and mentions poṭṭalaka (ad Śā.4.17 and 25) as its vernacular name. Compare on uṇḍuka: Āḍhamalla ad *Śārṅgadharasaṃhitā* I.5.7cd–10; Aruṇadatta ad A.h.Śā.3.9cd–10ab; the gloss ad *Bhāvaprakāśa* 2.238; *Bhiṣaksarvasva* 2.16; Hārāṇacandra ad Su.Sū.27.19; Śrīkaṇṭhadatta ad *Mādhavanidāna* 43.5–10. See also Bhishagratna (faecal receptacle); S. Dasgupta (1975): II, 318 (a gland in the colon?); Hariprapanna, *Rasayogasāgara* I, upodghāta 76 and 106–107 (identical with the Vedic vaniṣṭhu; descending colon, pelvic colon); Hilgenberg and Kirfel (stomach); MW (stomach); PW (Bauchfell?); Singhal c.s.: (caecum). See on the uṇḍuka also: R.F.G. Müller (1935d): 260–261 and (1955): 141.

70 I.e., pitta (Ḍalhaṇa).

71 See on phupphusa: S. Dasgupta (1975): II, 288; Hariprapanna's *Rasayogasāgara* I, upodhāta 76 and 91–92; R.F.G. Müller (1935d) and (1955). Cf. Ḍalhaṇa ad Su.Śā.4.25; *Bhiṣaksarvasva* 2.157–161; Ṭoḍara II: 4.238.

72 See on this concept: R.F.G. Müller (1935d): 239–244.

73 Cf. Ca.Sū.21.58–59.

74 Cf. Ca.Śu.21.39–51.

75 Cf. Ca.Sū.21.55–57.

76 Cf. Ca.Sū.21.52–54.

77 Cf. Ca.Sū.21.55–56.

78 Cf. Ca.Sū.21.39–43.

79 Cf. Ca.Sū.20.17 (tandrā is one of the kapha disorders) and Si.9.21–23.

80 Cf. Ca.Si.6.29–30 and 91–93; 7.5–6ab.

81 Cf. Ca.Sū.20.17 (ālasya is one of the kapha disorders).

82 Rejected by Ḍalhaṇa because not explained by previous commentators. See: G.J. Meulenbeld (1974): 446; F. Zimmermann (1989): 162–165.

83 Rejected by Ḍalhaṇa because not explained by previous commentators. Cf. Ca.Sū.26.11; Cakra ad Ca.Vi.1.18; Ḍalhaṇa ad Su.Sū.39.10.

84 Ḍalhaṇa (ad.Śā.4.56) remarks that Gayadāsa rejected the definitions from klama up to gaurava.

85 Śā.4.67, 71 and 76, known to Ḍalhaṇa, are not accepted by him as belonging to the original text.

86 Cf. Ca.Vi.6.13–18 and 8.95–100.



87 Cf. Ca.I.6.24.

88 These constitutions are described in the *Bṛhatsaṃhitā* (67.108–111ab), where they are called sattva, svabhāva and prakṛti, and in Samudra's *Sāmudrikaśāstra* (2.61–64ab), where they are called prakṛti.

89 Ḍalhaṇa remarks that some distinguish constitutions dominated by mixtures of the mahābhūtas (see his quotation from an unknown authority).

90 These types of personality are designated by the term kāya(prakṛti) (4.98) or mahāprakṛti (4.99); Ḍalhaṇa (ad 4.81) calls them cittaprakṛti. Cf. Ca.Śā.4.36–40. See R.F.G. Müller (1964b).

91 Compare the aindra type of Caraka.

92 Compare the ārṣa type of Caraka.

93 Cf. Ca.Śā.7. Compare the annotated English translation of Su.Śā.5 by K.G.Zysk (1986): 697–705.

94 Cf. Ca.Śa.7.5.

95 Mastaka, the upper part of the head, different from śiras, which is an aṅga, not a pratyaṅga.

96 Cf. Ca.Śā.7.11.

97 These channels serve to transport constituents of the body (see Ḍalhaṇa).

98 The numbers within brackets are absent from the MSS and were supplied for the first time in Hārāṇacandra's edition of the *Suśrutasaṃhitā*. Cf. Ca.Śā.7.14.

99 See Su.Śā.4.

100 A vyāma is the distance between the tips of the fingers when both arms are outstretched in a straight line (see Ḍalhaṇa). Compare Cakra ad Ca.Sū.14.43. See also S. Srinivasan (1979): 18. The exact length of a vyāma is 182,88 cm according to Bhagwan Dash and Lalitesh Kashyap (Ṭoḍara II: 4.233–236), but half that length, 91.44 cm, according to R.K. Sharma and Bhagwan Dash (see their translation of Ca.Sū.14.43). The vyāma is already a current measure of length in Vedic literature (see A.A. Macdonell and A.B. Keith, 1967).

101 Called chidra in the *Carakasaṃhitā* (Śā.7.12).

102 See Ḍalhaṇa's comments.

103 Bhishagratna: plexus.

104 The same six kūrcas are found in the *Saṃgītaratnākara* (1.2.88cd).

105 The same four rajjus are found in the *Saṃgītaratnākara* (1.2.89ab).

106 Gayadāsa distinguished eight rajjus according to Ḍalhaṇa.

107 The same number is found in the *Saṃgītaratnākara* (1.2.89cd).

108 These sevanīs are the sutures of the cranial bones.

109 These sevanīs are the raphes on the lower surface of tongue and penis.

110 The *Saṃgītaratnākara* (1.2.90ab) mentions two different opinions on these groups of bones (asthirāśi): their number is fourteen or eighteen.

111 Trika often designates the sacral region, but the upper trika (where clavicles and sternum meet) is meant here according to Ḍalhaṇa.

112 The four additional sīmantas are found above the śroṇikāṇḍa, above the chest, at the place where abdomen and thorax meet, and above the aṃsakūṭa (a particular part of the shoulder region) (Ḍalhaṇa). Bhishagratna interprets śroṇikāṇḍa as os sacrum, aṃsakūṭa as the acromial end of the scapula.

113 See Ḍalhaṇa.

114 See for a critical discussion of Suśruta's osteology: A.F.R. Hoernle (1978).

115 Cf. Ca.Śā.7.6.

116 Cf. Su.Ni.15.16cd–17ab. The same five types are mentioned in Śārṅgadeva's *Saṃgītaratnākara* (1.2.91). Buddhaghosa's *Visuddhimagga* compares the shapes of the bones with a large number of various objects (see Jyotir Mitra, 1985: 81–84).
117 See on the concept of sandhi: R.F.G. Müller (1949): 232, n.3.
118 Their number is two hundred in the *Carakasaṃhitā* (Śā.7.14).
119 Compare Su.Śā.5.19: each toe has three bones.
120 See Ḍalhaṇa, who says that these nāḍīs are found at the sides of the throat (kaṇṭhapārśva); the sandhis are known as maṇḍalāsthi (circular bones) and transport food and drink.
121 Ḍalhaṇa explains it as galamaṇi, commonly known as ghaṇṭikā (probably the larynx). Kākala, occurring once in the *Carakasaṃhitā* (Sū.18.20), may mean uvula there (see P.V. Sharma's translation).
122 Singhal c.s.: forehead.
123 The eight types of Suśruta are also mentioned in the *Saṃgītaratnākara* (1.2.93–94ab).
124 See Ḍalhaṇa's explanation of the term. Bhishagratna: hinged or lap-shaped joint. Singhal c.s.: hinge joint. R.F.G. Müller (1949): 232: Schoszbildung.
125 An ulūkhala is a mortar. Bhishagratna and Singhal c.s.: ball and socket joint. R.F.G. Müller (1949): 232: mörserartig.
126 Named after a samudga, a round box or casket. Singhal c.s.: amphiarthrosis. R.F.G. Müller (1949): 232: hülsenartig.
127 This type of sandhi resembles a boat (pratara = bhelaka) according to Ḍalhaṇa. Bhishagratna: an irregular type of joint. Singhal c.s.: an arthrodium. R.F.G. Müller (1949): 232: übersetzend.
128 Bhishagratna and Singhal c.s.: a suture. R.F.G. Müller (1949): 232: Stichnaht.
129 A type of joint resembling the beak of a crow (vāyasatuṇḍa). Singhal c.s.: ginglymo-arthrodial joint. R.F.G. Müller (1949): 232: Vogelschnabel-artig.
130 Ring-like.
131 Resembling the convolutions (āvarta) of a conch-shell (śaṅkha).
132 Explained as bāhuśiras by Ḍalhaṇa ad Su.Sū.35.12. Bhishagratna: glenoid cavity. Singhal c.s.: scapula.
133 Bhishagratna: nostrils.
134 Bhishagratna and Singhal c.s.: ligament.
135 The *Carakasaṃhitā* (Śā.7.14) has the same number.
136 The *Saṃgītaratnākara* (1.2.95) mentions the same four types: pratānavant, maṇḍala, pṛthula, and suṣira.
137 Their number is four hundred in the *Carakasaṃhitā* (Śā.7.14).
138 Cf. Su.Sū.35.12.
139 See Ḍalhaṇa's remarks on Gayadāsa's classification, supported by a long quotation. Gayadāsa's number of muscles in the trunk (koṣṭha) is sixty (instead of sixty-six), of those in neck and head forty (instead of thirty-four).
140 Or: the parvans of sirās, snāyus and bones, and the sandhis. Singhal c.s do not differentiate between parvans and sandhis in their translation. Ḍalhaṇa is silent on the two terms. Parvan and sandhi are different structures in the *Śatapathabrāhmaṇa* (1.6.3.35).
141 See on this subject: P.V. Tewary, P.V. Sharma and C. Chaturvedi (1973).
142 See Ḍalhaṇa's comments.
143 Bhishagratna: os (uteri). Singhal c.s.: the opening of the uterus.
144 Two female fluids are mentioned here.



145 Ḍalhaṇa says that Gayadāsa does not accept this verse, which derives from some other treatise.
146 Garbhaśayyā means literally the place where the embryo (or foetus) is embedded.
147 Bhishagratna: the rohita fish has a narrow mouth and grows larger in the more posterior parts.
148 Compare the similar description in the *Saṃgītaratnākara* (1.2.99–100).
149 Compare *Saṃgītaratnākara* 1.2.40cd–41ab.
150 Svabhāva is determined by the actions in a prior existence according to Ḍalhaṇa. The term is often employed as meaning the (inherent) nature of something.
151 The text has avarṣaśatika, i.e., one who has not attained the maximum span of life of one hundred years.
152 See on dissection as described in the *Suśrutasaṃhitā* and related subjects: A.L. Basham (1976): 27–29; R.P. Das (1983); J. Filliozat (1969): 48; I. Fišer and O. Fišerova (1963); K.G.Zysk (1983) and (1986).
153 See for a German translation of this chapter, with extracts from Ḍalhaṇa's commentary: M. Fedorova (1989). The term marman is already found in the *Ṛgveda*, where it is told that Indra killed Vṛtra by piercing his marman (see E. Benveniste and L. Renou, 1934: 137; J. Filliozat, 1975: 133). See, for example: *Ṛgveda* 1.61.6, 3.32.4, 5.32.5, 6.75.18, 8.100.7, 10.87.15 and 17. See on Indra's marman in the Black *Yajurveda*: K. Hoffmann (1986): 370–371. See on marman in Vedic literature: P.C. Sahoo (1987). The *Rāmāyaṇa* describes Indrajit as an expert on the marmans (marmajña) (see A. Roşu, 1981: 421). See on the marmans in general: M. Fedorova (1989); J. Filliozat (1975): 133–134; Hariprapanna, *Rasayogasāgara* I, upodghāta 132–164; M. Basheer Ismail (1984); P. Kutumbiah (1969): 146–155; *P.V.K. Rao (1937); A. Roşu (1981); P.C. Sahoo (1987); R. Siṃha (1996). The term marman is also applied to the vāstupuruṣa; see, for example, chapter 13, called marmavedha, of Bhoja's *Samarāṅgaṇasūtradhāra*; compare: H. Brunner-Lachaux (1977): 587; B. Dagens (1970): 94–95 (*Mayamata* 7.49), 94–96 (*Mayamata* 7.54), (1976): 84–85 (*Mayamata* 27.17–18a), 220–221 (*Mayamata* 30.38b–40a); A. Roşu (1981): 426. See for an attempt to correlate the marmans with acupuncture points: A. Jalil (1981). Compare marman and the concept of varmam in Siddha medicine; see on varmam: S. Rajamony (1983). See on the knowledge concerning the marmans and its connections with the martial arts of Kerala: K.K.N. Kurup and K. Vijayakumar (1996); A. Roşu (1981); Ph.B. Zarrilli (1989).
154 The same number is mentioned in the *Carakasaṃhitā* (Śā.7.14), *Kāśyapasaṃhitā* (Śā.4), and non-medical works like the *Viṣṇusmṛti* (96.86). The earliest mention of the number is found in Yāska's *Nirukta* (9.28), where 107 kinds (Yāska explains dhāman as meaning janman) of herbs are mentioned; Yāska comments that they may be applied to the 700 marmans (this number is based on an error of interpretation; the text has śataṃ dhāmāni sapta ca, which can only mean 107 dhāmans). See for some drawings indicating all the marmans: Kiñjavaḍekar's edition of the Śārīrasthāna of the *Aṣṭāṅgasaṃgraha*; A. Roşu (1981): 424–425. Roşu also refers to *G.V. Purohit (1955): part 1, 76–97 and 176–187.
155 Ḍalhaṇa makes a remark on the etymology of marman in his comments ad Su.Śā.6.3. See on the discussions of the etymology: M. Fedorova (1989): 4–7.
156 See on the marmans of leg and arm: G. Majno (1975): 277.
157 Located between the great toe and the next one. Hariprapanna (1927): I, 147: the region of the arteria dorsalis pedis. R. Siṃha: the first intermetatarsal ligament. Compare: M. Fedorova (1989): 315.

158 Lying in the line of the middle toe and across the middle of the plantar surface of the foot. Hariprapanna (1927): I, 147: plantar arches. HK: the centre of the sole (Sohlenzentrum). R. Siṃha: the long plantar ligament. Compare: M. Fedorova (1989): 335.

159 Located above the kṣipra on both sides. Hariprapanna (1927): I, 147: the tarso-metatarsal ligament. R. Siṃha: the tarso-metatarsal and intertarsal ligaments. Compare: M. Fedorova (1989): 317.

160 Located below the ankle joint on both sides. Hariprapanna (1927): I, 146: the lateral ligament of the ankle joint. R. Siṃha: idem. Compare: M. Fedorova (1989): 318.

161 Described as the junction between foot and lower leg. Hariprapanna (1927): I, 146: ankle joint. HK: ankle (Knöchel). R. Siṃha: ankle joint. Compare: M. Fedorova (1989): 308.

162 Located in the middle of the calf, towards the heel. Hariprapanna (1927): I, 146: popliteal space. HK: the calf (Wade). R. Siṃha: the calf muscles. Compare: M. Fedorova (1989): 310.

163 The knee, described as the junction between lower leg and thigh. R. Siṃha: the knee joint. See: Hariprapanna (1927): I, 146; M. Fedorova (1989): 311.

164 Lying three aṅgula above the knee joint. Hariprapanna (1927): I, 146: the tendons of the musculus quadriceps femoris. HK: the part of the thigh immediately above the knee (musculus quadriceps femoris). R. Siṃha: the tendon of the musculus quadriceps femoris. Compare: M. Fedorova (1989): 299.

165 Located in the middle of the thigh. Hariprapanna (1927): I, 146: arteria femoralis. HK: idem. R. Siṃha: femoral vessels. Compare: M. Fedorova (1989): 336.

166 Located above the urvī and below the groin at the base of the thigh. Hariprapanna (1927): I, 146: femoral veins and nerves. HK: vena femoralis. R. Siṃha: femoral vessels. Compare: M. Fedorova (1989): 320.

167 Located between the scrotum and the groin. Hariprapanna (1927: I, 146) and HK: inguinal canal. R. Siṃha: idem. Compare: M. Fedorova (1989): 339.

168 Ano-rectal region. Compare: M. Fedorova (1989): 307.

169 The urinary bladder. Compare: M. Fedorova (1989): 304.

170 The navel. Compare: M. Fedorova (1989): 324.

171 The heart. Compare: M. Fedorova (1989): 309.

172 Located two aṅgula below the breast. Hariprapanna (1927): I, 141: ligamentum suspensorium mammae. HK: Brustansatz. R. Siṃha: internal mammary vessels. Compare: M. Fedorova (1989): 330.

173 Located two aṅgula above the nipple. Hariprapanna (1927): I, 141: internal mammary artery. R. Siṃha: the lower portion of the musculus pectoralis maior. Compare: M. Fedorova (1989): 331.

174 Lying below the aṃsakūṭa at the upper part of the wall of the chest. Hariprapanna (1927): I, 140: the medial wall of the axilla. HK: armpit (Achselhöhle). R. Siṃha: lateral thoracic and subscapular vessels. Compare: M. Fedorova (1989): 300.

175 Described as a vāta-transporting vessel of the chest. Hariprapanna (1927): I, 142: a bronchus. R. Siṃha: idem. Compare: M. Fedorova (1989): 302.

176 Located at the side of the vertebral column near the trika (os sacrum) and above the śroṇikāṇḍa (or śroṇikarṇa, i.e., the crista iliaca). Hariprapanna (1927): I, 142: the great sciatic notch. HK: hip joint (Hüftgelenk). R. Siṃha: the sciatic notch. Compare: M. Fedorova (1989): 313.

177 Located laterally from the vertebral column, in the depressed region where buttock and lateral part of the chest join. Hariprapanna (1927): I, 142: anterior superior spine of the os ilium. HK: the depression next to the vertebral column, immediately above the hip (die Vertiefung seitlich der Wirbelsäule unmittelbar über der Hüfte). R. Siṃha: the ischial tuberosity. Compare: M. Fedorova (1989): 316.



178 Located above the śroṇikāṇḍa, connected with the middle part of the lateral part of the chest. R. Siṃha: the ala of the os ilium. Compare: M. Fedorova (1989): 326.

179 Located between jaghana and pārśva. Arteria iliaca communis according to Hariprapanna (1927: I, 141) and HK. Side-joint according to Bhishagratna. The common iliac vessels according to R. Siṃha. Compare: M. Fedorova (1989): 327.

180 Located below the stanamūla and going towards the vertebral column. Hariprapanna (1927): I, 141: the anastomosis around the scapula. R. Siṃha: the subscapular and transverse cervical arteries. Compare: M. Fedorova (1989): 305.

181 Described as (that part of) the scapula which is connected with the upper trika. Hariprapanna (1927): I, 138: scapula. HK: idem. Singhal c.s.: idem. R. Siṃha: spine of the scapula. Compare: M. Fedorova (1989): 298.

182 Described as the shoulder region. Hariprapanna (1927): I, 138: trapezius muscle. R. Siṃha: the coraco-humeral and gleno-humeral ligaments, the trapezius muscle. Compare: M. Fedorova (1989): 297.

183 Compare the kṣipra of the foot. Hariprapanna (1927): I, 139: the first interosseous space of the hand, which contains the radial artery. R. Siṃha: the first intermetacarpal ligament. Compare: M. Fedorova (1989): 315.

184 Compare the talahṛdaya of the foot. Hariprapanna (1927): I, 139: palmar arches. R. Siṃha: the palmar aponeurosis. Compare: M. Fedorova (1989): 335.

185 Compare the kūrca of the foot. Hariprapanna (1927): I, 139: the carpo-metacarpal ligament. R. Siṃha: the carpo-metacarpal and intercarpal ligaments. Compare: M. Fedorova (1989): 317.

186 Compare the kūrcaśiras of the foot. Hariprapanna (1927): I, 139: the lateral ligament of the wrist joint. R. Siṃha: idem. Compare: M. Fedorova (1989): 318.

187 The wrist. Hariprapanna (1927): I, 139: the intercarpal ligaments. Compare: M. Fedorova (1989): 321.

188 Compare the indrabasti of the leg. Hariprapanna (1927): I, 139: cubital fossa. R. Siṃha: idem. Compare: M. Fedorova (1989): 310.

189 The elbow. R. Siṃha: the elbow joint. Compare: M. Fedorova (1989): 319.

190 Compare the āṇī of the leg. Hariprapanna (1927): I, 139: the space above the elbow. R. Siṃha: the tendon of the biceps. Absent from M. Fedorova (1989).

191 Compare the urvī of the thigh. Hariprapanna (1927): I, 139: arteria brachialis. R. Siṃha: idem. Compare: M. Fedorova (1989): 336.

192 Compare the lower lohitākṣa. Hariprapanna (1927): I, 139: plexus sacralis. R. Siṃha: axillary vessels. Absent from M. Fedorova (1989).

193 Located between armpit and chest. Compare the viṭapa. Hariprapanna (1927): I, 139: brachial plexus. HK: shoulder joint (Schultergelenk). R. Siṃha: brachial plexus. Compare: M. Fedorova (1989): 312.

194 See M. Fedorova (1989): 306.

195 Hariprapanna (1927): I, 137: eight superficial veins of the neck, consisting of two anterior and two external jugular veins, two post-external jugular veins, and two common facial veins. R. Siṃha: blood vessels of the neck. Compare: M. Fedorova (1989): 323.

196 Located at the junction of head and neck. Hariprapanna (1927): I, 138: the articulation

between the occipital and the atlas bones. HK: articulatio atlanto-occipitalis. R. Siṃha: the atlanto-occipital articulation. Compare: M. Fedorova (1989): 314.

197 Located, rather low, at the back of the ear. Hariprapanna (1927: I, 138) and HK: vena auricularis posterior. R. Siṃha: posterior auricular vessel. Compare: M. Fedorova (1989): 338.

198 Located inside the nose. Hariprapanna (1927): I, 135: the olfactory nerves. HK: the nostrils (Nasenflügel). R. Siṃha: the olfactory region of the nose. Compare: M. Fedorova (1989): 328.

199 Hariprapanna (1927): I, 134: canthius (i.e., erroneous for canthus). HK: corner of the eye (Augenwinkel). R. Siṃha: the zygomatico-temporal vessels. Compare: M. Fedorova (1989): 301.

200 Hariprapanna (1927): I, 132: the depressions above the superciliary margins. R. Siṃha: the junction of the frontal, malar and sphenoid bones. Compare: M. Fedorova (1989): 303.

201 Located above the temple, at the border of the hair of the head. Hariprapanna (1927): I, 132: musculus temporalis. HK: idem. R. Siṃha: temporal muscle and fascia. Compare: M. Fedorova (1989): 337.

202 The temples. Compare: M. Fedorova (1989): 333.

203 Located between the brows. Hariprapanna (1927): I, 132: frontal emissary vein. HK: vena frontalis. R. Siṃha: the nasal arch of the frontal vein. Compare: R.R.S. Chauhan et al. (1981); M. Fedorova (1989): 332.

204 Cranial sutures. Compare: M. Fedorova (1989): 329. A Jātaka (Nr. 546: *Mahā-ummagga-jātaka*) tells a curious tale about the differences between the sutures of a male and a female skull.

205 Described as a centre of vessels nourishing nose, ears, eyes and tongue. Hariprapanna (1927): I, 137: the two sinus cavernosi and the two sinus intercavernosi. HK: idem. R. Siṃha: idem. Compare: M. Fedorova (1989): 334. A śṛṅgāṭaka is in general a place where four roads meet.

206 Described as a confluence of vessels and other structures, located within the skull, near the crown of the head. Hariprapanna (1927): I, 132: torcular Herophili (confluence of intracranial sinuses). R. Siṃha: idem. Compare: R.R.S. Chauhan et al. (1981); R.R.S. Chauhan, J.N. Misra and D.G. Thatte (1982); M. Fedorova (1989): 296.

207 The same as mātṛkā (see Ḍalhaṇa).

208 The vena jugularis interna according to Hariprapanna (1927: I, 138) and HK. R. Siṃha: the blood vessels of the neck. Compare: M. Fedorova (1989): 325.

209 The two nīlās and two manyās form the four dhamanīs of the neck (see Su.Śā.6.27). Manyā is interpreted as arteria carotis communis by Hariprapanna (1927: I, 138) and HK. R. Siṃha: blood vessels of the neck. Compare: M. Fedorova (1989): 322.

210 The sirās carrying vāta, pitta, kapha and blood (see Ḍalhaṇa).

211 Ḍalhaṇa: anta means samīpa here.

212 Compare the description of the marmans in Ugrāditya's *Kalyāṇakāraka* (30.49–83); the 107 marmans of elephants are described in Pālakāpya's *Hastyāyurveda* (III.20 and 22).

213 Compare *Hastyāyurveda* III.20.

214 The *Carakasaṃhitā* (Śā.7.14) gives the same number.

215 See Ḍalhaṇa's explanation.

216 See Ḍalhaṇa's remarks.

217 See on romarājī: R.P. Das (1991), (1994); S.R. Sarma (1995).



218 The eight mātṛkās, the two called nīlā, and the two called manyā (see Ḍalhaṇa).

219 These sirās belong to those of the neck and should not be counted separately (see Ḍalhaṇa).

220 Near to the ghaṇṭā according to Ḍalhaṇa. See on the meaning of ghaṇṭikā: Ḍalhaṇa ad Śā. 5.26; compare Hārīta III.20.7, 46.26 and 31.

221 Ḍalhaṇa's number, and that of some MSS, is thirty-six.

222 The sirās of the forehead should not be counted separately, because they consist of those of the nasal region and the region of the eyes. The number of sixty proves that the region of the eyes possesses thirty-six sirās.

223 These sirās do not form a separate group, but belong to those of nose and eyes (Ḍalhaṇa).

224 The sirās of the sīmantas and the sirā of the adhipati should not be counted as a separate group (Ḍalhaṇa).

225 Compare the classification of Gayadāsa and his numbers, which differ from those in the text accepted by Ḍalhaṇa.

226 A prastha is thirteen pala and a half in this case (Ḍalhaṇa).

227 The *Carakasaṃhitā* (Śā.7.14) mentions a number of two hundred dhamanīs; a group of ten dhamanīs is also referred to (Ca.Vi.5.8).

228 Compare the views found in Greek medical literature. Some treatises of the Corpus Hippocraticum (for example, *De Morbis* I) do not distinguish between arteries and veins, which means that they are earlier than Praxagoras of Kos, who discovered the difference (see *C.R.S. Harris, 1973; R. Wittern, 1974: LXXVII–LXXIX).

229 See on these terms, designating parts of the rhizome, etc., of species of *Nymphaea*: G.J. Meulenbeld (1974): 482–483.

230 Cf. Ca.Vi.5.

231 Anna designates the nutrients derived from the food.

232 The female procreational fluid (śukra) and the ārtava are clearly differentiated here.

233 See on this chapter: J.A. Vullers (1846).

234 Cf. Ca.Śā.8.21.

235 Cf. Ca.Śā.8.32.

236 Cf. Ca.Śā.8.33–34.

237 Cf. Ca.Śā.8.36.

238 Cf. Ca.Śā.8.38–40. Su.Śā.10.8 refers to female attendants. See on midwives in India: R.F.G. Müller (1928): 240. See on birth attendants in contemporary India and Bangladesh: Th. Blanchet (1987); D.N. Kakar *(1972), (1980).

239 Cf. Ca.Śā.8.42–44 and 46.

240 Cf. Ca.Śā.8.47–48.

241 Cf. Ca.Śā.8.49.

242 Cf. Ca.Śā.8.41.

243 Retention of blood within the uterus after parturition. Compare J. Jolly (1901): 66: Bauchfellentzündung? (C.K. Kashikar 81: peritonitis?).

244 Cf. Su.Sū.33.13; Ni.8.6 and 9.27cd–28ab.

245 Cf. Ca.Śā.8.47.

246 Cf. Ca.Śā.8.50.

247 Cf. Ca.Śā.8.52–53.

248 Cf. Ca.Śā.8.54.

249 The Vedic term is mastiṣka (e.g., *Ṛgveda* 10.163.1).

250 Interpreted by Singhal c.s. as the anterior fontanelle.

251 Gudapāka is also mentioned at Su.Sū.24.9. Cf. Ca.Sū.20.14, where it is a pittavikāra.
252 The ages mentioned in dharmaśāstra texts vary. Compare, for example, *Manusmṛti* 9.94. See on the age of marriage in India: A.S. Altekar (1995): 45–65; R. Fick (1910); P. Thomas (1964): 49, 68, 74, 76, 110, 162–164, 224–228, 285; M. Winternitz (1920): 27–36.
253 Cf. Ca.Śā.8.23–31.
254 This disorder is ascribed to the influence of the graha called Naigameṣa.

# Chapter 4
# Cikitsāsthāna

1 Cf. Ca.Ci.25.
2 Compare the nija and āgantu types of Ca.Ci.25.
3 Many kinds of trauma are enumerated. Cf. Ca.Ci.25.7.
4 After seven days according to Ḍalhaṇa.
5 Cf. Ca.Ci.25.8–9.
6 See Su.Sū.21.28.
7 Ḍalhaṇa explains vicūrṇana as change of colour (vivarṇana).
8 Cf. Ca.Ci.25.11–16.
9 Compare the thirty-six procedures (upakrama) of the *Carakasaṃhitā* (Ci.25.39–43).
10 Gayadāsa omitted pācana from the list according to Ḍalhaṇa.
11 Ḍalhaṇa apparently regarded vyadhana and visrāvaṇa as two separate items, which necessitated the omission of one of the procedures listed; Ḍalhaṇa decided that pratisāraṇa should not be counted separately. It is clear that vyadhana and visrāvaṇa belong together because visrāvaṇa has already been mentioned; this view is supported by Su.Ci.1.44.
12 Compare Caraka's avapīḍana (Ca.Ci.25.40).
13 Compare Caraka's mārdavakara type of dhūpana and ālepana (Ca.Ci.25.42).
14 Compare Caraka's kāṭhinyakara type of dhūpana and ālepana (Ca.Ci.25.42).
15 Compare Caraka's lomarohaṇa (Ca.Ci.25.43).
16 Jejjaṭa omitted this item from the list according to Ḍalhaṇa.
17 Compare Caraka's pattracchādana (Ca.Ci.25.41).
18 See Su.Sū.25.
19 See Su.Sū.14 (śoṇitasthāpana), 11 (kṣārakarman), 12 (agnikarman), 7–8 (yantra and śastra), 5 and 19 (rakṣāvidhāna), 18 (bandhavidhāna).
20 Actually, this series consists of twelve items.
21 See Su.Sū.17.
22 I.e., vāta, pitta, kapha, blood, a combination of these, and exogenous factors.
23 I.e., the skin, muscular tissue, sirās, snāyus, sandhis, bones, the trunk and its contents (koṣṭha), and the marmans.
24 I.e., the symptoms caused by vāta, pitta, kapha, a combination of doṣas, and exogenous factors. Blood is not separately mentioned, because the symptoms are like those of pitta.
25 These factors are the patient, the physician, the physician's attendant, and the medicine.
26 Sixteen complications are referred to at Ca.Ci.25.119.
27 Su.Ci.2.
28 See on the āyurvedic treatment of wounds: *P.J. Deshpande and J.D. Gode (1965); P.J. Deshpande, S.N. Pathak and P.S. Shankaran (1965); I.S. Rao and P.J. Deshpande (1968).
29 Ḍalhaṇa says that the chinna and bhinna types are caused by a weapon with an edge or blade, the viddha type by a weapon with a small tip or point, the remaining types by stones (pāṣāṇa), clubs (laguḍa), etc. See the descriptions of the types in the text of the *Suśrutasaṃhitā*.

30 Bhishagratna: perforation of the wall of the āmāśaya or pakvāśaya. The symptoms enumerated suggest bleeding into these cavities.
31 Or: the sides of the head (see Ḍalhaṇa).
32 See Su.Sū.16.
33 See Su.Sū.27.
34 Compare Celsus, *De Medicina* VII.16.
35 These ants are called pipīlikā. The *Aṣṭāṅgahṛdayasaṃhitā* (Ci.15.110) and *Aṣṭāṅgasaṃgraha* (Ci.17.40) employ the term markoṭa(ka). See on markoṭaka: B.J. Sandesara and J.P. Thaker (1966): 446.
36 Cf. Su.Ci.14.17. See on these sutures with ant heads: G. Majno (1975): 304–309. The technique is known from other countries too. See on the subject: E.H. Ackerknecht (1946) and (1967); W. Beebe (1922): 140; S. Furnari *(1845a): 310–312, (1845b); E.W. Gudger (1925); R.M. Middleton Jr. (1896); W. Sprengel (1819): 671, 673, 675, 676, 682, 684; W.M. Wheeler (1960): 10.
37 These injuries are of the viddha type.
38 See Ḍalhaṇa's remarks on this instrument.
39 See Ḍalhaṇa's explanations regarding the term cakrataila, also used at Su.Sū.44.47, Ci.3.12 and 24.28.
40 See on this chapter: P.J. Despande, K.R. Sharma and G.C. Prasad (1970): 24–35. Compare the German translation of R.F.G. Müller (1949: 234–239). See on the āyurvedic treatment of fractures: S.S. Chopra et al. (1975); S.S. Chopra, M.R. Patel and R.P. Awadhiya (1976); J.D. Gode, G. Prasad and K.N. Udupa (1966); G.C. Prasad, S. Chatterjee and K.N. Udupa (1970); G.C. Prasad (n.d.); G.C. Prasad and K.N. Udupa (1963), (1970), (1972); *L.M. Singh and K.N. Udupa (1962); K.N. Udupa and G.C. Prasad (1962), (1964a), (1964b); *K.N. Udupa, G.C. Prasad and S.P. Sen (1965). Compare on the treatment of fractures and dislocations in Greek medicine: the treatises of the Corpus Hippocraticum called *Peri agmōn* (É. Littré III, 338–563; Loeb III, 84–199), *Peri arthrōn* (É. Littré IV, 1–327; Loeb III, 200–397), and *Mochlikon* (É. Littré IV, 328–395; Loeb III, 398–449). See on the same subject in Roman medicine: Celsus, *De medicina*, book VIII.
41 This verse is not read by Jejjaṭa, but accepted by Gayadāsa and Ḍalhaṇa.
42 See on this subject: G. Mukhopādhyāya (1913): 193–195.
43 The dislocation should be reduced by means of cakrayoga (see Ḍalhaṇa's explanations): a circular splint according to Bhishagratna, a circular motion (circumduction) according to Singhal c.s. Compare the interpretation of R.F.G. Müller (1949): 236, n.5.
44 The treatment of loose (śithila, calita) teeth is discussed.
45 See G. Mukhopādhyāya (1913): 87–89.
46 One of these measures in the application of mastiṣkya, a type of śirobasti, also mentioned at Su.Ci.5.19 and 22, 31.3 and U.21.12.
47 Cf. Ca.Ci.28.
48 Called thus because one dharaṇa of each of the six ingredients (enumerated at 4.4ab) is used in its preparation. Compare *Cakradatta*, vātavyādhi 3–5. Ḍalhaṇa explains that twenty-one niṣpāva make one dharaṇa (compare: *Manusmṛti* 8.135–137; *Viṣṇusmṛti* 4.12).
49 Identical with an ārā (awl) according to Ḍalhaṇa.
50 See Ḍalhaṇa's comments on this disorder.
51 A tepid poultice. See Ḍalhaṇa on the ratios of the ingredients. Compare *Cakradatta*, vātavyādhi 88–91.



52 A contracted part should be encased in a leather bag (carmagoṇī; Ḍalhaṇa gives carmaprasevaka as a synonym), made of the skin of a cat, mongoose, otter (undra), or deer. See on the use of leather in Indian medicine: G. Mukhopādhyāya (1913): 184–193.
53 See on the uses of tilvaka: P.V. Sharma (1996): 165, on those of aśoka: the same, 26–27. Compare the tilvakādyaghṛta of Soḍhala (*Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 9cd–13ab).
54 Cf. Ca.Sū.5.56cd–71ab.
55 Compare Ca.Ci.29.115–118 (śatapāka madhukataila) and 119–120 (sahasrapāka and śatapāka balātaila).
56 The *Suśrutasaṃhitā* rejects the distinction of the two types of vātaśoṇita (uttāna and gambhīra) described in the *Carakasaṃhitā* (Ca.Ci.29.19–23). See Cakra's comments ad Ca.Ci.29.19–23 on this controversy.
57 Cf. Su.Ni.1.40–48; Ca.Ci.29.5–18.
58 Cf. Su.Ni.1.49–50ab; Ca.Ci.29.31–34.
59 Cf. Ca.Ci.29.44–48.
60 Some prescriptions mentioned are: pippalīvardhamāna, jīvanīyaghṛta (cf. Ca.Ci.29.61–70), piṇḍataila (cf. Ca.Ci.29.123), and balātaila (cf. Ca.Ci.29.119–120).
61 This verse is apparently not read by Ḍalhaṇa.
62 See on apatānaka: Su.Ni.1.52; compare the commentaries ad Ni.1.64–66. Compare Ca.Si.9.16–20 for the treatment procedures. One of Suśruta's prescriptions is called traivṛtaghṛta.
63 Cf. Su.Ni.1.60–63 on pakṣāghāta.
64 Cf. Ca.Ci.28.100. See R.N. Anand and K.N. Mehta (1976).
65 See Su.Ni.1.67.
66 See Su.Ni.1.64–66 on this disease. Compare Ca.Si.9.16–20 on its treatment.
67 See Su.Ni.1.68–72 on this disease. Compare on its treatment: Ca.Ci.28.99cd.
68 See Su.Ni.1.84 on this disease. Compare on its treatment: Ca.Ci.26.221–230.
69 See Su.Ni.1.86 on this disease.
70 See Su.Ni.1.87 on the same disease, called pratitūnī there.
71 See Su.Ni.1.88 on this disease. Compare on its treatment: Ca.Si.6.60 and 7.23cd–26.
72 See Su.Ni.1.89 on this disease.
73 See Su.Ni.1.90 on this disease.
74 See Su.Ni.1.91 on this disease.
75 Compare *Cakradatta*, śūla 5 and 49; hṛdroga 18.
76 This is one of the few occasions where āvaraṇa of vāta is referred to in the *Suśrutasaṃhitā*. Cf. Su.Ni.1.34cd–39; Ci.5.31. See on āvaraṇa: Ca.Ci.28 and Ḍalhaṇa's comments ad Su.Ci.5.29.
77 This is, according to Ḍalhaṇa, a disorder caused by vāta when covered (āvṛta) by medas.
78 Āḍhyavāta, usually a synonym of ūrustambha, is, less often, one of the names of vātarakta.
79 Cf. Ca.Ci.27.
80 These verses suit the context because guggulu is used against āḍhyavāta (5.45). See the guggulu recipes in the vātarakta chapter of the *Cakradatta* and other treatises. Compare on guggulu: Ca.Ci.13.153.
81 See Su.Ni.2.
82 Cf. Ca.Ci.14.33–34.
83 Cf. Ca.Ci.14.35–36.
84 This speculum is called arśoyantra (see Su.Ci.8.53). Compare on rectal and other specula in Graeco-Roman medicine: A. Krug (1993): 99–101; J.S. Milne (1907): 149–150.

85 Compare Su.Ni.6.14 and Ca.Ci.14.144–147 (dantyariṣṭa), 6.15 and Ca.Ci.14.138–143 (abhayāriṣṭa); see Ḍalhaṇa's comments ad Su.Ni.6.14 and 15.

86 Compare Ca.Ci.$1^2$.13–19 on bhallātaka preparations.

87 Cf. Ca.Ci.26.59–76. See on the history of bladder stones and lithotomy: E. Desnos in L.J.T. Murphy (1972): 90–123; H. Ellis (1969); E. Gurtl (1898): 70–71.

88 The Hippocratic physicians did not practise this operation themselves (the Hippocratic oath forbade the intervention), leaving it to specialists; see on this subject: L. Edelstein (1943): 24–29; S. Nittis (1939).

89 An instrument called agravaktra is mentioned, as well as a catheter (puṣpanetra). See on lithotomy in classical antiquity: E. Desnos in L.J.T. Murphy (1972): 24–25; A. Krug (1993): 82–83; J.S. Milne (1907): 40–43, 146–149; Th. Puschmann (1966): 116; the operation is described by Celsus (*De medicina* VII.26).

90 Bhishagratna: urethra. Singhal c.s.: trigonum of the bladder

91 Any unnecessary incision in the bladder is meant (see 7.33).

92 See Su.Ni.4. Cf. Ca.Ci.12.96–97. See on bhagandara and its treatment in Pali literature: Jyotir Mitra (1985): 351–352; K.G. Zysk (1991): 114–116, 121–122.

93 Compare Su.Ni.5.13, which agrees with Su.Ci.8.3.

94 See Su.Ci.1.8.

95 Plough-shaped (Ḍalhaṇa); curvilinear (Bhishagratna); plough- or T-shaped (Singhal c.s.).

96 A curvilinear incision with one arm longer than the other (Bhishagratna); T-shaped or T-like (Singhal c.s.).

97 Shaped like a cross (Bhishagratna); circular (Singhal c.s.). Ḍalhaṇa says that sarvatobhadra is a particular mode of sitting (āsana), like that called paryaṅkikā or maṇḍalāṅkuśa.

98 Longitudinal (Bhishagratna); semicircular (Singhal c.s.). Ḍalhaṇa gives a series of explanations of the term. See the definitions of the four terms, lāṅgalaka, etc., as quoted by Ḍalhaṇa from some other treatise.

99 See Su.Ci.4.28.

100 One of the recipes is called syandanataila (Ci.8.50–52).

102 Compare Su.Ni.5.

103 Cf. Su.Ni.5.3. Su.Ni.9.3 adds moral transgressions and bad actions in previous lives to the list of causes.

104 Cf. Ca.Ci.7.82–83.

105 The *Suśrutasaṃhitā* is the earliest work to mention this medicinal plant, the source of chaulmoogra oil, usually identified as one or more species of *Hydnocarpus*: *H. kurzii* (King) Warb. (= *H. heterophylla* Kurz, non Blume = *Taraktogenos kurzii* King) and *H. pentandra* (Buch.-Ham.) Oken = *H. laurifolia* (Dennst.) Sleumer = *H. wightiana* Blume. Formerly (e.g., in DWH I, 142–148), tuvaraka was erroneously identified as *Gynocardia odorata* R.Br. (see Dharmendra, 1947; WIRM IV, 280). See on tuvaraka: R.E. Emmerick (1984b): 101–104 and (1986a): 191–192; F.J. Mouat (1854). Two Khmer sculptures in low relief, dating from the reign of Jayavarman VII (twelfth century), may show patients with symptoms due to leprosy, as well as a vessel with *Hydnocarpus* grains (see G. Coedès, 1947: 188–190).

106 Cf. Ca.Ci.7.144–150.

107 Cf. Ca.Ci.7.140–143.

108 Cf. Ca.Ci.7.50–53.

109 Cf. Ca.Ci.7.84–96 and 122–125ab.



110 See on the treatment of leucoderma (śvitra): *K. Biswas (1956).

111 Cf. Ca.Ci.7.162–172.

112 Cf. *Cikitsākalikā* 208–211; Soḍhala's *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 72–76 (from Bheḍa).

113 Ḍalhaṇa follows Jejjaṭa and Gayadāsa, who, although regarding the two formulae as not being authoritative (anārṣa), yet accept and explain them. Compare on mahānīlaghṛta: *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 77–86ab (from Bheḍa).

114 See Su.Ci.2.86cd–94ab.

115 Cf. *Cakradatta*, kuṣṭha 133–135.

116 See Ḍalhaṇa on the interpretations of the term mahākuṣṭha in the chapter title.

117 See on mantha: Su.Sū.46.385; *Śārṅgadharasaṃhitā* II.3.9–10ab. Compare Cakra ad Ca.Sū.6.28; Śivadāsasena ad Ca.Sū.23.38; Ḍalhaṇa ad Su.U.64.44.

118 Cf. Su.Sū.45.194cd–197ab.

119 Cf. Su.Sū.44.28–30; 45.187cd–192ab; 46.433.

120 Cf. Su.Sū.44.31–34.

121 Ḍalhaṇa calls it a lauharasāyana. Cf. Ca.Ci.$1^3$.15–23 (lauhādirasāyana).

122 Compare the khadira preparations of the *Carakasaṃhitā* (Ci.26.206–214).

123 Cf. Su.Ni.6.

124 Cf. Ca.Ci.6.15ab.

125 Cf. Ca.Ci.6.15cd.

126 Cf. Ca.Ci.6.18–24.

127 Cf. Ca.Ci.6.25.

128 Cf. Ca.Ci.6.26–32.

129 Cf. Ca.Ci.6.48.

130 Cf. Ca.Ci.6.50.

131 See Su.Ni.6.14–21.

132 Cf. Su.Ni.6.20–21.

133 This prose passage does not belong to the genuine text according to Ḍalhaṇa, who follows Jejjaṭa in not explaining it. Compare on dhānvantaraghṛta: *Cakradatta*, prameha 31–38.

134 Cf. Ca.Sū.17.7, where the seven types of piḍakā are said to be mādhumehika. See the comments of Cakra, who argues that madhumeha designates prameha in general here. See also P.V. Sharma (1985e): 154–155. Compare Ca.Sū.17.78–81.

135 The rasāyanīs are the dhamanīs transporting rasa, pitta, kapha and blood, according to Ḍalhaṇa.

136 Cf. Ca.Ci.16.70–71.

137 Glycosurias, in particular diabetes mellitus.

138 The same as lākṣā according to Ḍalhaṇa.

139 The text has tin, lead, iron, etc.; see Ḍalhaṇa, who completes the series.

140 Cf. Ca.Ci.$1^3$.48–65. Add to the references: S.K. Chaturvedi and U. Pandey (1998).

141 See Ḍalhaṇa's commentary on alternative interpretations of this difficult verse.

142 Kṛṣṇa should be addressed as the deity with conch, discus and club in his hands.

143 Ḍalhaṇa distinguishes six different uses of tuvaraka preparations described in this chapter (see his comments ad Ci.13.35).

144 See Su.Ni.7.

145 Cf. Ca.Ci.13.50–51, 54.

146 Cf. Ca.Ci.13.96–101ab.

147 Saṃśodhana (purificatory treatment) according to Ḍalhaṇa.
148 Bhishagratna calls them harītakī-, mahāvṛkṣa- and cavyādighṛta.
149 See Su.Ci.4.27.
150 Cf. Su.Ci.2.56–60ab.
151 See on this chapter: H. Fasbender (1897): 53–57; J.A. Vullers (1846). See for examples of bad practices: N. Chevers (1886): 747–749. See on Graeco-Roman parallels: P. Diepgen (1937): 209–210, 268–274; H. Fasbender (1897): 147–171, 176–179.
152 See on cases where the physician had to inform a royal officer: L. Sternbach (1965): 290–291.
153 See Su.Ni.8.
154 Cyāvana: making (the foetus) descend.
155 See on this subject R.F.G. Müller (1928): 255–265.
156 I.e., the seventh and eighth types of mūḍhagarbha (see Ni.8).
157 Other instruments referred to are the aṅguliśastra (15.12) and vṛddhipattra (15.16). See on similar techniques in Graeco-Roman medicine: E. Buchheim (1916); P. Diepgen (1937): 272–274; A. Krug (1993): 82, 91–92; J.S. Milne (1907): 152–158. See on the techniques in Islamic medicine: Albucasis II.76–77 (M.S. Spink and G.L. Lewis, 1973: 476–495).
158 Cf. Su.Śā.10.21.
159 Cf. Ca.Ci.28.148cd–157ab.
160 See Su.Ni.9 on vidradhi. Cf. Ca.Sū.17.103 on treatment.
161 Cf. Su.Ni.9.14cd.
162 This recipe is not authoritative according to some, but Ḍalhaṇa accepts it because Gayadāsa did so. Cf. *Cakradatta*, vraṇaśotha 83–85 (= Su.Ci.16.16cd–17, 18cd–20ab).
163 See on the āyurvedic treatment of asthividradhi: H.K. Kushwaha and K.P. Sharma (1992b).
164 See Su.Ni.10 on these diseases.
165 Compare Su.Ni.10.8 on these diseases. Cf. Ca.Ci.21.43–143 (on the treatment of visarpa).
166 Compare the gauryādyaghṛta of *Gadanigraha* (prayogakhaṇḍa, ghṛtādhikāra 198–199; attributed to Kṛṣṇātreya) and *Śārṅgadharasaṃhitā* (II.9.62–64).
167 The kṣārasūtra is mentioned in the *Carakasaṃhitā* (Ci.12.97); see also: A.s.Ci.10.3 and *Cakradatta*, arśas 148. See on the kṣārasūtra treatment: K. Coprā and S.A. Mehtā (1993); P.J. Deshpande et al. *(1966), (1968); *P.J. Deshpande and S.N. Pathak (1965); P.J. Deshpande and K.R. Sharma (1973), (1976); P.J. Deshpande, K.R. Sharma and S.K. Sharma (1973); P.J. Deshpande et al. (1975); D.K. Mishra (1997); S.N. Pathak (1991); K.P. Sharma and H.K. Kushwah (1994); K.R. Sharma (1973–74); K.R. Sharma, S.K. Sharma and P.J. Deshpande (1975), (1976); O.P. Sharma and K.M. Agrawal (1994).
168 Cf. Ca.Ci.30.251–282ab.
169 The first recorded case of inflammatory mastitis is that of queen Atossa of Persia, treated by the Greek physician Demokedes, as told by Herodotos in his *Histories* (Book III) (see P. Diepgen, 1937: 237; A.T. Sandison, 1967).
170 See Su.Ni.11 on these diseases.
171 Explained by Ḍalhaṇa as māṃsapraroha.
172 Cf. Ca.Ci.12.82–85.
173 Cf. Ca.Ci.12.87.
174 Cf. Ca.Ci.12.80; 21.139–140.
175 Compare Celsus, *De medicina* VII.18 and 19.
176 See Su.Ni.12 on these diseases.



177 See I.V.P. Rao and P.J. Deshpande (1977).
178 Cf. Ca.Ci.12.95 on the treatment of bradhna.
179 Cf. Ca.Ci.12.98.
180 See Su.Ni.13 on these diseases.
181 Cf. Ca.Ci.12.100.
182 See Su.Ci.25.28cd–31.
183 Cf. Ca.Ci.12.93.
184 The same as mukhadūṣikā (Su.Ni.13.39).
185 The same as parivartikā (Su.Ni.13.47cd–50ab).
186 See A. Kumar (1994): 250–251.
187 The same as vṛṣaṇakacchū (Su.Ni.13.59–60).
188 See Su.Ni.14 on this group of diseases.
189 See Su.Ni.16 on these diseases.
190 See on Indian dentistry: H. Bergemann (1965), (1972); A. Vogel-Brauer (1964).
191 See A. Vogel-Brauer (1964): 133–134.
192 See A. Vogel-Brauer (1964): 137.
193 See A. Vogel-Brauer (1964): 137.
194 See A. Vogel-Brauer (1964): 136.
195 See A. Vogel-Brauer (1964): 134–135.
196 See A. Vogel-Brauer (1964): 136.
197 Called vardhana at Su.Ni.16.24cd–25ab. Referred to at Su.Sū.24.9. Cf. Ca.Sū.28.16. See A. Vogel-Brauer (1964): 136.
198 See A. Vogel-Brauer (1964): 135–136.
199 See A. Vogel-Brauer (1964): 137–138.
200 See A. Vogel-Brauer (1964): 131. Compare on extraction in classical antiquity: A. Krug (1993): 91. See also Celsus, *De medicina* VII.12.1.
201 Also considered to be dangerous in Roman medicine. See Celsus VII.12.1.
202 See A. Vogel-Brauer (1964): 129–130.
203 See A. Vogel-Brauer (1964): 132.
204 See A. Vogel-Brauer (1964): 132.
205 See on the tooth-worm in various cultures: B.R. Townend (1944).
206 See A. Vogel-Brauer (1964): 130–131.
207 See A. Vogel-Brauer (1964): 133.
208 The same as kacchapa (Su.Ni.16.43ab).
209 Singhal c.s.: oedema.
210 See Su.Sū.17.
211 Singhal c.s.: anasarca.
212 Cf. Caraka's svasthacatuṣka (Sū.5–8).
213 A toothpaste (dantaśodhanacūrṇa) is described (24.7cd–9). Cf. Ca.Sū.5.71cd–74ab.
214 Cf. Ca.Sū.5.74cd–76ab.
215 Cf. Ca.Sū.5.78–80.
216 Cf. Ca.Sū.5.15–20ab. Compare Su.Ci.24.66cd–67ab.
217 Cf. Ca.Sū.5.76cd–77.
218 Cf. Ca.Sū.5.81–83.
219 Cf. Ca.Sū.5.84 (karṇatarpaṇa).
220 See on this subject: P.B. Zarrilli (1989); F. Zimmermann (1989): 212–214. Cf. Ca.Sū.5.85–89.

221 Ḍalhaṇa: sarvāṅgapariṣeka.
222 See on particular types of physical exercise: P.B. Zarrilli (1984), (1989); F. Zimmermann (1989): 215–216. Cf. Ca.Sū.7.31–32.
223 Cf. Ca.Sū.7.33.
224 Compare the two additional verses between Ca.Sū.7.35 and 36.
225 Udvartana, udgharṣaṇa and utsādana are types of massage and rubbing of the body. See on massage in India: P.K. Gode (1955a); H. Johari (1984); A.D. Satpute (1989): 232; P.B. Zarrilli (1984): 120–123, (1989); F. Zimmermann (1989): 214–215. Compare Ḍalhaṇa's explanations. See also *Mallapurāṇa*, Intr. 20–21 and chapter 11.43–68. Phenaka, mentioned at 24.55, is cuttle-bone (os sepiae); G.D. Singhal c.s. translate it by soap, which cannot be correct, for soap was unknown in ancient India; Bhishagratna (II, 487) remarks that phenaka is a kind of friction of the body with small wooden rollers. See on phenaka, a term also used in Vātsyāyana's *Kāmasūtra*: M.C. Byrski (1980/81); P.K. Gode (1947f).
226 Cf. Ca.Sū.5.94.
227 Cf. Ca.Sū.5.95–97.
228 Cf. Su.Ci.24.18–19.
229 Cf. Ca.Sū.5.98.
230 Cf. Ca.Sū.5.90–92.
231 Cf. Ca.Sū.5.100.
232 Cf. Ca.Sū.5.99.
233 See on the uṣṇīṣa: M. Chandra (1973): 9, 20–21, 35–36, 39–41; J.E. van Lohuizen-de Leeuw (1949): 163–167.
234 Cf. Ca.Sū.5.101.
235 Cf. Ca.Sū.5.102.
236 Cf. Ca.Sū.8.18–29. Compare Su.Ci.24.97 and Ca.Sū.7.36–38.
237 Compare Soḍhala's *Gadanigraha*, prayogakhaṇḍa, tailādhikāra 485–488 (nīlādyataila).
238 Cf. Ca.Ci.$2^3$.20–30. See Ḍalhaṇa's discussion of vājīkaraṇa and its classification.
239 Cf. Ca.Sū.19.3 and 4; Ci.30.154cd–187.
240 Cf. Ca.Ci.30.188.
241 Cf. Ca.Ci.2 and 30.191cd–204ab.
242 See Ḍalhaṇa's remarks on several types of rasāyana measures. Singhal c.s. render rasāyana by restorative treatment(s).
243 Cf. Ca.Ci.$1^4$.36–38.
244 Cf. Ca.Ci.$1^2$.9.
245 Cf. Ca.Ci.$1^2$.12.
246 Cf. Ca.Ci.$1^2$.12.
247 Cf. Ca.Ci.$1^2$.11.
248 Cf. Ca.Ci.$1^3$.30–31.
249 Cf. Ca.Ci.$1^3$.24–29; $1^4$.6.
250 Cf. Ca.Ci.$1^3$.24–29; $1^4$.6.
251 Cf. Ca.Ci.$1^4$.30–35.
252 See on this chapter: R.F.G. Müller (1954).
253 Enumerated by Ḍalhaṇa as: hunger, thirst, old age, death, sleep, etc.
254 See on amṛta, the Indian elixir of life: I. Stubbe-Diarra (1995).
255 Gāyatrī, triṣṭubh, paṅkti, jagatī, and śakvarī are names of Vedic metres; raivata is the name of a sāman.



256 See on Suśruta's types of soma: R.E. Emmerick (1993): 81–82; W. Doniger O'Flaherty in R. Gordon Wasson (1968): 99.
257 These eight powers are, according to a verse quoted by Ḍalhaṇa: aṇiman, laghiman, prāpti, prākāmya, mahiman, īśitva, vaśitva, and kāmāvasāyitā. Compare Ḍalhaṇa ad Su.U.60.20. Cf. Ca.Śā.1.140–141.
258 The Uttarakurus are mentioned, who live in a kind of earthly paradise, in the far North; Ḍalhaṇa refers to the country of the Uttarakurus in his comments on the type of rice called śakunāhṛta (Sū.46.4), which has been brought by haṃsas from that region. See on the Uttarakurus: N.N. Bhattacharyya (1991): 299; E. Brucker (1980): 86; N. Dey (1979): 213–214; H. Jacobi (1909); K. Karttunen (1989); W. Kirfel (1967): 108–109; B.C. Law (1933); A.A. Macdonell and A.B. Keith (1967); S.N. Pande (1970); B. Prakash (1965); U.P. Thapliyal (1979): 27–28; Vettam Mani; D.G. White (1996): 355; M. Witzel (1987): 186, 190.
259 Proposed identifications: *Ceropegia bulbosa* Roxb., *Dioscorea bulbifera* Linn., *Ceropegia rollae* (C.R. Karnick, 1996: 9). *C. rollae* is not mentioned in WIRM III, rev. ed.
260 Proposed identifications: *Ceropegia candelabrum* Linn. subsp. *tuberosa* (Roxb.) Huber = *C. tuberosa* Roxb., *Dioscorea esculenta* Burkill (C.R. Karnick, 1996: 9).
261 Identified as *Sarcostemma acidum* Voigt = *S. brevistigma* Wight et Arn. (C.R. Karnick, 1996: 9).
262 Identified as *Periploca graeca* (C.R. Karnick, 1996: 9). *P. graeca* is not mentioned in WIRM.
263 Identified as *Dioscorea bulbifera* Linn. (C.R. Karnick, 1996: 9).
264 Identified as *Dioscorea bulbifera* Linn. (C.R. Karnick, 1996: 9).
265 The *Ṛgveda* (10.34.1) mentions mount Mūjavant as the place where the best soma grew; other place names referred to are Ārjikīyā and Śaryaṇāvant (see A.A. Macdonell and A.B. Keith, 1967; F. Staal, 1975: 203).
266 See N.N. Bhattacharyya (1991): 215.
267 Cf. Ca.Ci.$1^4$.8–12.
268 Cf. Ca.Ci.$1^4$.6.
269 Ḍalhaṇa: maṅgalapāṭhādi.
270 Ḍalhaṇa: phalavāda.
271 See Su.Ci.29.12.
272 Cf. Ca.Ci.$1^4$.6–7.
273 Cf. Ca.Ci.$1^4$.7.
274 This is a reference to the myth of the churning of the Milky Ocean.
275 See N.N. Bhattacharyya (1991): 178; N.Dey (1979): 97.
276 See N. Dey (1979): 177.
277 The Adam's Bridge between India and Sri Lanka.
278 Cf. Ca.Sū.13.
279 Cf. Su.Ci.3.54.
280 Cf. Ca.Sū.13.9.
281 Cf. Ca.Sū.13.13.
282 Cf. Ca.Sū.13.10–11a.
283 Cf. Ca.Ka.12.105.
284 Cf. Ca.Ka.12.100–101.
285 Cf. Ca.Ka.12.102–104.
286 Cf. Ca.Sū.13.22, 60–64.

287 Cf. Ca.Sū.13.14, 41–43.
288 Cf. Ca.Sū.13.15, 44–46.
289 Cf. Ca.Sū.13.16, 47–49.
290 Cf. Ca.Sū.13.17 and 50.
291 Cf. Ca.Sū.13.98.
292 I.e., the three pungent substances (trikaṭu): śuṇṭhī, pippalī, marica.
293 Cf. Ca.Sū.13.27–28.
294 Cf. Ca.Sū.13.18–19.
295 Cf. Ca.Sū.13.20–21.
296 Cf. Ca.Sū.13.72.
297 Cf. Ca.Sū.13.29–40.
298 Cf. Ca.Sū.13.75–76.
299 Cf. Ca.Sū.13.77–78.
300 Cf. Ca.Sū.13.51.
301 Cf. Ca.Sū.13.82–90.
302 Cf. Ca.Sū.13.53–56.
303 Cf. Ca.Sū.13.52.
304 Cf. Ca.Sū.13.58.
305 Cf. Ca.Sū.13.59.
306 Cf. Ca.Sū.14. See on the types of sveda permitted to Buddhist monks: *Mahāvagga* 6.14.3 (see I.B. Horner, 1962: 278–279).
307 Ḍalhaṇa remarks that tāpasveda comprises Caraka's jentāka-, karṣū-, kuṭī-, kūpa-, and holākasveda.
308 Ūṣmasveda comprises, according to Ḍalhaṇa, Caraka's saṃkara-, prastara-, aśmaghana-, nāḍī-, kumbhī-, and bhūsveda. See Ci.32.5–7.
309 Pariṣeka and avagāha are forms of dravasveda (see Ci.32.13).
310 One of the methods described in nāḍīsveda (cf. Ca.Sū.14.43).
311 One of the methods described is kuṭīsveda (cf. Ca.Sū.14.52–54).
312 Cf. Ca.Sū.14.35–38.
313 Showers (pariṣeka) and baths (avagāha) are described. Cf. Ca.Sū.15.44–45.
314 Cf. Ca.Sū.14.64.
315 Cf. Ca.Sū.14.66.
316 Cf. Ca.Sū.14.20–24.
317 Cf. Ca.Sū.14.3–5.
318 Cf. Ca.Sū.14.13–15.
319 Cf. Ca.Sū.14.16–19.
320 Cf. Ca.Sū.14.8 and 10ab.
321 Cf. Ca.Sū.14.10–12.
322 Cf. Ca.Sū.14.67.
323 Cf. Ca.Sū.16.34–38.
324 Cf. Ca.Sū.15.8 and Si.1.6cd–8ab.
325 Cf. Ca.Sū.15–9–12.
326 Cf. Ca.Sū.15.13 and Si.1.16cd–17ab.
327 Cf. Ca.Sū.15.13 and Si.1.15cd–16ab.
328 Cf. Ca.Sū.15.14–16.
329 Cf. Ca.Si.2.8–9.



330 Cf. Ca.Si.2.10.
331 Cf. Ca.Sū.15.17.
332 Cf. Ca.Sū.13.65–69.
333 Cf. Ca.Sū.16.7–10 and Si.1.18cd–20ab.
334 Cf. Ca.Sū.16.5–6 and Si.1.17cd–18ab.
335 Cf. Ca.Sū.15.17.
336 Cf. Ca.Sū.15.22 and 16.17–19.
337 Cf. Ca.Si.2.11–12.
338 Cf. Ca.Si.2.10.
339 Vyāpad is a term for anything that goes wrong during a particular treatment.
340 Cf. Ca.Si.6.29–30.
341 Cf. Ca.Si.6.33.
342 Cf. Ca.Si.6.32.
343 Cf. Ca.Si.6.21–22ab and 27.
344 Cf. Ca.Si.6.26.
345 Cf. Ca.Si.6.25.
346 Cf. Ca.Si.6.61–67.
347 Cf. Ca.Si.6.35–44.
348 Cf. Ca.Sū.16.7–12 and 24; Si.6.45–56.
349 Cf. Ca.Si.6.78–84.
350 Cf. Ca.Si.6.79–80.
351 Cf. Ca.Si.6.58–60.
352 Cf. Ca.Si.6.61–67.
353 Bhishagratna: dysenteric stools. Singhal c.s.: anal discharge. Cf. Ca.Si.6.68–70.
354 A type of diarrhoea with mucous stools, mixed with blood. The *Carakasaṃhitā* does not describe pravāhikā as a complication of the treatment with emetics and purgatives.
355 Compare the hṛdgraha of the *Carakasaṃhitā* (Si.6.71–75).
356 Not described as a complication in the *Carakasaṃhitā*, which does discuss aṅgagraha (Si.6.76–77; identical with the stambha of Si.6.29 and 88–89), an equivalent of Suśruta's aṅgapragraha. The complication called aṅgapragraha, listed in Su.Ci.34.3, is not dealt with in more detail in this chapter.
357 Bhishagratna: digging in the throat. Singhal c.s.: a burning sensation in the throat.
358 Cf. Ca.Si.1.27–28.
359 Cf. Ca.Si.1.32–34.
360 Bhishagratna: a karṇikā is a bulbous protrusion attached to the pipe for guarding against it being thrust into the rectum. See Ḍalhaṇa's explanation. Cf. Ca.Si.3.8–10ab.
361 See Ḍalhaṇa's comments.
362 Cf. Ca.Si.3.8–10ab and 31cd–32.
363 The pipe used for the irrigation of sores.
364 Cf. Ca.Si.3.7.
365 Cf. Ca.Si.3.10cd–11. Compare Su.Ci.37.107.
366 Cf. Ca.Si.3.12ab.
367 Cf. Ca.Si.12.13 and 20. See N.S. Mooss (1984): 116–118.
368 Cf. Ca.Si.12.13.
369 Su.Ci.38.
370 The quantity is one-fourth (pādāvakṛṣṭa) or three quarters (pādāpakṛṣṭa) of that used in a snehabasti. Ḍalhaṇa chooses the first of the two readings. Cf. Su.Ci.37.4.

371 Cf. Ca.Si.4.52–54.
372 Cf. Ca.Si.2.17–18.
373 Cf. Ca.Si.5.8–18.
374 Cf. Ca.Si.5.4–5.
375 Cf. Ca.Si.5.6–7.
376 Cf. Ca.Si.5.8.
377 Su.Ci.39.
378 The series described consists of seven causes.
379 Cf. Ca.Si.4.25.
380 Ḍalhaṇa remarks, in agreement with the contents of the chapter, that ādi is dropped after netra.
381 Cf. Ca.Si.5.10cd–12 and 15cd–16.
382 Cf. Ca.Si.5.9–10ab, 13–15ab and 17–18.
383 Cf. Ca.Si.4.48ab; 7.7–62.
384 Cf. Ca.Si.1.23cd–24 and 26.
385 Cf. Su.Ci.35.18.
386 Cf. Ca.Si.3.70cd; 4.4–24.
387 Cf. Ca.Si.3.12cd–19.
388 Cf. Ca.Si.1.47ab–49ab.
389 Cf. Ca.Si.4.50–51.
390 Cf. Ca.Si.2.19; 4.46–47.
391 Cf. Ca.Si.4.42.
392 Rūkṣa patients are those with an abundance of vāta.
393 Compare Su.Ci.35.32 on the eight causes.
394 This is the length of the netra for males (compare Su.Ci.37.103cd).
395 Cf. Ca.Si.9.50cd–51.
396 A prakuñca is the same as a pala (Ḍalhaṇa). Cf. Ca.Si.9.52ab, where half a pala is recommended. The maximum dose applies to males (compare Su.Ci.37.106).
397 Cf. Ca.Si.9.52cd.
398 The *Carakasaṃhitā* prescribes two karṇikās (Si.9.51). Three karṇikās are mentioned at Su. Ci.37.115.
399 This is the length of the netra for females (compare Su.Ci.7.100cd–101). Cf. Ca.Si.9.65cd–66ab.
400 See Ca.Si.9.55ab.
401 Cf. Ca.Si.9.66cd–67ab.
402 See Ḍalhaṇa's comments. Compare Su.Ci.37.102.
403 See on prasṛta: Ḍalhaṇa ad Su.Ci.31.6.
404 Compare Su.Ci.35.13–14.
405 Cf. Ca.Si.9.53.
406 Cf. Ca.Si.9.54–56.
407 Cf. Ca.Si.9.67cd–70ab.
408 Ḍalhaṇa: to be introduced into urethra or vagina.
409 Cf. Ca.Si.9.58–60.
410 Cf. Ca.Si.9.61.
411 Cf. Ca.Si.3.12cd–20ab.
412 Cf. Ca.Si.3.26.



413 Cf. Ca.Si.2.14–15.
414 Compare the prāsṛtayogas of Ca.Si.8.
415 Cf. Ca.Si.3.35cd–68. Some of the recipes have special effects: śodhana (38.81), lekhana (38.82), bṛṃhaṇa (38.83), vājīkara (38.84); picchilabastis (38.85–86) and bastis which are grāhin (38.87) are also described.
416 The mādhutailika enema is mentioned at Su.Ci.35.18.
417 Yuktaratha is a synonym of mādhutailika (see Su.Ci.35.18).
418 Siddhabasti is a synonym of mādhutailika (see Su.Ci.35.18).
419 Yāpana is a synonym of mādhutailika (see Su.Ci.35.18). Yāpana enemas are also described in the *Carakasaṃhitā* (Si.12).
420 A prastha is thirteen pala and a half in this case (Ḍalhaṇa).
421 An āḍhaka is four prastha.
422 Types mentioned in the *Carakasaṃhitā* are: prāyogika (Sū.5.20cd–25ab and 33cd), snaihika (Sū.5.25cd–26ab), and mūrdhavairecanika (Sū.5.26cd–27ab).
423 Cf. Ca.Sū.5.20cd–27ab.
424 Cf. Ca.Sū.5.49cd–51ab.
425 Cf. Ca.Sū.5.46cd–49ab.
426 Cf. Ca.Sū.5.41–46ab.
427 Cf. Ca.Sū.5.38cd–39ab.
428 Cf. Ca.Sū.5.33cd–37ab.
429 Cf. Ca.Sū.5.31cd–32ab and 37cd–38ab.
430 Cf. Ca.Sū.5.27ab–33ab.
431 Cf. Ca.Sū.5.52cd–56ab.
432 Cf. Ca.Sū.5.36cd–37ab.
433 Cf. Ca.Si.9.89–92.
434 Cf. Ca.Si.9.93–95.
435 Cf. Ca.Si.9.98cd–106 and 108–109.
436 A śukti consists of thirty-two drops (Ḍalhaṇa). A śukti is also half a pala (Ḍalhaṇa ad Su. Sū.11.13).
437 Sixty-four drops (Ḍalhaṇa).
438 Su.Ci.40.42–43 is not explained by Ḍalhaṇa.
439 Cf. Ca.Si.9.107ab.
440 Cf. Ca.Si.9.91ab and 107.
441 Cf. Ca.Si.9.111–115.
442 Cf. Ca.Sū.5.76cd–80.
443 Cf. Ca.Ci.23.36.

# Chapter 5
# Kalpasthāna

1 See on this subject: H. Losch (1959): 77–89. See on the political use of poisons: I. Stubbe-Diarra (1995): 29–32.
2 Cf. Ca.Ci.23.106 and 233–235 (= *Mādhavanidāna* 69.35–37).
3 Viṣakanyās are mentioned in the *Kathāsaritsāgara* (19.82) (N.M. Penzer's translation, II, 275–313; Tawney's translation, I, 149) and Viśākhadatta's *Mudrārākṣasa*. A tale found in the *Gesta Romanorum* refers to an Indian queen who sends such a girl to Alexander the Great (see Tawney I, 149, note). See on poison-girls: I. Bloch (1911): 498–507; A.L. Copley and H. Boswell (1944); W. Hertz (1897); HIM I, Intr. 72–74; J.F. Kohl (1959); J.J. Modi (1927), (1928); N.M. Penzer (1924f), (1952): 3–71; M. Steinschneider (1870): 367, n.27, (1871): 347 and 499; E. Wiedemann (1970): II, 364, 384.
4 Cf. *Arthaśāstra* 1.21.4. Compare H. Losch (1959): 53.
5 Compare Su.Ka.1.18cd–23ab and *Mādhavanidāna* 69.4–8ab. Cf. Ca.Ci.23.107. Compare *Arthaśāstra* 1.21.8. See also H. Losch (1959): 88–89; I. Stubbe-Diarra (1995): 32–33.
6 Cf. Ca.Ci.23.108–111. Compare *Arthaśāstra* 1.21.6–7. Poison-detecting birds are mentioned in Kullūka's commentary on the *Manusmṛti* (7.217) and many other works. See on this subject: J. Charpentier (1928–30); H. Losch (1959): 85–87, 278–279.
7 Cf. Ca.Ci.23.112ab.
8 Cf. Ca.Ci.23.112cd
9 Cf. Ca.Ci.23.113.
10 Cf. Ca.Ci.23.114.
11 Cf. Ca.Ci.23.115ab.
12 Compare H. Losch (1959): 87.
13 Cf. Ca.Ci.23.116ab.
14 Cf. Ca.Ci.23.118.
15 Cf. Ca.Ci.23.118–119.
16 Not explained by Ḍalhaṇa. Bhishagratna: a plaster (applied to the head). Singhal c.s.: a comb.
17 Cf. Ca.Ci.23.116cd, 118, 120ab.
18 Cf. Ca.Ci.23.118 (varṇaka).
19 Cf. Ca.Ci.23.119.
20 Cf. Ca.Ci.23.120cd.
21 Cf. Ca.Ci.23.120ab.
22 Cf. Ca.Ci.23.117ab.
23 Cf. Ca.Ci.23.119.
24 Cf. Ca.Ci.23.118.
25 Cf. Ca.Ci.23.36 and 46–47.
26 See Su.Ka.2.47–49.
27 See Su.Ka.6.12–13.
28 Ḍalhaṇa remarks that Gayadāsa read anantā instead of gargaraka.
29 Ḍalhaṇa remarks that Gayadāsa read vallīja instead of nārāca(ka).



30 Kālakūṭa is a poisonous substance that arose after the churning of the Milky Ocean and was drunk by Śiva, because it threatened to destroy the universe; since it coloured the god's neck blue, he is called Nīlakaṇṭha. See F. Staal (1975): 206–207. Cf. Ca.Ci.23.11–13.
31 Halāhala is, like kālakūṭa, a poison that arose after the churning of the Milky Ocean.
32 Cf. Ca.Ci.23.11–13.
33 Su.Ka.2.7–11ab = *Mādhavanidāna* 69.8cd–12.
34 Cf. Ca.Ci.23.24.
35 Cf. Ca.Ci.23.25–27.
36 See *Arthaśāstra* 14.4 on counter-measures against dūṣīviṣa.
37 Cf. *Mādhavanidāna* 69.25cd–26.
38 Cf. Ca.Ci.23.31; *Mādhavanidāna* 69.27.
39 Cf. *Mādhavanidāna* 69.28–29ab.
40 Cf. *Mādhavanidāna* 69.29cd.
41 Cf. *Mādhavanidāna* 69.30cd–32.
42 Cf. *Mādhavanidāna* 69.33.
43 Compare Ca.Ci.23.18–21, where eight stages (in human beings) are distinguished. Compare also the seven stages of poisoning by a snake-bite (Su.Ka.4.39).
44 Cf. Ca.Ci.23.45cd–52.
45 Bhishagratna: alligator? P. Ray c.s.: crocodile (*Crocodilus porosus*). Singhal c.s.: crocodile. A makara is also a kind of kīṭa (Su.Ka.8.8cd–12ab). See Ḍalhaṇa's comments. Compare on makara: Ca.Sū.27.40–41a.
46 Bhishagratna and Singhal c.s.: a kind of insect. Ḍalhaṇa also regards it as a kīṭa (see Su. Ka.8.8cd–12ab). P. Rāy c.s.: a sucking fish (some member of the *Catostomidae*).
47 A godhā is a varan. See Ca.Sū.27.37cd–38.
48 Bhishagratna: mollusc (snail). Singhal c.s.: snail. P. Rāy c.s.: common snail (*Helix aspera*), cone shell (*Conus*). *Helix aspera*, unknown to me, may be an error for *Helix aspersa*, which is, however, a European species. The identification of śambūka as the shell of species of *Conus* is very doubtful, since these shells are rare and fetch extravagant prices (see WIRM VI, 404). See on venomous molluscs: D.F. McMichael (1971).
49 See Ḍalhaṇa's comment; compare his remarks on pracalāka ad Su.Ci.18.28. Compare also Su.Ka.8.12cd–15ab. The pracalāka is known to the *Arthaśāstra* (14.1.23; 14.3.16), some dharmaśāstra texts (see H. Lüders, 1942: 33), and one of the Jātakas (Nr. 345). Interpreted as a chameleon by H. Lüders (1942: 33).
50 See G.J. Meulenbeld (1974): 455–456.
51 Cf. Su.Ka.8.8cd–12ab.
52 Cf. Su.Ka.8.12cd–15ab.
53 Cf. Su.Ka.8.15cd–16ab.
54 Cf. Su.Ka.8.12cd–15ab (troṭaka).
55 Cf. Su.Ka.8.8cd–12ab.
56 Mentioned as a pitta-provoking kīṭa at Su.Ka.8.8cd–12ab. Known to the *Arthaśāstra* (14.1.4, 9, 24) as a poisonous insect.
57 Rats and related animals.
58 Cf. Su.Ka.8.12cd–15ab and 32.
59 MW: a kind of wasp. *Paryāyaratnamālā* 804: also called gandholī.
60 P. Ray c.s.: mullet (*Mugil corsula*). Cf. Su.Sū.46.113 and 118. One of the fishes belonging to the mullet family (*Mugilidae*) is *Liza corsula* (Ham.), formerly called *Mugil corsula* Day (see WIRM IV, Supplement, 32, 75–77). See on venomous fishes: B.W. Halstead (1971).

61 Bhishagratna: cricket. Compare MW. Known to the *Arthaśāstra* (14.1.4) as uccidiṅga. Mentioned as a vāyavya type of kīṭa at Su.Ka.8.5–8ab.
62 Bhishagratna and Singhal c.s.: sea-scorpion. P. Ray c.s.: sea scorpion, possibly scorpion fish. See on the scorpion fishes (*Scorpaenidae*): WIRM IV, Suppl., 48.
63 Compare the citraśīrṣaka of Su.Ka.8.5–8ab.
64 Compare the śarāvakurda of Su.Ka.8.5–8ab.
65 Singhal c.s. read dārukāri(ka) and medaka, but compare Ka.8.9, where the arimedaka is mentioned.
66 Mentioned as a vāyavya type of kīṭa at Su.Ka.8.5–8ab.
67 Bhishagratna and Singhal c.s.: flies. P. Ray c.s.: stinging flies, possibly hornets.
68 Also mentioned at Su.Ka.8.8cd–12ab. P. Ray c.s.: a kind of stinging fly.
69 Su.Ka.8.5–8ab mentions the raktarāji as a kind of kīṭa.
70 A variant reads varakī and matsya.
71 Cf. Su.Ka.8.8cd–12ab.
72 Bhishagratna and Singhal c.s.: a centipede. P. Ray c.s.: centipede (*Aptera ametabola*). Compare the śatapādaka of Su.Ka.8.8cd–12ab and the śatapadīs of Su.Ka.8.30. See on Indian centipedes and millipedes: WIRM VI, 380–381.
73 Compare the valabha of Su.Ka.8.12cd–15ab.
74 Śṛṅgī is a vāyavya kind of kīṭa at Su.Ka.8.5–8ab.
75 A bee.
76 Compare *Arthaśāstra* 12.4.12–13; 12.5.6–7; 14.1.
77 Cf. Ca.Ci.23.121.
78 One of the substances mentioned is sutāra, interpreted as mercury (pārada) by Ḍalhaṇa, who is followed by Bhishagratna and Singhal c.s.; MW takes it as a particular perfume. Cf. Ca.Ci.23.87; Su.Ka.5.46 and 72cd; 6.4. Compare *Arthaśāstra* 14.4.12–13.
79 See on Kaiṭabha: Vettam Mani.
80 Cf. Ca.Ci.23.4–5.
81 Baḍiśa.
82 Cf. Ca.Ci.23.164. See R.F.G. Müller (1936).
83 Cf. Ca.Ci.23.32cd. The explanation may be that poison itself is of a fiery nature (see I. Stubbe-Diarra, 1995: 18–19).
84 Cf. Ca.Ci.23.159–160ab; *Mādhavanidāna* 69.19–25ab.
85 See on Takṣaka and Vāsuki: Hopkins; M. A. Mehendale (1993); C. Minkowski (1991): 390; Vettam Mani. Takṣaka is already mentioned in the *Atharvaveda* (8.10.29). See on the names of many snakes: *Mahābhārata*, Ādiparvan 31 and 52 (crit. ed), 35 and 57 (ed. Poona); M. A. Mehendale (1993).
86 See on the breath of snakes: I. Stubbe-Diarra (1995): 26–27.
87 See on the gaze of snakes: J. Gonda (1970a): 27; W. Hertz (1897): 109–111; I. Stubbe-Diarra (1995): 25–26.
88 Cf. Ca.Ci.23.124–125.
89 These are crossbreeds (saṃkīrṇajāta) according to Ḍalhaṇa. Cf. Ca.Ci.23.134cd.
90 Ḍalhaṇa mentions four maṇḍalin and three rājila kinds (see Ka.4.34).
91 Cf. Ca.Ci.23.163.
92 See on Garuḍa as the arch-enemy of snakes: I. Stubbe-Diarra (1995): 54–57.
93 G. Majno (1975: 282) records that, in India, well over half of those who have been bitten by venomous snakes escape without any symptoms of poisoning (see H.A. Reid, 1968: 614); many even recover from cobra bites without any effective treatment, perhaps because the snakes inject little venom when biting defensively. See on this subject also: J. Davy (1969): 65–75; S.A. and M.R. Minton (1969).



94 H. Srinivasa Rao (1983): 58: hooded cobras, *Naia tripudians* and *N. bungarus*. See on cobras in general: S.A. Minton and M.R. Minton (1969): 11–12. See on *Naja tripudians* (Merr.) (see on the nomenclature: A.E. Leviton, 1968): K.G. Gharpurey (1954): 42–49; F. Wall (1913), (1917): 26–31 and 76–87, on *Naia hannah* (Cantor), the king cobra or hamadryad: P.J. Deoras (1965): 124–125; R.E. Hawkins (1986): 344; F. Wall (1924). See on *Naja naja* (Linn.), the Indian cobra (see on the nomenclature: A.E. Leviton, 1968: 547–549), and *Ophiophagus hannah* (Cantor) = *Naja bungarus* Schlegel (see on the nomenclature: A.E. Leviton, 1968: 550–551), the king cobra or hamadryad: J.C. Daniel (1983): 112–117; K.G. Gharpurey (1954): 49–50; F. Wall (1917): 31–32 and 87–89. See on the venom of *Naja naja*: B.N. Ghosh and D.K. Chaudhuri (1968): 579–593, 599–600. See on the symptoms caused by the bite of *Naja naja*: H.A. Reid (1968): 629; this author remarks that more than half of the patients had negligible or no poisoning, while the commonest feature of poisoning was local necrosis. See on the venom of *Naja tripudians* and the symptoms caused by it: T.L. Brunton and J. Fayrer (1909): 1–110. See on the symptoms caused by the bite of *Ophiophagus hannah*: H.A. Reid (1968): 629. See on therapeutic uses of cobra venom: Ca.Ci.13.175cd–184ab.
95 H. Srinivasa Rao (1983): 58: vipers. Five Indian vipers are venomous and dangerous: *Vipera russelli* (Shaw) or Russell's viper, *Echis carinatus* (Schneider) or saw-scaled viper, *Trimeresurus gramineus* (Shaw), the green or bamboo pit viper, *Agkistrodon himalayanus* (Günther), the Himalayan pit viper, and *Hypnale hypnale* Merrem, the hump-nosed pit viper. See on these vipers: J.C. Daniel (1983): 121–128; P.J. Deoras (1965): 127–131; K.G. Gharpurey (1954): 29–33, 39; A.E. Leviton (1968): 554–556, 551–553, 506, 559; T.S.N. Murthy and R.S. Pillai (1986): 241–242; S.H. Prater (1924): 162–164; F. Wall (1917): 40–43, 51–52, 54–57, 59–61, 99–119, 122–123. See on pit vipers in general: S.A. Minton and M.R. Minton (1969): 15–18. See on the venom of *Vipera russelli*: T.L. Brunton and J. Fayrer (1909): 23–28; B.N. Ghosh and D.K. Chaudhuri (1968): 593–600, on that of *Trimeresurus*: B.N. Ghosh and D.K. Chaudhuri (1968): 601–604, on that of *Agkistrodon*: B.N. Ghosh and D.K. Chaudhuri (1968): 604–605. See on the symptomatology of the bite of *Vipera russelli*: H.A. Reid (1968): 630, on that of *Echis carinatus*: the same, 628–629, on that of *Trimeresurus*: the same, 629–630, on that of *Agkistrodon*: the same, 628.
96 H. Srinivasa Rao (1983): 58: the krait (?). See on *Bungarus caeruleus* (Schneider) = *B. candidus* (Linn.) (distinct from *B. caeruleus* according to A.E. Leviton, 1968: 532), the common Indian krait, and *Bungarus fasciatus* (Schneider), the banded krait: J.C. Daniel (1983): 107–110; P.J. Deoras (1965): 117–119; K.G. Gharpurey (1954): 54–57; R.E. Hawkins (1986): 346; T.S.N. Murthy and R.S. Pillai (1986): 237; S.H. Prater (1924): 161; F. Wall (1917): 19–22, 15–17, 89–99. See on the venom of *Bungarus*: B.N. Ghosh and D.K. Chaudhuri (1968): 600–601. See on the symptomatology of its bite: H.A. Reid (1968): 628.
97 Cf. Ca.Ci.23.125.
98 This type of classification of animals and objects like gems became more and more current in later times. See, for example, K.N. Dave (1985): 4.
99 A hooded snake is a darvīkara (see Ka.4.22).
100 Cf. Ca.Ci.23.127–129; *Mādhavanidāna* 69.16. Compare Su.Ka.4.37.

101 The vaikarañja snakes.
102 Cf. *Mādhavanidāna* 69.16d.
103 Cf. Ca.Ci.23.136.
104 Cf. Ca.Ci.23.163.
105 See on Indian snakes, snake venoms, etc: D.K. Chaudhuri, S.R. Maitra and B.N. Ghosh (1971); J.C. Daniel (1983): 61–128; P.J. Deoras (1965); K.G. Gharpurey (1954); A.E. Leviton (1968); T.S.N. Murthy and R.S. Pillai (1986b); H.A. Reid (1968); *M.A. Smith (1943); *A.J. Wall (1979); F. Wall (1917); WIRM IX, 369–377.
106 Also mentioned at Ca.Ci.23.134 and 136.
107 Omitted by Bhishagratna.
108 Their number is twenty-seven, in spite of Ka.4.11cd. Compare Ca.Ci.23.136 and 160cd on āśīviṣa snakes.
109 Mentioned in the *Carakasaṃhitā* (Ci.23.136).
110 Their number is twenty-seven, although twenty-two kinds are mentioned at Ka.4.12ab.
111 Their number is twelve, in contrast to Ka.4.12ab.
112 Some non-venomous Indian snakes are dangerous because they are capable of inflicting severe wounds. An example is the common ratsnake, *Ptyas mucosus* (Linn.). See on *Ptyas mucosus* (Linn.): P.J. Deoras (1965): 103–104.
113 In agreement with Ka.4.12cd. H. Srinivasa Rao (1983: 85) identifies the vṛkṣeśaya as the arboreal colubrine *Dendrophis*. Harmless Indian tree snakes are: *Dendrelaphis tristis* (Daudin), the common Indian bronzeback or tree snake (see J.C. Daniel, 1983: 85–86; R.E. Hawkins, 1986: 561; T.S.N. Murthy and R.S. Pillai, 1986: 233; S.H. Prater, 1924: 158), *Dendrelaphis pictus* (Gmelin), the painted bronzeback (see J.C. Daniel, 1983: 86), *Chrysopelea ornata* (Shaw), the golden tree snake or flying snake (see J.C. Daniel, 1983: 87–88; R.E. Hawkins, 1986: 239–240; T.S.N. Murthy and R.S. Pillai, 1986: 233), *Boiga trigonata* (Schneider), the Indian gamma or cat snake (see J.C. Daniel, 1983: 99–100; T.S.N. Murthy and R.S. Pillai, 1986: 233), *Boiga forsteni* (Dum. et Bibr.), Forsten's cat snake (see J.C. Daniel, 1983: 101), and *Ahaetulla nasutus* (Lacépède) (formerly called *Dryophis mycterizans*), the common green whip snake (see J.C. Daniel, 1983: 102–103; T.S.N. Murthy and R.S. Pillai, 1986: 233; F. Wall, 1983: 527–532).
114 In agreement with Ka.4.12cd. The *Madhukośa* (ad *Mādhavanidāna* 69.16) says that a kṛṣṇasarpa arises from the union of a maṇḍalin and gonasa.
115 In agreement with Ka.4.13ab.
116 Cf. Ca.Ci.23.130–131a.
117 Cf. Ca.Ci.23.126–129; *Mādhavanidāna* 69.17–18.
118 Cf. Ca.Ci.23.131cd–132ab.
119 Cf. Ca.Ci.23.133.
120 Bhishagratna and Singhal c.s. suppose the ajagara to be a *Boa constrictor*, which, however, does not occur in India. The ajagara is more probably the Indian python, called ajgar in Hindī: *Python molurus* (Linn.), which belongs to the family of snakes called *Boidae*. Two Indian snakes belong to the same subfamily of the *Boidae* as the *Boa constrictor*: *Eryx conicus* (Schneider), the red earth boa or Russell's earth boa, and *Eryx johni* (Russell) = *E. iaculus* (Linn.), the black earth boa or John's earth boa (see J.C. Daniel, 1983: 67–70; K.G. Gharpurey, 1954: 64–65; T.S.N. Murthy and R.S. Pillai, 1986: 227–229; S.H. Prater, 1924: 152).
121 Compare the seven stages of poisoning by a sthāvara substance (Ka.2.34–39). The



*Bhaviṣyapurāṇa* (Brāhmaparvan 9.18–20) has a series of six vegas, but the same chapter also describes a series of seven stages.
122 See Su.Śā.4.8–21.
123 Cf. Ca.Ci.23.21cd–23.
124 See on this subject: T.L. Brunton and J. Fayrer (1909): 39–40; S.A. Minton and M.R. Minton (1969): 88–89.
125 See on snake-bites in India: M.L. Ahuja and G. Singh (1954); G. Majno (1975): 283; S.A. Minton and M.R. Minton (1969): 68–74; Ch. Morehead (1860): 716–719; N.M. Penzer (1952): 68–69; F. Wall (1917): 67–126. See on the treatment of snake-bites in Pali literature: Jyotir Mitra (1985): 217–220; K.G. Zysk (1991): 101–103.
126 Cf. Ca.Ci.23.35, 38, 44.
127 This is the earliest reference to the application of a tourniquet in medical literature; the Hippocratic Corpus contains a passing reference to the principle of the haemostatic tourniquet, but never describes its application for either bleeding or snake-bite (G.Majno, 1975: 283 and 515). See on the use of the tourniquet in cases of snake-bite in other cultures: G. Majno (1975): 283 and 285.
128 Cf. Ca.Ci.23.44.
129 Ḍalhaṇa adds other materials.
130 Cf. Ca.Ci.23.251ab.
131 Cf. Ca.Ci.23.35. Compare on mantras against poison and snake-bite: I. Stubbe-Diarra (1995): 44–46, 48–54. A goddess often invoked in cases of snake-bite, but not mentioned in the classical āyurvedic saṃhitās, is Manasā; see on her and her cult, for example: E.C. Dimock (1962), (1964), (1969); Dowson; J. Gonda (1963): 20–21; P.K. Maity (1966); W.L. Smith (1980); I. Stubbe-Diarra (1995): 53–54; M. and J. Stutley (1977): 177–178. The literature on serpent worship in India is extensive; see, for example, J. Fergusson (1971), J.Ph. Vogel (1972).
132 Cf. Ca.Ci.23.35, 39cd–40, 45ab.
133 The *Bhaviṣyapurāṇa* (Brāhmaparvan 9.22–59) describes the symptoms and treatment of poisoning when the poison has reached the skin (the first stage), the seat of blood (the second stage), the seat of pitta, the seat of kapha, the seat of vāta, the seat of majjā, and the marmans; it is not clear whether this corresponds to the seven stages called vega.

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134 Cf. Ca.Ci.23.28–30.
135 Cf. Ca.Ci.23.65–72ab.
136 See on arrow poisons in ancient India: N.G. Bisset and G. Mazars (1984).
137 Compare on agadas: I. Stubbe-Diarra (1995): 42–44.
138 Su.Ka.5.61cd–63ab = *Gadanigraha*, viṣatantra 3.14–15.
139 Su.Ka.5.63cd–65ab = *Gadanigraha*, viṣatantra 3.16–17.
140 Cf. Ca.Ci.23.54–60 (mṛtasaṃjīvanāgada).
141 Cf. Ca.Ci.23.195cd–196ab; 197cd–198ab.
142 Cf. Ca.Ci.23.196cd–197ab.
143 One of these drugs is sarpagandhā (also mentioned at Su.Ka.7.29 and U.60.47), identified as *Rauvolfia serpentina* Benth. ex Kurz. Synonyms of sarpagandhā are nākulī (mentioned in the *Carakasaṃhitā* and at Su.Ka.8.102) and sarpasugandhā. See on *Rauvolfia serpentina*: R.N. Chopra et al. (1958): 397–401; DWH II, 414–417; J. Monachino (1954); F.W. Rieppel (1956); G. Watt VI, Part I, 398–399; WIRM VIII, 376–390.
144 Cf. Ca.Ci.23.101–104.

145 The *Aṣṭāṅgasaṃgraha* (Sū.8.5) prescribes the sounding of these drums during the meal of a king. Magic practices (kṛtyā) with a drum (dundubhi) are already mentioned in the *Atharvaveda* (5.31.7). See on the dundubhi: V.R.R. Dikshitar (1987): 379–380; S.R. Kulshrestha (1994): 113–114.
146 See on patākā: V.R.R. Dikshitar (1987): 369–378.
147 Cf. Su.Ka.3.13–15; 5.46 and 72cd. Compare Ca.Ci.23.87; *Arthaśāstra* 14.4.12–13.
148 Cf. Ca.Ci.23.194cd–195ab.
149 Gara is a combination of poisonous and non-poisonous substances, exerting its effect after an interval of time, and not immediately fatal (Ca.Ci.23.14).
150 Cf. Ca.Ci.33cd–42ab.
151 Referred to at Su.Ka.1.79cd–81. Cf. Ca.Ci.23.242cd–249.
152 Cf. Ca.Ci.23.198cd–199ab.
153 Compare Caraka's gandhahastyagada (Ci.23.70–76) and mahāsugandhahastyagada (Ci. 23.77–94).
154 Cf. Ca.Ci.23.224–228.
155 See on this subject: P.S. Aṃśumān (1996).
156 See Ka.3.5.
157 Undura and ākhu are used as synonyms of mūṣika, but may designate other animals too.
158 Cf. Ca.Ci.23.147–148.
159 Cf. Ca.Ci.23.205.
160 See on rabies in jackals: C.M. Singh (1980): 216.
161 Bhishagratna and Singhal c.s.: wolf.
162 A carrier not mentioned is the mongoose (see: S.D.S. Greval, 1932; B.M. Roy, 1939; C.M. Singh, 1980: 216–217).
163 See on rabies in India: N. Chevers (1886): 426–440; C.M. Singh (1980). See on rabies in Tibetan medicine: R. Bleichsteiner *(1937): 243–244, (1950): 264–265; Rechung Rinpoche (1973): 271–277; W.A. Unkrig (1954). See on rabies in the Graeco-Roman world: E.D. Baumann (1927): 91–101 and (1928). See on rabies in Byzantine medicine: J. Théodoridès (1985). See on rabies in mediaeval medicine: H.H. Beek (1969): 124–127. See on rabies in Islamic medicine: J. Theodorides (1980).
164 This belief is also known in other cultures (see E.D. Baumann, 1928: 142).
165 Compare on the poisonous bites of dogs and wild animals (vyāla), the symptoms and disorders caused by these bites, and their treatment: Ca.Ci.23.175–188.
166 The yakṣa who is the Alakādhipati (i.e., Kubera) and the Sārameyagaṇādhipa (probably Yama, for the Sārameyas are Yama's watch dogs) are invoked. See on the treatment of hydrophobia in folk medicine: S.C. Mitra (1915a).
167 Cf. Ca.Ci.23.219–220.
168 I.e., vāta, pitta or kapha, dependent on the type of snake (darvīkara, maṇḍalin or rājimant; see Su.Ka.4.29–30).
169 Ḍalhaṇa is of the opinion that this term refers to the hybrid origin of vaikarañja snakes; the very dangerous kīṭas arise from the semen, etc., of this group of snakes.
170 Also mentioned at Su.Ka.3.5.
171 See Ālambāyana's description of the śarakulīra in Ḍalhaṇa's comments ad Ka.8.24cd–25ab.
172 Also mentioned at Su.Ka.3.5.
173 Compare the sarāva of Su.Ka.3.5.



174 Compare the citraśiras of Su.Ka.3.5.
175 Compare the raktarāji of Su.Ka.3.5.
176 Mentioned at Su.Ka.3.5. See Ālambāyana's description of the kauṇḍinya, quoted in Ḍalhaṇa's comments ad Ka.8.24cd–25ab.
177 Mentioned at Su.Ka.3.5.
178 Compare the bindulīkīṭa of *Śārṅgadharasaṃhitā* II.12.24 (and Āḍhamalla's explanation).
179 A bee.
180 Mentioned at Su.Ka.3.5.
181 Mentioned at Su.Ka.3.5.
182 Mentioned at Su.Ka.3.5.
183 Compare the śatapadī of Su.Ka.3.5.
184 Mentioned at Su.Ka.3.5.
185 Mentioned at Su.Ka.3.5.
186 Compare the pracalāka of Su.Ka.3.5.
187 Compare the valabhikā of Su.Ka.3.5.
188 Mentioned at Su.Ka.3.5. It may be the body louse (*Pediculus humanus corporis*).
189 Compare the toṭaka of Su.Ka.3.5.
190 See Ālambāyana's description of the koṣṭhāgārin, quoted in Ḍalhaṇa's comments ad Ka. 8.24cd–25ab.
191 Compare the sarṣapaka of Su.Ka.3.5.
192 Compare Ālambāyana's description of the khadyota, quoted in Ḍalhaṇa's comments ad Ka.8.24cd–25ab.
193 See Ḍalhaṇa's interpretation of viṣalepana.
194 A gara is a poison resulting from a combination of various substances.
195 Ḍalhaṇa says that kaṇabhas are kīṭas with four legs.
196 See Ālambāyana's description of the trikaṇṭaka, quoted in Ḍalhaṇa's comments ad Ka. 8.24cd–25ab.
197 Cf. Ca.Ci.23.152.
198 Ḍalhaṇa records the variant gaudheraka and quotes from some other treatise its characteristics, which are similar to those of Caraka's gaudheraka (Ci.23.134).
199 Ḍalhaṇa records the variant piṅganāsa.
200 Ḍalhaṇa records the variant bahuloman.
201 Ḍalhaṇa quotes another reading, which has mahāśiras instead of godheraka.
202 Cf. Ca.Ci.23.156cd.
203 See on Indian frogs: M.A.Smith (1931–43). See on venomous toads and frogs: B. Lutz (1971).
204 Ḍalhaṇa quotes a verse explaining the word maṇḍūka.
205 See Ḍalhaṇa on the frog called koṭika.
206 Cf. Ca.Ci.23.154.
207 Cf. Su.Ka.3.5. Bhishagratna and Singhal c.s.: fly; P.V. Sharma: bee. Makṣikā denotes both a fly and a kind of bee (see Cakra ad Ca.Sū.27.243–244 and Ḍalhaṇa ad Su.Sū.45.133). See on Indian bees: Watt I, 434–437; WIRM II (rev. ed., 1988): 75–101.
208 Cf. Ca.Ci.23.158.
209 Cf. Ca.Ci.23.158cd: the bite of the makṣikā called sthagikā is fatal.
210 Maśakas are flies and gnats. Bhishagratna and Singhal c.s.: mosquitoes.
211 Cf. Ca.Ci.23.157.

212 See Su.Sū.13. Cf. Ca.Ci.23.155cd.
213 Ḍalhaṇa completes this list.
214 See on Indian scorpions: *R.I. Pocock (1900); B.K. Tikader (1987): 28–38 (*Scorpionida*, the scorpions), 38–40 (*Solpugida*, the false-spiders or wind-scorpions), 40–43 (*Pedipalpida*, the whip-scorpions), 43–49 (*Pseudoscorpionida*, the pseudoscorpions); *B.K. Tikader and D. Bastawde (1983); WIRM X, 9–10.
215 The venom of three species of scorpions of the genus *Buthus* has been reported to be virulent, sometimes proving fatal to children; the venom of species of the genus *Heterometrus* is far less toxic (see WIRM X, 10).
216 Cf. Ka.8.62cd.
217 Cf. Ka.8.57ab.
218 Cf. Ca.Ci.23.150–151.
219 Cf. Ca.Ci.23.173, 208cd–209ab. See on the treatment of scorpion-stings in folk medicine: S.C. Mitra (1915a), (1915b).
220 Cf. Ca.Ci.23.144–146.
221 Compare Su.Ka.8.93 and *Mādhavanidāna* 69.38.
222 See on Indian spiders: R.E. Hawkins (1986): 419–421, 527–530; *R.I. Pocock (1900); B.K. Tikader *(1980), *(1982), (1987); WIRM X, 7–9. See on venomous spiders: W. Bücherl (1971b); B.K. Tikader (1987): 120–122.
223 The venom of *Latrodectus hasseltii* Thorell and *L. hasseltii indicus* (Simon), spiders found in some parts of Gujarat and adjoining regions (B.K. Tikader, 1987: 121), is reported to be dangerous to mammals and human babies, who may die from its neurotoxic effects; the bites of species of *Lycosa* Latr., a genus of wolf spiders, causes creeping ulcerations in the skin; some species of *Spariolenus* often cause serious injuries to human beings (see WIRM X, 8–9). B.K. Tikader (1987: 121–122) also mentions *Loxosceles indrabeles* Tikader as an Indian spider with a painful bite; he states that the effects of its bite begin with the formation of a blister at the site of the wound; the skin turns purple and black, and as it falls away there is left a pit that slowly fills with scar tissue; sometimes there is liver or kidney damage which may result in death. Less severe symptoms of arachnidism are caused by the bites of members of the genera *Chiracanthium* and *Phidippus* (B.K. Tikader, 1987: 122). In general, Suśruta's concern about spider bites appears to be without a firm basis, because most spiders are so timid that they do not bite men even when handled roughly (see B.K. Tikader, 1987: 120–121).
224 Compare Su.Ka.8.98–99 and *Mādhavanidāna* 69.39–40.
225 Probably the same as the agnivarṇā spider.
226 Cf. Ca.Ci.23.200cd–204.

# Chapter 6
# Uttaratantra

1 I.e., concerned with upadravas. Ḍalhaṇa says that upadrava means disease in this case. See on the title of this chapter and its contents: R.C. Choudhury (1977): 299; (1992): 339.
2 The section on śālākyatantra covers Su.U.1–26. See the verses on Janaka, king of Videha, quoted by Ḍalhaṇa.
3 This section covers Su.U.27–38. Women's diseases, as belonging to kaumārabhṛtya, are included.
4 This section covers Su.U.39–59.
5 Dealt with in Su.U.60.
6 Dealt with in Su.U.61–62.
7 Dealt with in Su.U.63.
8 Dealt with in Su.U.64.
9 Dealt with in Su.U.65.
10 Dealt with in Su.U.66.
11 I.e., the diseases belonging to śālākyatantra.
12 See on Indian ophthalmology: *A. Andrew (1841); J. Hirschberg (1899): 31–50; J. Jolly (1901): 112–115 (C.G. Kashikar 136–139); H. Magnus (1901): 35–40. See on ancient ophthalmology in general: J. Hirschberg (1899); R.P.J. Jackson (1996); H. Magnus (1901); A.T. Sandison (1967a).
13 Compare on the views of Siddha medicine on this subject, as laid down in the *Akattiyarnayaṉaviti*, ascribed to Agastya: P.A. Iqbal (1983): 448–449. See on the measurements of the parts of the eye in images: A.M. Shastri (1996): II, 408. See on the anatomy of the eye in Graeco-Roman medicine: R.P.J. Jackson (1996): 2235–2237.
14 Bhishagratna: transverse diameter. Singhal c.s.: from before backwards. Ḍalhaṇa: bāhulya means its range on penetrating into the interior (antaḥpraveśa).
15 PW: the thick, inner part of the thumb. MW: the thick part of the thumb. Bhishagratna: the breadth of the thumb. Singhal c.s.: the central part of the thumb. Ḍalhaṇa says that an aṅgula of the thumb is equivalent to two ordinary aṅgulas, which may mean that the udara is the first phalanx.
16 Ḍalhaṇa: this applies to its height (āyāma) and breadth (vistara). Bhisagratna: all round (in circumference). Singhal c.s.: from side to side. See the note by Singhal c.s. on the actual measurements of the eyeball.
17 Bhishagratna: the whole extent.
18 Cf. Su.Sū.35.12: the iris (tārakā) measures one-third of the extent (pariṇāha) of the eye(ball); the pupil (dṛṣṭi) measures one-ninth of the iris. Bhishagratna translates: the region of the iris occupies a third part of the entire area of the cornea; the region of the pupil should measure a ninth part thereof. Singhal c.s. translate: the circumference of the cornea is one-third of the eye; the pupil is a ninth part of the cornea. Ḍalhaṇa comments: one-third means two yava (barleycorns); the pupil (dṛṣṭimaṇḍala) measures one-ninth of the tārakā according to the śalyatantra, but is as large as a split lentil (masūradala) according to the śalākyatantra, which opinions do not conflict with each other; the

tārakā is the same as the black portion (kṛṣṇavibhāga) of the eye. See also Ḍalhaṇa ad Su.Sū.21.7: the pupil (dṛṣṭi) inside (antarvartinī) the iris (kṛṣṇatārakā) has the extent of a split lentil. Compare the *Madhukośa* ad *Mādhavanidāna* 59.29. The statements concerning the size of the dṛṣṭi are complicated by the double meaning of the term: pupil and lens.

19 See on the tunics of the eye in Greek medicine: R. Renehan (1985).

20 These five maṇḍalas are also found in non-medical texts; an example is the *Skandapurāṇa* (1.2.50.35–36; see G.V. Tagare, 1993: 465).

21 Bhishagratna: sclerotic and cornea. Singhal c.s.: sclera.

22 Bhishagratna: choroid. Singhal c.s.: cornea.

23 Bhishagratna: pupil. Singhal c.s.: pupil and lens.

24 See on this verse, its grammar and its interpretation: J. Filliozat (1936): 342–343. See on the term paṭala: P.J. Deshpande and R.C. Pant (1977).

25 Tejojala, interpreted by Ḍalhaṇa as the ālocakatejas (= ālocakapitta) and the rasa.

26 See on this verse and its interpretations: J. Filliozat (1936): 344–346, who regards the four paṭalas as cornea, iris, corpus ciliare (probably), and lens. A.F.R. Hoernle (1978: 78–79) identified the four paṭalas as: (1) the aqueous humour, (2) the ciliary body, (3) the vitreous humour, (4) the sclerotica. Bhishagratna considered the white part to be the sclerotic and cornea, the black part the choroid. Singhal c.s. are of the opinion that these four paṭalas probably refer to: (1) the cornea and the aqueous humour, (2) the iris and ciliary body, (3) the vitreous humour, (4) the lens. See also: T.A. Wise (1986): 292.

27 See on kālaka and kālakāsthi: J. Filliozat (1936): 346; Filliozat argues that asthi means kernel in this context. See also the *Madhukośa* ad *Mādhavanidāna* 59.29.

28 Interpreted as the cartilaginous tissue by Ḍalhaṇa and Singhal c.s. Ḍalhaṇa mentions that others, who read the verse differently, regard kāla as meaning kṛṣṇabhāga (the black portion).

29 See on Su.U.1.10–21ab: R.F.G. Müller (1939).

30 Compare Ca.Ci.26.129–131 and Cakra's comments; seventy-six is the number according to Videha; the *Carakasaṃhitā* follows Karāla in accepting a number of ninety-six. Siddha medicine also acknowledges a number of ninety-six eye diseases: forty-five due to vāta, thirty-one due to pitta, and twenty due to kapha (A.P. Iqbal, 1983: 452–453; the *Akattiyarnayaṉaviti* is quoted).

31 See Su.U.6.23cd–24.

32 See Su.U.3.25.

33 See Su.U.7.41cd–42ab.

34 See Su.U.3.23.

35 See Su.U.7.18cd–19ab and 26cd–27.

36 See Su.U.6.27; 9.17–20ab.

37 See Su.U.6.26; 9.20cd–24.

38 See Su.U.6.12–13; 9.3–16cd.

39 See Su.U.6.6; 9.3–16cd.

40 See Su.U.6.25; 9.17–20ab.

41 See Su.U.7.40ab.

42 See Su.U.2.7cd.

43 See Su.U.7.28–29ab.

44 See Su.U.27.26cd–27.



45 See Su.U.6.7; 10.3–12.

46 See Su.U.6.14–15; 10.3–12.

47 See Su.U.6.28; 10.13.

48 See Su.U.4.7ab; 10.13–15.

49 See Su.U.7.35cd–37ab.

50 See Su.U.7.39; 10.16.

51 See Su.U.2.6cd.

52 See Su.U.7.20cd–22ab and 26cd–27.

53 See Su.U.6.8; 11.3–5ab.

54 See U.6.16.-17.

55 See Su.U.4.9cd; 11.10cd–12, 18cd.

56 See Su.U.7.37cd–38.

57 See Su.U.3.11c-f; 8.7; 13.14cd–16.

58 See Su.U.3.27; 8.8ab; 14.5–6ab.

59 See Su.U.2.9; 8.8ab; 14.8cd–9ab.

60 See Su.U.3.21; 11.15cd–16ab, 18cd; 12.47–51ab (pariklinnavartman).

61 See Su.U.4.5ab. See Su.U.15.3–19 on the treatment of arman.

62 See Su.U.4.8ab; 11.13–15ab, 18cd.

63 See Su.U.2.4cd; 8.8ab; 14.9cd–10ab.

64 See Su.U.2.7ab.

65 See Su.U.5.10c-f; 12.36cd–37.

66 See Su.U.3.26.

67 See Su.U.5.4–7; 12.28–36ab.

68 See Su.U.7.22cd–23ab and 26cd–27.

69 See Su.U.6.18–19; 12.3–14.

70 See Su.U.6.9; 12.3–14.

71 See Su.U.3.18; 8.7; 13.14cd–16.

72 See Su.U.6.30; 12.3–14 and 17cd–18.

73 See Su.U.6.29; 12.3–17ab.

74 See Su.U.3.15; 8.8ab; 14.6cd–8ab (añjananāmikā).

75 See Su.U.4.8cd; U.15.20.

76 See Su.U.2.8; 15.23–25ab.

77 See Su.U.5.8–9ab; 12.24cd–27.

78 See Su.U.4.5cd (lohitārman, kṣatajārman). See Su.U.15.3–19 on the treatment of arman.

79 See Su.U.4.7cd; 12.19–24ab.

80 See Su.U.2.6ab.

81 See Su.U.7.40cd–41ab.

82 See Su.U.5.9cd–10ab.

83 See Su.U.2.8.

84 See Su.U.7.23cd–24 and 26cd–27.

85 See Su.U.3.29–30; U.16.

86 See Su.U.3.17 (vartmabandha); 8.7; 13.14cd–16.

87 See Su.U.4.9ab; 15.21.

88 See Su.U.4.4cd. See Su.U.15.3–19 on the treatment of arman.

89 See Su.U.4.6ab. See Su.U.15.3–19 on the treatment of arman.

90 See Su.U.4.6cd. See Su.U.15.3–19 on the treatment of arman.

91 See Su.U.3.9cd–10ab; 8.7; 13.16.
92 See Su.U.2.4ab; 12.45–46.
93 See Su.U.3.24; 15.29–33.
94 See Su.U.3.20; 8.7; 13.14cd–16.
95 See Su.U.3.19 (vartmakardama); 8.7; 13.14cd–16.
96 See Su.U.3.13;15.29–33.
97 See Su.U.3.14; 15.29–33.
98 See Su.U.3.12; 8.7; 13.14cd–16 (vartmaśarkarā).
99 See Su.U.6.21–23ab; 12.38–44.
100 See Su.U.3.16; 8.7; 13.14cd–16.
101 See Su.U.3.22; 12.51cd–53.
102 See Su.U.3.10cd–11ab; 8.7; 13.14cd–16.
103 See Su.U.3.28; 8.8ab; 14.3–4 (bisagranthi).
104 See Su.U.7.42cd–44.
105 N.K. Bidyādhar (1939: 556): dacryocystitis. Singhal c.s.: acute dacryocystitis. Cf. *Mādhavanidāna* 59.70ab; the *Madhukośa* quotes Videha's description of this disease.
106 N.K. Bidyādhar (1939: 556): a cystic growth near the limbus. Singhal c.s.: marginal chalazion or lacrymal cyst. Cf. *Mādhavanidāna* 59.70cd; the *Madhukośa* quotes Videha's description of this disease.
107 Cf. *Mādhavanidāna* 59.71.
108 A sinus of the eye.
109 Compare Bhela Sū.26.22: raktāsrāva, kaphāsrāva, pūyāsrāva, toyāsrāva.
110 N.K. Bidyādhar (1939: 556): lacrimal fistula with a purulent discharge. Singhal c.s.: purulent dacryocystitis or lacrymal gland abscess. Cf. *Mādhavanidāna* 59.72ab.
111 N.K. Bidyādhar (1939: 556): lymphatic exudation. Singhal c.s.: chronic dacryocystitis or mucocele. Cf. *Mādhavanidāna* 59.72cd.
112 N.K. Bidyādhar (1939: 556): discharge of a thin, blood-stained and copious secretion. Singhal c.s.: haemorrhagic dacryocystitis. Cf. *Mādhavanidāna* 59.73ab.
113 N.K. Bidyādhar (1939: 556): a watery and yellowish discharge. Singhal c.s.: subacute dacryocystitis. Cf. *Mādhavanidāna* 59.73cd.
114 N.K. Bidyādhar (1939: 556): phlyctenule? Singhal c.s.: phlyctenular conjunctivitis or limbal nodules. See on phlyctenular conjunctivitis in India: R.H. Elliot (1920): 293–294. Cf. *Mādhavanidāna* 59.74.
115 N.K. Bidyādhar (1939: 556): a larger phlyctenule? Singhal c.s.: multiple phlyctens. Cf. *Mādhavanidāna* 59.74cd.
116 N.K. Bidyādhar (1939: 556): parasitic cyst, myiasis. Singhal c.s.: chronic blepharitis or pedicularis palpebrae. Cf. *Mādhavanidāna* 59.75; the *Madhukośa* quotes Videha's description of this disease.
117 See on the eyelids in general in Indian literature: A.A.M. Esser (1937).
118 N.K. Bidyādhar (1939: 556): hordeolum or stye. J. Hirschberg (1899: 43): Hagelkorn, i.e., a small hordeolum. Singhal c.s.: hordeolum internum.
119 Cf. *Mādhavanidāna* 59.76 (called utsaṅgapiḍakā); the *Madhukośa* quotes Videha's description of this disease.
120 N.K. Bidyādhar (1939: 556): infarcts of the meibomian glands or chalazion. J. Hirschberg (1899: 43): Gerstenkorn, i.e., a hordeolum. J. Jolly (1901): 114: idem. Singhal c.s.: multiple styes.



121 Cf. *Mādhavanidāna* 59.77.
122 N.K. Bidyādhar (1939: 556): follicular conjunctivitis. J. Hirschberg (1899: 43): milium or molluscum. N. Saxena (1995: 128) and Singhal c.s.: trachoma. See on the history of trachoma: M.D. Grmek (1991): 363, n.62; K.S. Kolta (1978); M. Meyerhof (1984); E. Savage-Smith (1985). See on trachoma in India: R.H. Elliot (1920): 295–301; M.J. Joshi and C.D. Deshpande (1972): 7–8, (1986): 50–51; G.M. Mathur and R. Sharma (1970); R.P. Misra (1970): 132–135; N.R. Parthasarathy (1963). See on its āyurvedic treatment: M. Sabir et al. (1976).
123 Cf. *Mādhavanidāna* 59.78.
124 N.K. Bidyādhar (1939: 556): ulcerative, pustular conjunctivitis. J. Hirschberg (1899: 43) and J. Jolly (1901: 114): Körnerkrankheit. Singhal c.s.: spring catarrh; granular form of trachoma. See on spring catarrh in India: R.H. Elliot (1920): 316–320.
125 Cf. *Mādhavanidāna* 59.79; the *Madhukośa* quotes Videha's description of this disease.
126 N.K. Bidyādhar (1939: 556): trachoma? Singhal c.s.: papillary form of trachoma.
127 Cf. *Mādhavanidāna* 59.80; the *Madhukośa* quotes Nimi's description of this disease.
128 N.K. Bidyādhar (1939: 556): granular conjunctivitis. Singhal c.s.: granuloma or polypus-like growth.
129 Compare *Mādhavanidāna* 59.81; the *Madhukośa* quotes Videha's description of this disease.
130 N.K. Bidyādhar (1939: 557): copper-coloured pustules in the conjunctiva? N. Saxena (1995: 128) and Singhal c.s.: a stye. Cf. *Mādhavanidāna* 59.82.
131 N.K. Bidyādhar (1939: 557): phlegmonous conjunctivitis. N. Saxena (1995: 128): non-inflammatory blepharitis. Singhal c.s.: multiple maebomitis.
132 Cf. *Mādhavanidāna* 59.83 (called bahulavartman).
133 N.K. Bidyādhar (1939: 557): acute conjunctivitis. Singhal c.s.: allergic oedema of the eyelid.
134 Cf. *Mādhavanidāna* 59.84.
135 N.K. Bidyādhar (1939: 557): angioneurotic oedema of the eyelids? Singhal c.s.: palpebral type of spring catarrh.
136 Cf. *Mādhavanidāna* 59.85. Ḍalhaṇa and the *Madhukośa* quote Videha's description of this disease.
137 N.K. Bidyādhar (1939: 557): blepharitis squamosa. J. Jolly (1901: 114): blennorrhoea. N. Saxena (1995: 128): eczema of the lids. Singhal c.s.: abscess of an eyelid.
138 Cf. *Mādhavanidāna* 59.86.
139 N.K. Bidyādhar (1939: 557): blepharitis ulcerosa. J. Jolly (1901: 114): eczema? N. Saxena (1995: 128): acute eczema of the lids. Singhal c.s.: haematoma of an eyelid.
140 Cf. *Mādhavanidāna* 59.87; the *Madhukośa* quotes Videha's description of this disease.
141 N.K. Bidyādhar (1939: 557): acute gangrenous blepharitis. Singhal c.s.: conjunctivitis.
142 Cf. *Mādhavanidāna* 59.88; see the *Madhukośa*.
143 Singhal c.s.: mucopurulent conjunctivitis. N.K. Bidyādhar (1939: 557) mentions pariklinnavartman, which he identifies as xerosis conjunctivae.
144 Cf. *Mādhavanidāna* 59.89. See Ḍalhaṇa's comments and the *Madhukośa*.
145 N.K. Bidyādhar (1939: 557): paralysis of the eyelids or ptosis. A.A.M. Esser (1938: 266): paralysis of an eyelid. J. Hirschberg (1899: 44): ptosis. J. Jolly (1901: 114): lagophthalmus. Singhal c.s.: lagophthalmos. See on its āyurvedic treatment: G.S. Lavekar et al. (1991).
146 Cf. *Mādhavanidāna* 59.90.

147 N.K. Bidyādhar (1939: 557): tumor of an eyelid. J. Hirschberg (1899: 44): chalazion polyposum. Singhal c.s.: polypus or papilloma of an eyelid.
148 Compare *Mādhavanidāna* 59.91.
149 N.K. Bidyādhar (1939: 557): blepharospasm. A.A.M. Esser (1938: 266): facial tic. J. Hirschberg (1899: 44): Lidkrampf, i.e., blepharospasm. Singhal c.s.: frequent blinking.
150 Cf. Anantakumāra 24, prose between 55–56; *Mādhavanidāna* 59.92; the *Madhukośa* quotes Cakṣuṣyeṇa's description of this disease.
151 N.K. Bidyādhar (1939: 557): blood molluscums. Singhal c.s.: warts.
152 Cf. *Mādhavanidāna* 59.93; the *Madhukośa* quotes Videha's description of this disease.
153 N.K. Bidyādhar (1939: 557): papillary conjunctivitis. N. Saxena (1995: 128) and Singhal c.s.: chalazion. J. Hirschberg (1899: 44) took 3.27 and 28 together and regarded these verses as a description of anthrax of the eyelids (pustula maligna).
154 Cf. *Mādhavanidāna* 59.94; the *Madhukośa* quotes Sātyaki's description of this disease.
155 N.K. Bidyādhar (1939: 557) and N. Saxena (1995: 128): eczematous conjunctivitis; Singhal c.s.: ulcerative conjunctivitis.
156 Cf. *Mādhavanidāna* 59.95; the *Madhukośa* quotes Sātyaki's description of this disease.
157 N.K. Bidyādhar (1939: 557): trichiasis. A.A.M. Esser (1934a): 806: entropium. J. Hirschberg (1899: 44–45): trichiasis. Singhal c.s.: trichiasis, entropion. This disorder is described as muṭamayir in Siddha medical texts, for example the *Nākamuṉinayaṉaviti* (see P.A. Iqbal, 1983: 456–457).
158 Ḍalhaṇa remarks that pakṣmakopa is also called upapakṣmamālā, commonly known as parivāla. Upapakṣmamālā is a term employed at Su.U.16.8. Cf. *Mādhavanidāna* 59.97–98 and the *Madhukośa*; Mādhava's description differs from that found in the *Suśrutasaṃhitā*.
159 N.K. Bidyādhar (1939: 558): pterygium crassum of Fuchs. N. Chevers (1866: 463) remarks that pterygium, in every one of its forms, is very common among Indians. A.A.M. Esser (1934a), (1938: 266): this disease suggests sclerectasia and staphyloma. Singhal c.s.: pterygium. Cf. *Mādhavanidāna* 59.65ab.
160 Compare *Mādhavanidāna* 59.65ab and the *Madhukośa*; Mādhava differs from Suśruta.
161 N.K. Bidyādhar (1939: 558): white pterygium. A.A.M. Esser (1934), (1938: 266): a pterygium may be meant. Singhal c.s.: pinguecula.
162 Compare the description at *Mādhavanidāna* 59.65cd; see the *Madhukośa*.
163 N.K. Bidyādhar (1939: 558): pterygium vasculosum of Fuchs. Singhal c.s.: progressive pterygium.
164 Compare the description at *Mādhavanidāna* 59.66a (raktārman).
165 N.K. Bidyādhar (1939: 558): pterygium carnosum of Fuchs. Singhal c.s.: papilloma.
166 Compare the description at *Mādhavanidāna* 59.66b.
167 N.K. Bidyādhar (1939: 558): pterygium tenue membranaceum of Fuchs. Singhal c.s.: tumor of the coniunctiva.
168 Compare the description at *Mādhavanidāna* 59.66cd and the quotation from Nimi in the *Madhukośa*.
169 N.K. Bidyādhar (1939: 558): pinguecula. Singhal c.s.: xerosis.
170 Cf. *Mādhavanidāna* 59.67ab.
171 N.K. Bidyādhar (1939: 558): a blood-red raised speck on the sclera. Singhal c.s.: subconjunctival haemorrhage or heamangioma.
172 Cf. *Mādhavanidāna* 59.67cd.
173 Singhal c.s.: lymphangioma; N.K. Bidyādhar (1939: 558): a grayish-looking fleshy spot on the sclera. Singhal c.s.: lymphangioma.



174 Compare the description at *Mādhavanidāna* 59.68.
175 N.K. Bidyādhar (1939: 558): vascularization on the sclera, scleritis. Singhal c.s.: haemangioma.
176 Cf. *Mādhavanidāna* 59.69ab.
177 N.K. Bidyādhar (1939: 558): phlyctenule covered with vascularization. Singhal c.s.: phlyctenular or limbal nodule.
178 Cf. *Mādhavanidāna* 59.69cd.
179 N.K. Bidyādhar (1939: 558): a speck of the colour of bell-metal, covered with vessels. J. Jolly (1901): 113: Bindehautcyste (cyst of the conjunctiva)? Singhal c.s.: conjunctival cyst.
180 Compare *Mādhavanidāna* 59.69ef. See Ḍalhaṇa's comments and the *Madhukośa*.
181 N.K. Bidyādhar (1939: 558): ulcerative keratitis. A.A.M. Esser (1934a: 806 and 1938: 266): corneal ulcer. Singhal c.s.: corneal ulcer. N. Chevers (1866: 465) noticed the great prevalence of ulceration of the cornea in Bengal.
182 Cf. *Mādhavanidāna* 59.22–23. See Ḍalhaṇa's comments and the *Madhukośa*.
183 N.K. Bidyādhar (1939: 558): plastic keratitis. R.C. Choudhury and P.J. Deshpande (1969): corneal opacity and interstitial keratitis. A.A.M. Esser (1934a: 806): corneal opacity. Singhal c.s.: corneal opacity.
184 Cf. *Mādhavanidāna* 59.24–26; see the *Madhukośa*.
185 N.K. Bidyādhar (1939: 558): hypopyon. Singhal c.s.: keratitis. Compare A.A.M. Esser (1934a): 806.
186 Cf. *Mādhavanidāna* 59.27.
187 N.K. Bidyādhar (1939: 558): a sarcomatous growth invading the cornea. A.A.M. Esser (1934a: 806): prolapse of the iris. J. Jolly (1901): 113: prolapsus iridis. Singhal c.s.: prolapse of the iris or anterior staphyloma.
188 Cf. *Mādhavanidāna* 59.28; the *Madhukośa* quotes Videha's description of this disease.
189 N.K. Bidyādhar (1939: 559): ophthalmia. A.A.M. Esser (1934a: 806, 1938: 265): conjunctivitis. P. Ray c.s. (1980: 257): ophthalmia or ophthalmitis. See the criticisms of R. Desāī (1982: 533), who objects against equating abhiṣyanda and conjunctivitis.
190 Singhal c.s.: subacute catarrhal conjunctivitis.
191 Singhal c.s.: acute catarrhal conjunctivitis.
192 Singhal c.s.: purulent conjunctivitis.
193 Singhal c.s.: acute mucopurulent conjunctivitis.
194 Cf. *Mādhavanidāna* 59.5–8.
195 N.K. Bidyādhar (1939: 559): uveitis. P. Ray c.s. (1980: 258): migraine caused by eye troubles.
196 Cf. *Mādhavanidāna* 59.9.
197 Cf. *Mādhavanidāna* 59.10.
198 Singhal c.s.: acute congestive glaucoma.
199 Singhal c.s.: secondary glaucoma.
200 Singhal c.s.: chronic glaucoma.
201 Singhal c.s.: haemorrhagic glaucoma.
202 These verses are absent from the *Mādhavanidāna*, where they are replaced by the characteristics of the sāma and nirāma types of adhimantha. See on glaucoma in India: R.H. Elliot (1920): 367–373. See on the āyurvedic treatment of glaucoma: B. Anand (1998).
203 Cf. *Mādhavanidāna* 59.11.

204 N.K. Bidyādhar (1939: 561): sympathetic ophthalmia with swelling. Singhal c.s.: panophthalmitis.
205 N.K. Bidyādhar (1939: 561): plastic endophthalmitis. Singhal c.s.: non-inflammatory atrophy of the eye.
206 Cf. *Mādhavanidāna* 59.14.
207 N.K. Bidyādhar (1939: 560): atrophy of the optic nerve. Singhal c.s.: atrophy of the eye after acute congestive glaucoma.
208 Cf. *Mādhavanidāna* 59.15; the *Madhukośa* quotes Videha's description of this disease.
209 Absent from the *Mādhavanidāna*. See the comments of Ḍalhaṇa and those of Śrīkaṇṭhadatta ad *Mādhavanidāna* 59.15.
210 Painful eyes, eyelids and brows. N.K. Bidyādhar (1939: 560): neuroparalysis of the eyelid.
211 The *Mādhavanidāna* (59.16) has a different verse.
212 N.K. Bidyādhar (1939: 560): phthisis bulbi, plastic endophthalmitis. Singhal c.s: xerophthalmia.
213 Cf. *Mādhavanidāna* 59.17; the *Madhukośa* quotes Karāla's description of this disease.
214 N.K. Bidyādhar (1939: 560): an ocular disease of neural origin. Singhal c.s.: referred pain in the eye.
215 Cf. *Mādhavanidāna* 59.18; the *Madhukośa* quotes Videha's description of this disease.
216 N.K. Bidyādhar (1939: 560): iritis, inflammation with chemosis of the iris as well as other adjacent structures. J. Jolly (1901): iritis. Singhal c.s.: chemosis. Cf. *Mādhavanidāna* 59. 19.
217 The *Mādhavanidāna* (59.19) has a different verse.
218 N.K. Bidyādhar (1939: 560): pannus. Singhal c.s: episcleritis. See on the history of pannus: M. Meyerhof (1927); E. Savage-Smith (1985).
219 Cf. *Mādhavanidāna* 59.20.
220 N.K. Bidyādhar (1939: 560): higher grade pannus. Singhal c.s.: allergic hyperaemia of the eyeball.
221 Cf. *Mādhavanidāna* 59.21.
222 Cf. *Mādhavanidāna* 59.29.
223 Cf. *Mādhavanidāna* 59.30–33ab.
224 N.K. Bidyādhar (1939: 561): retinitis. Singhal c.s.: ametropia.The disorders of refraction (hypermetropia, myopia, presbyopia) are not clearly described in āyurvedic texts. Spectacles (known in late Sanskrit as upalocanagolaka and upanetra), unknown in ancient India, were introduced by the Portuguese according to P.K. Gode (1947g); R.K. Agarwal (1971) claims that they were invented in India. See on timira: R.P. Gupta, M.L. Kapoor and N.K. Bansal (1975). Cf. Bhela Sū.26.1 and 9; Ca.Sū.20.11: a vāta disorder.
225 Cf. *Mādhavanidāna* 59.33cd–37.
226 Bhishagratna: blindness. P. Ray c.s. (1980): 284: loss of vision. Singhal c.s.: cataract.
227 Ḍalhaṇa (ad Su.U.7.25–26ab and 26cd) explains that timira, when it reaches the third paṭala and assumes a particular colour (rāga), is called kāca. Siddha medicine distinguishes, according to its colour, eight varieties of kāca (= timira) (see P.A. Iqbal, 1983: 453). A.A.M. Esser (1938: 266) interprets nīlikā as a senile cataract.
228 Cf. *Mādhavanidāna* 59.38cd–41ab. See on disorders affecting the paṭalas: C. Srinivas (1993).
229 N.K. Bidyādhar (1939: 561): cataract.
230 Cf. Su.U.7.18cd–24 and *Mādhavanidāna* 59.41cd–46.



231 See Ḍalhaṇa's comments. Bhela (Sū.26.1 and 9) also distinguishes six types of timira.
232 Cf. *Mādhavanidāna* 59.47–48ab.
233 This is the colour developing in the parimlāyin type of timira; parimlāyin means yellow (pīta) in this case according to Ḍalhaṇa (see his comments).
234 Cf. *Mādhavanidāna* 59.48cd–49; Bhela Sū.26.9.
235 Cf. *Mādhavanidāna* 59.50–51ab.
236 Cf. *Mādhavanidāna* 59.51cd–54.
237 N.K. Bidyādhar (1939: 561): day blindness. A.A.M. Esser (1934a: 807): xanthopsia and nyctalopia. Singhal c.s.: day blindness. A synonym of pittavidagdhadṛṣṭi is dināndhya (day blindness; see Su.U.17.12ab).
238 Cf. *Mādhavanidāna* 59.55cd–57ab.
239 N.K. Bidyādhar (1939: 561): night blindness. A.A.M. Esser (1934a: 807): hemeralopia. P. Ray c.s. (1980: 285): a type of night blindness. Singhal c.s.: night blindness. A synonym of kaphavidagdhadṛṣṭi is rātryāndhya (night blindness; see Su.U.17.12ab). Compare the description of night blindness in the Siddha medical text called *Akattiyarnayaṉaviti*; the disorder is called mālaikkaṉ (see P.A. Iqbal, 1983: 456). See on night blindness in India: J. Annesley (1828): II, 134–141; N. Chevers (1886): 466–467; R.H. Elliot (1920): 75–86; H. Smith (1904a); K. Someswara Rao, N.K. De and D. Subba Rao (1953). See on night blindness in Greek medicine: M.D. Grmek (1991): 308 and 338.
240 Cf. *Mādhavanidāna* 59.57cd–58.
241 Singhal c.s.: haziness of vision. N.K. Bidyādhar (1939: 561): amblyopia, smoky vision.
242 Cf. *Mādhavanidāna* 59.59.
243 Singhal c.s.: retinitis pigmentosa, central opacity of the lens. N.K. Bidyādhar (1939: 561): retrobulbar neuritis.
244 Cf. *Mādhavanidāna* 59.60ab.
245 N.K. Bidyādhar (1939: 561): disease of the vitreous body, muscae volitantes. P. Ray c.s. (1980): 286: a type of nocturnal blindness. Singhal c.s.: maculopathy.
246 Cf. *Mādhavanidāna* 59.60cd–61ab.
247 N.K. Bidyādhar (1939: 561): glaucoma. A.A.M. Esser (1934a): 808: atrophy of the bulbus oculi. J. Jolly (1901): 113: atrophy of the eye.
248 Cf. *Mādhavanidāna* 59.61cd–62ab.
249 See Ḍalhaṇa on the causative factors.
250 Cf. *Mādhavanidāna* 59.62cd–63ab.
251 Cf. *Mādhavanidāna* 59.63cd–64.
252 See for a painting representing an Indian oculist and his instruments: D. Wujastyk (1995): 25.
253 See Su.U.15.
254 See Su.U.13.
255 See on the treatment of abhiṣyanda: R.C. Choudhury et al. (1977). See on the treatment of adhimantha due to vāta: B. Mukhopadhyay and K.R. Sharma (1992).
256 See on seka and āścyotana: V.K. Srivastava and K.R. Sharma (1998).
257 Su.U.9.18ab = *Siddhayoga*, netraroga 63. See Ḍalhaṇa on the way to prepare one of the ghees described (it should not contain a garbha; see Bhishagratna's note). Compare *Siddhayoga*, netraroga 64 and the *Vyākhyākusumāvalī* (netraroga 64 = Su.U.9.18cd–19ab); *Cakradatta*, netraroga 62 (= Su.U.9.18cd–19ab) and the commentary of Śivadāsa.
258 Su.U.9.20cd–21ab = *Siddhayoga*, netraroga 62. Ḍalhaṇa remarks that the aṇutaila mentioned at 9.22 is not the one described in the chapter on vātavyādhi, but the recipe of this

name known from the śālākyatantra.

259 See on the āyurvedic treatment of acute conjunctivitis: C. Srinivas (1986); C. Srinivas and K.V.S. Prabhakaran (1989).

260 See Ḍalhaṇa on the meaning of varṇaka (10.10c).

261 Traiphala- and tailvaka ghee are mentioned (10.14); cf. Su.U.17.5–6ab. Cf. *Siddhayoga* 61.66ab. The preparation of traiphalaghṛta is not described in the *Suśrutasaṃhitā*; see on this recipe: A.h.U.13.10cd–12ab. Cf. *Śārṅgadharasaṃhitā* II.9.66cd–71; *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 86cd–88 and 212–217.

262 See on the āyurvedic treatment of avraṇaśukra: R.C. Choudhury and P.J. Deshpande (1969).

263 A pratyañjana is used after pacification of the doṣas (Ḍalhaṇa); see also Ḍalhaṇa ad Su.U. 17.36ab.

264 See Su.U.8.7.

265 Surgical instruments employed are baḍiśa, mucuṇḍī (Singhal c.s.: a pair of forceps), and maṇḍalāgra.

266 See on the surgical treatment of a prastāryarman: C. Srinivas (1994). The surgical treatment of a pterygium is also described in an ophthalmological Tamil̲ text, ascribed to Agastya, called *Akattiyarnayanaviti*; the name of the disorder is nākapaṭalam (= Sanskrit nāgapaṭala), the instrument employed is called vilicam (see P.A. Iqbal, 1983: 455). See on Suśruta's surgical treatment of an arman: N.K. Bidyādhar (1939): 562–565. Compare on the surgical treatment of a pterygium in Graeco-Roman medicine: Celsus, *De medicina* VII.7; R.P.J. Jackson (1996): 2245; H. Magnus (1901): 389–390, 620–621; J.S. Milne (1907): 44–45; E. Savage-Smith (1985).

267 I.e., arśovartman (see Su.U.8.6).

268 See N.K. Bidyādhar (1939): 566–567. Compare on the treatment of this disorder (trichiasis) in Graeco-Roman medicine: R.P.J. Jackson (1996): 2245–2246; H. Magnus (1901): 385–386.

269 These diseases are dhūmadarśin, pittavidagdhadṛṣṭi and kaphavidagdhadṛṣṭi (see Ḍalhaṇa; compare Su.U.1.).

270 These diseases are hrasvajāḍya, nākulāndhya and gambhīrikā (see Ḍalhaṇa; compare Su. U.1.).

271 The six types of kāca, distinguished by their colour (see Su.U.7.26cd–27), according to Ḍalhaṇa; he adds that, actually, these types of liṅganāśa (= kāca) are, dependent on their stage of development, curable, amenable to palliative treatment, or incurable.

272 See Su.U.10.16.

273 Traiphala-, traivṛta- and tailvakasarpis are mentioned (see Ḍalhaṇa's comments).

274 Varieties of collyria mentioned are cūrṇāñjana (17.14) and kṣudrāñjana (17.20 and 22); a kṣudrāñjana is the same as a rasakriyāñjana (Ḍalhaṇa ad Su.U.17.19cd–21ab and 39ab).

275 Beef (gomāṃsa) is mentioned as one of the ingredients (17.7). See also Ḍalhaṇa's comments on the variant goyakṛt (cow's liver) instead of gośakṛt (cow dung). Animal livers are conspicuous in these recipes.

276 See on the āyurvedic treatment of timira: M.L. Kapoor and R.P. Gupta (1976).

277 Kāca is used as a synonym of timira.

278 See Ḍalhaṇa.

279 See Ḍalhaṇa.

280 See Ḍalhaṇa.



281 See Ḍalhaṇa.

282 I.e., the kriyākalpa chapter (Su.U.18).

283 Compare with the other translations that by K.C. Dutt (1938); see also the German translation by Gustav Oppert in J. Hirschberg (1899: 38–39). See on the practice of sprinkling the milk of a nursing woman into the eye after the puncture (17.61cd): K.C. Dutt (1938): 4–5. See on the Indian operation of couching a cataract: N.K. Bidyādhar (1939): 570–571, 573; F. Brandt et al. (1984); *P. Breton (1826); N. Chevers (1886): 469; C.A. Clapp (1934): 147–151; H.E. Drake-Brockman (1895); K.C. Dutt (1938); *R. Ekambaram (1910); R.H. Elliot *(1906), (1912), *(1917), (1917a), *(1917b), (1919), (1920): 215–241; A.A.M. Esser (1934b); A. Feigenbaum (1960); *G.L. Gaudebert (1934); H. Häser (1865): II, 5–38; J. Hirschberg (1894), (1899): 36–41, (1908), (1920); *G.L. Johnson (1925); J. Jolly (1901): 114 (C.G. Kashikar 138); *Macnamara (1868): 479 (see for a German translation: J. Hirschberg, 1899: 37–38); H. Magnus (1876): 172–189; G. Majno (1975): 378–379; F.P. Maynard (1903), *(1905); B. Mukhopadhyay and K.R. Sharma (1993); R.F.G. Müller (1939; German translation and comments); *A. Nelaton (1850); *H. Powers (1901); V.C. Rambo (1955); T.M. Shah (1894); H. Smith (1904b), *(1905); N.N. Sood and A. Ratnaraj (1968); T.A. Wise (1986): 303; J.G.F. Worst et al. (1991). Cf. *Siddhayoga* 61.174–175 (together with the comments of the *Vyākhyākusumāvalī*); *Cakradatta*, netraroga 151–155 (together with the comments of Niścalakara and Śivadāsasena); Ugrāditya's *Kalyāṇakāraka*, kṣudraroga 279–281. Couching is referred to by the famous Telugu poet Vemana (see P. Hymavathi, 1993: 268) and in Siddha medical texts (see: P.A. Iqbal, 1983: 452; A. Suresh and G. Veluchamy, 1983: 469–470). The operation may be depicted in a relief from the area of Mathurā (see A.J. Bernet Kempers, 1936). See on couching in Graeco-Roman antiquity and in other cultures: G. Baader (1967); A. Feigenbaum (1954); M. Feugère, E. Künzl, U. Weisser (1985); J. Hirschberg (1899); R.P.J. Jackson (1996): 2248–2250; K. Kalbfleisch (1924); P. Knapp (1930); A. Krug (1993): 87; H. Magnus (1876), (1901); M. Meyerhof (1933); Th. Puschmann (1966): 117–118; C.H. Sasse (1959): 3079. Couching is described by Celsus (*De medicina* VII.7.13–14; Latin text and English translation: Loeb ed., III, 344–353) and Paulus Aegineta (seventh century) (Greek text and German translation: M. Feugère, E. Künzl, U. Weisser, 1985: 459–461). The operation is referred to as parakentēsis in a fragment of the Stoic philosopher Chrusippos (third century B.C.) (see M. Feugère, E. Künzl, U. Weisser, 1985: 456; K. Kalbfleisch, 1924). The description of couching by the Greek physician Antullos (of uncertain date) has only been preserved in al-Rāzī's *Kitāb al-ḥāwī* (discussion and German translation in: M. Feugère, E. Künzl, U. Weisser, 1985: 486–488). Extraction of the lens is mentioned by Antullos and Galen (see M. Feugère, E. Künzl, U. Weisser, 1985: 463; M. Meyerhof, 1933: 78).

284 I.e., the kriyākalpa chapter (Su.U.18).

285 Bhishagratna: soothing. Singhal c.s.: lubrication.

286 The heating of drugs in a closed receptacle (see Su.U.18.33–38). See on the procedure: N.S. Mooss (1984): 41–42.

287 See on the āyurvedic treatment of herpetic keratitis with eyedrops: C. Srinivas (1991); see on the treatment of allergic conjunctivitis: B. Mukhopadhyay, K. Nagaraju and K.R. Sharma (1992).

288 The technique of preparation is described, without using the term puṭapāka, in the *Carakasaṃhitā* (Ci.1[1].75; 19.64–65; Ka.12.5).

289 See Su.U.18.21.

290 See Su.Ci.24.27–28.
291 See about the treatment of eye diseases with collyria in Pali literature: Jyotir Mitra (1985): 130–131, 343–344; K.G. Zysk (1991): 88–91.
292 Bhishagratna: invigorating. Singhal c.s.: soothing.
293 In the morning against kapha, in the evening against vāta, in the night against pitta (Ḍalhaṇa). Cf.Ca.Sū.5.17–18ab.
294 Several añjanas in the form of a varti (= guṭikā), rasakriyā and cūrṇa are described in the *Carakasaṃhitā* (Ci.26.224–256ab).
295 An añjana in the form of a rasakriyā.
296 The same as a guṭikā.
297 The *Mahāvagga* (6.12.1; see I.B. Horner, 1962: 275–276) prescribes which materials are allowed to Buddhist monks; a lid is also permitted (6.12.2).
298 Compare the rules for Buddhist monks (*Mahāvagga* 6.12.3; see I.B. Horner, 1962: 276).
299 See Ḍalhaṇa's comments.
300 A crucible (mūṣā) is used for preparing this collyrium.
301 See Ḍalhaṇa on the seven gems to be used in preparing this añjana.
302 See Ḍalhaṇa's comments on this term.
303 Ḍalhaṇa: within a week after the injury.
304 See A. Kumar (1994): 242–248.
305 The *Carakasaṃhitā* (Sū.19.3–4; Ci.26.127–128) distinguishes four doṣic groups of ear diseases. Cf. Bhela Ci.21.51–78ab.
306 P. Ray c.s. (1980): 311: earache, otitis. Singhal c.s.: otalgia. Cf. Ca.Ci.26.127 (karṇātiruj), 221, 223, 224, 225, 229 (karṇaśūla).
307 Singhal c.s.: tinnitus. Cf. Ca.Ci.26.127 and 229 (karṇanāda).
308 Deafness. Cf. Ca.Ci.26.127 (aśravaṇa) and 229 (bādhirya).
309 Buzzing. Singhal c.s.: labyrinthitis. Cf. Ca.Ci.26.128 (vaiśrutya).
310 Otorrhoea. Cf. Ca.Ci.26.127 and 221 (karṇasrāva), 229 (pūyasrāva). See on otorrhoea in India: N. Chevers (1886): 477–478.
311 Itching. Cf. Ca.Ci.26.128 (karṇakaṇḍū).
312 Cerumen. Cf. Ca.Ci.26.127 (karṇamalaśoṣa).
313 The presence of small animals in the auditory duct. Cf. Ca.Ci.26.229.
314 Singhal c.s.: catarrh of the Eustachian tube.
315 An abscess. Ḍalhaṇa: doṣavidradhi and kṣatavidradhi. See Su.U.20.14.
316 Singhal c.s.: ear diseases associated with suppuration. Cf. Ca.Ci.26.221 (karṇapāka).
317 Singhal c.s.: a foetid discharge from the ear. Cf. Ca.Ci.26.127 (pūtiśravaṇa) and 229 (pūyasrāva).
318 Bhishagratna: cyst or polypus. Singhal c.s.: polypus. Ḍalhaṇa: arśas due to vāta, pitta, kapha, and saṃnipāta.
319 Bhishagratna: tumour. Singhal c.s.: growth. Ḍalhaṇa: arbuda due to vāta, pitta, kapha, blood, muscular tissue, fatty tissue, and a seventh type described in the śālākyatantra. See on tumours of the ear: N. Chevers (1886): 476–477.
320 Bhishagratna: swelling. Singhal c.s.: inflammation. Ḍalhaṇa: śopha due to vāta, pitta, kapha, and saṃnipāta. Cf. Ca.Ci.26.127, 128.
321 Compare Su.Ni.1.84.
322 Cf. *Mādhavanidāna* 57.2–3.
323 Compare the description of bādhirya in Su.Ni.1.



324 See Ḍalhaṇa on the difference between karṇanāda and karṇakṣveḍa. Cf. *Mādhavanidāna* 57.4.
325 Cf. *Mādhavanidāna* 57.12.
326 Cf. *Mādhavanidāna* 57.13ab.
327 See Su.Ni.2.
328 See Su.Sū.17.
329 See Su.Ni.11.13–21.
330 Cf. Ca.Ci.26. 221–230.
331 Ḍalhaṇa; these four diseases are caused by vāta.
332 Ḍalhaṇa: this oil is used against karṇaśūla caused by śuddhavāta.
333 Ḍalhaṇa: this treatment is employed after the application of sveda.
334 See Ca.Ci.29.119–120; A.h.Ci.22.45–46.
335 Filling the ear ducts with a medicated fluid.
336 Cf. A.s.U.22.10; *Cakradatta*, karṇaroga 11–12.
337 Ḍalhaṇa does not explain these verses because they are regarded as spurious by all his predecessors.
338 See on the treatment of chronic suppurative otitis media (correlated with karṇasrāva, pūtikarṇa and some other disorders) with kṣārataila (see A.h.U.18.26cd–30ab): V.K. Srivastava and K.R. Sharma (1992).
339 See Ḍalhaṇa on the term pañcakaṣāya (21.42).
340 The same as karṇavarcas.
341 Bhishagratna: obstruction in the nostrils. Singhal c.s.: atrophic rhinitis. Cf. Ca.Ci.26.113cd–114.
342 Su.U.22.6–7ab = Ca.Ci.26.113cd–114. Cf. *Mādhavanidāna* 58.1.
343 Singhal c.s.: foetid nasal discharge. Cf. Ca.Ci.26.113ab (pūtinasya); *Mādhavanidāna* 58.2 (pūtinasya). See on this disease (ozaena) in India: N. Chevers (1886): 470–474.
344 Singhal c.s.: nasal suppuration. Cf. Ca.Ci.226.115ab (ghrāṇapāka); *Mādhavanidāna* 58.3.
345 Epistaxis (nosebleed). See on epistaxis in India: N. Chevers (1886): 246–247 and 475.
346 Singhal c.s.: a purulent and sanguineous nasal discharge. Cf. Ca.Ci.26.116cd; *Mādhavanidāna* 58.4.
347 Ḍalhaṇa: doṣaja and āgantuja.
348 Bhishagratna: sneezing. Singhal c.s.: vasomotor rhinorrhoea. Cf. Ca.Ci.26.111ab; *Mādhavanidāna* 58.5–6.
349 Singhal c.s.: thick mucoid nasal discharge. Cf. *Mādhavanidāna* 58.7.
350 Singhal c.s.: acute burning nasal irritation. Cf. Ca.Ci.26.117cd; *Mādhavanidāna* 58.8.
351 N. Saxena (1995: 127; nāsānāha): deviation of the nasal septum. Singhal c.s.: unilateral nasal block. Cf. Ca.Ci.26.112ab; *Mādhavanidāna* 58.9ab.
352 Singhal c.s.: rhinorrhoea. Cf. Ca.Ci.26.112cd (parisrava); *Mādhavanidāna* 58.9cd (nāsāsrāva).
353 Singhal c.s.: rhinitis sicca. Cf. Ca.Ci.26.111cd (ghrāṇaviśoṣaṇa); *Mādhavanidāna* 58.10 (nāsāpariśoṣa).
354 Singhal c.s.: nasal polypi. See on nasal polypi in India: N. Chevers (1886): 475.
355 Singhal c.s.: nasal inflammation. Cf. Ca.Ci.26.108cd (śvayathu).
356 Singhal c.s.: nasal tumour. Cf. Ca.Ci.26.109ab.
357 See Su.Ni.11.14cd–15ab.
358 See Su.U.24.

359 See Su.Ni.2.
360 The same as pūtināsa.
361 Cf. Ca.Ci.26.146cd–147ab.
362 Cf. Ca.Ci.26.146ab (pūyāsra and raktapitta).
363 Cf. Ca.Ci.26.137–138.
364 The same as nāsāpratīnāha.
365 The same as nāsāparisrāva. Cf. Ca.Ci.26.137–138 and 154.
366 Cf. Ca.Ci.26.139–141ab.
367 I.e., arśas, śopha and arbuda.
368 Cf. Ca.Ci.26.157.
369 Singhal c.s.: common cold. Pīnasa is often used as a synonym of pratiśyāya.
370 Cf. *Mādhavanidāna* 58.14.
371 Cf. *Mādhavanidāna* 58.15.
372 Cf. *Mādhavanidāna* 58.16–17.
373 Cf. *Mādhavanidāna* 58.18–19ab.
374 Cf. *Mādhavanidāna* 58.19cd–20ab.
375 Cf. *Mādhavanidāna* 58.23cd–24. The *Carakasaṃhitā* (Ci.26.104–107ab) describes the aetiology, pathogenesis and symptomatology of four doṣic types of pīnāsa (= pratiśyāya).
376 Cf. Ca.Ci.26.107cd and 110; *Mādhavanidāna* 58.21cd–23ab. The *Carakasaṃhitā* also mentions duṣṭapīnasa (Ci.26.157ab).
377 Singhal c.s. regard pīnasa as influenza. This retrospective diagnosis rests on weak grounds, since the clinical manifestations of influenza are not specific; see for a discussion of this point: M.D. Grmek (1991): 327, 333–334. See on the history of influenza: V. Fossel (1903): 878–887.
378 Compare on the treatment of the various types of pīnasa: Ca.Ci.26.134–136, 141cd–156.
379 Cf. Ca.Sū.17.16–21; Ci.26.118.
380 Cf. Ca.Sū.17.22–23; Ci.26.118.
381 Cf. Ca.Sū.17.24–25; Ci.26.118.
382 Cf. Ca.Sū.17.26; Ci.26.118.
383 See Ḍalhaṇa's comments.
384 Cf. Ca.Sū.17.27–29.
385 Singhal c.s.: diurnal headache.
386 Cf. Ca.Si.9.79–81.
387 Singhal c.s.: trigeminal neuralgia.
388 Cf. Ca.Si.9.84–86ab.
389 Singhal c.s.: migraine.
390 Cf. Ca.Si.9.74–76.
391 Singhal c.s.: temporal headache.
392 Cf. Ca.Si.9.71–72.
393 Cf. Ca.Ci.26.181cd–182.
394 Cf. Ca.Ci.26.176–179.
395 Cf. Ca.Ci.26.180–182.
396 Cf. Ca.Ci.26.183ab.
397 Cf. Ca.Ci.26.183cd.
398 The same as ardhāvabhedaka.
399 Cf. Ca.Si.9.82–83.



400 Cf. Ca.Si.9.77–78.
401 Cf. Ca.Si.9.86–87.
402 Cf. Ca.Si.9.73.
403 Cf. Ca.Ci.26.177–179; Si.9.88.
404 See Su.Ni.16 and Ci.22.
405 Compare Rāvaṇa's *Kumāratantra*. Another group of nine grahas (navagraha) consists of sun, moon, the five planets, Rāhu, and Ketu.
406 Many books and articles are available on Skanda; see, for example: A.K. Chatterjee (1970); S.A. Dange (1989): 1366–1372; A. Daniélou (1964): 297–300; T.A. Gopinatha Rao (1971): II, 2, 415–451; S.S. Rana (1995); Vettam Mani (s.v. Subrahmaṇya).
407 Pūtanā is a female fiend, well known from the *Bhāgavatapurāṇa* (10.6) and *Viṣṇupurāṇa* (5.5). See on Pūtanā: V.S. Agrawala (1960a); J. Herbert (1960); W.D. O'Flaherty (1982): 214–218.
408 See Ḍalhaṇa on Naigameṣa and Pitṛgraha.
409 The syndrome described resembles facial palsy according to A. Kumar (1994: 291–292). The *Aṣṭāṅgasaṃgraha* (U.3.15–17) gives a different picture of the disorder.
410 He is called tatsakha, i.e., the companion of him (i.e., Skanda).
411 The syndrome described resembles a convulsive disorder according to A. Kumar (1994: 293–294).
412 A. Kumar (1994: 302) brought forward that the disorder caused by Śakunī resembles impetigo.
413 See A. Kumar (1994): 300.
414 See A. Kumar (1994): 296.
415 See A. Kumar (1994): 297–298.
416 See A. Kumar (1994): 296–297.
417 A. Kumar (1994: 302–303), D.N. Miśra and C. Caturvedī (1981), and C.H.S. Sastry (1972) identify the disorder caused by Mukhamaṇḍikā as Indian childhood cirrhosis.
418 A. Kumar (1994: 294–295) is of the opinion that the symptomatology described points to meningitis.
419 Revatī is also called Śuṣkarevatī.
420 An old and worn (jīrṇā) monk's robe (bhikṣusaṃghāṭī) is mentioned. See on saṃghāṭī: U.P. Thapliyal (1979): 60.
421 See on the medicinal treatment: C.H.S. Sastry (1972).
422 The tongues of a cāṣa, cīralli, and snake.
423 Mercury (pārada) is mentioned.
424 Or: the Kṛttikās, known as the nurses of Guha = Kārttikeya. A singular Kṛttikā is unusual.
425 Śiva's spouse.
426 Agni is often mentioned, in the company of Rudra-Śiva, in the stories about the birth of Skanda (see, for example, S.S. Rana, 1995: 24–28).
427 I.e., Śiva.
428 I.e., Skanda, also called Kārttikeya.
429 The thicket of reeds, where he was born.
430 Gaṅgā is associated with Agni in some of the tales about Skanda's birth.
431 The same as Umā.
432 The same as Guha.
433 The same as Rudra according to Ḍalhaṇa. Tripurāri is one of the many names of Śiva that allude to his destruction of Tripura, the city of the Asuras.

434 These dehacintakas are regarded as Buddhists by G. Hāldār (Vṛddhatrayī 187).
435 Cf. Ca.Ci.30.1–125.
436 Cf. Ca.Ci.30.7cd–8, where the same four general causes are mentioned. See P. Tivārī (1990): 13–14. See on Suśruta's additions: P. Tivārī (1990): 11–12.
437 See P. Tivārī (1990: 9–10) on the differences between the classifications of Caraka and Suśruta.
438 Bhishagratna and Singhal c.s.: dysmenorrhoea. Cf. Ca.Ci.30.25–26 (udāvartinī), caused by vāta (Ci.30.39cd–40). See P. Tivārī (1990): 34–36.
439 Bhishagratna: sterility. Singhal c.s.: amenorrhoea. Cf. Ca.Ci.30.17: arajaskā; this type is caused by pitta in the *Carakasaṃhitā*. See P. Tivārī (1990): 23–25, 56–58.
440 Bhishagratna: introversion of the uterus. Singhal c.s.: vaginismus. The *Carakasaṃhitā* describes a type called upaplutā (Ci.30.21–22), which differs completely from Suśruta's viplutā, and is caused by vāta and kapha (Ci.30.39cd–40). Suśruta's viplutā is related to Caraka's antarmukhī (Ci.30.29cd–31ab), caused by vāta (Ci.30.39cd–40). See P. Tivārī (1990): 26–28, 58.
441 Bhishagratna: retroversion or retroflexion of the uterus. Singhal c.s.: dyspareunia. Compare Caraka's description of pariplutā (Ci.30.23–24), caused by vāta and pitta (Ci.30.39cd–40). See P. Tivārī (1990): 31–34.
442 Dryness of the vagina. Cf. Ca.Sū.19.4 (vātikā) and Ci.30.41ab. Compare Ca.Ci.30. 32cd–33ab (śuṣkayoni). See P. Tivārī (1990): 14–16.
443 Bhishagratna: menorrhoea. Singhal c.s.: menorrhagia and metrorrhagia. Compare the asṛjā type of Caraka (Ci.30.16), caused by pitta (Ci.30.39cd–40). Compare *Mādhavanidāna* 62.5: lohitakṣayā. See P. Tivārī (1990): 20–23.
444 Singhal c.s.: failure of nidation of the fertilized ovum. Cf. Ca.Ci.30.33cd–34ab; it is caused by vāta and pitta (Ca.Ci.30.39cd–40). See P. Tivārī (1990): 50–51.
445 Singhal c.s.: prolapsus uteri. This type is not described in the *Carakasaṃhitā*, but referred to at Ci.30.112–113. See P. Tivārī (1990): 58–60.
446 Singhal c.s.: habitual abortion. Cf. Ca.Ci.30.28cd–29ab; it is caused by vāta in the *Carakasaṃhitā* (Ci.30.39cd–40). See P. Tivārī (1990): 42–45.
447 Singhal c.s.: acute inflammation of the female genital organs. Cf. Ca.Sū.19.4 (paittikī) and Ca.Ci.30.41ab. See P. Tivārī (1990): 16–18.
448 Bhishagratna: nymphomania. Singhal c.s.: sexual insatiability. Compare the acaraṇā type of Caraka (Ci.30.18), caused by vāta (Ci.30.39cd–40). See P. Tivārī (1990): 60–61.
449 Singhal c.s.: a cervical growth. Cf. Ca.Ci.30.27–28ab; it is caused by vāta and kapha. See P. Tivārī (1990): 36–42.
450 Acaraṇā (see Su.U.38.16ab: the female reaches orgasm earlier than the male) and aticaraṇā (see Su.U.38.16cd: no conception takes place in spite of frequent intercourse). Caraka's acaraṇā (Ci.30.18), aticaraṇā (Ci.30.19) and prākcaraṇā (Ci.30.20) are different. See P. Tivārī (1990): 25–26, 28–30.
451 Singhal c.s.: vaginitis. Cf. Ca.Sū.19.4 (ślaiṣmikī) and Ci.30.41ab. See P. Tivārī (1990): 18–20.
452 Singhal c.s.: congenital hypoactivity of pituitary gonadotrophins? Compare Ca.Ci. 30.34cd–35ab (ṣaṇḍhī), caused by vāta (Ca.Ci.30.39cd–40). See P. Tivārī (1990): 51–53.
453 See Su.U.38.18cd: caused by intercourse of a young girl with a man possessing a very large penis. Compare the prākcaraṇā type of Caraka (Ci.30.20), caused by vāta (Ci.30.39cd–40). See P. Tivārī (1990): 61–64.



454 See Su.U.38.19a: an excessive dilatation of the vagina. Compare Caraka's mahāyoni (Ci. 30.35cd–37ab), caused by vāta (Ci.30.39cd–40). See P. Tivārī (1990): 53–56.
455 Singhal c.s.: pinhole cervical os. See U.38.19b: excessive narrowness (of the vagina probably). Compare Caraka's sūcīmukhī (Ci.30.31cd–32ab), caused by vāta (Ci.30.39cd–40). See P. Tivārī (1990): 47–49.
456 See U.38.19cd: a disorder in which signs of excitement of all the doṣas are present. Cf. Ca.Sū.19.4 (the saṃnipātikī type).
457 See P. Tivārī (1990): 75–96. See on the treatment of specific types of yoniroga: P. Tivārī (1990): 102–113; on other disorders of the yoni: the same, 114–143.
458 See P. Tivārī (1990): 96–99.
459 See P. Tivārī (1990): 99–100. See on the term pañcakaṣāya (38.25): Ḍalhaṇa's comment and P.V. Sharma (1993b).
460 See P. Tivārī (1990): 100–102.
461 Cf. Ca.Ni.1 and Ci.3.
462 Cf. Ca.Ni.1.16.
463 Cf. Ca.Ni.1.35 and Ci.3.14–25.
464 Cf. Ca.Ci.3.26.
465 Cf. Ca.Ni.1.32; Ci.3.26 and 31.
466 Cf. Ca.Ni.1.17; Ci.3.27cd.
467 The *Carakasaṃhitā* describes separately the pathogenesis of fevers caused by vāta (Ni.1. 20), pitta (Ni.1.23), and kapha (Ni.1.26).
468 The *Carakasaṃhitā* gives separate descriptions of the aetiology of fevers by vāta (Ni.1.19), pitta (Ni.1.22), kapha (Ni.1.25), two doṣas, and all three doṣas (Ni.1.28).
469 Cf. Ca.Ci.3.129cd–132ab.
470 Cf. Ca.Ni.1.33 and Ci.3.28–29 on the general prodromes.
471 Cf. Ca.Ni.1.21.
472 Cf. Ca.Ni.1.24.
473 Cf. Ca.Ni.1.27.
474 Cf. Ca.Ni.1.29; Ci.3.89d–109ab. Ḍalhaṇa remarks that U.39.35–38ab contains the description of a vikṛtiviṣamasamaveta type of saṃnipāta, while U.39.38c refers to the prakṛtisamasamaveta type.
475 See on abhinyāsa fever: G.J. Meulenbeld (1974): 103, 164, 165, 169, 171, 192, 614.
476 Cf. Su.U.39.42 and 43–45ab.
477 Cf. Ca.Ci.3.109cd–110ab.
478 Ḍalhaṇa remarks that some authorities do not accept this verse as genuine.
479 Ḍalhaṇa records that only some authorities read these verses. He regards them as a description of hataujas fever, which would, if accepted, conflict with U.39.38d–41ab, where abhinyāsa and hataujas are identical.
480 Ḍalhaṇa says that the critical days mentioned are those of saṃnipāta fevers with predominance of vāta, pitta, and kapha respectively; others regards them as the days on which an abhinyāsa, hataujas and saṃnyāsa fever become critical. See Ḍalhaṇa's comments. Cf. Ca.Ci.3.51cd–52ab.
481 Cf. Ca.Ni.1.29.
482 Cf. Ca.Ci.3.37cd–39ab and 85–89c.
483 Cf. Ca.Ci.3.68–70.
484 J. Jolly (1901): 73: Pneumonie. Ch. Chakraberty (1923): 206) also identifies this fever as pneumonia.

485 Viṣama is anything uneven; applied to fevers, it means intermittent or remittent.
486 Ḍalhaṇa explains that doṣa refers in this case to one, two or three doṣas.
487 These fevers are the reversed types of anyeduṣka, tṛtīyaka and caturthaka; a reversed type of satata does not occur (see Ḍalhaṇa's comments). The *Carakasaṃhitā* is only acquainted with the reversed quartan fever (Ci.3.73). Compare the *Madhukośa* ad *Mādhavanidāna* 2. 39.
488 Cf. Su.U.39.68cd; Ca.Ci.3.293ab.
489 Cf. Ca.Ci.3.71–72.
490 Ch. Chakraberty (1923: 206) is of the opinion that the Terai is meant, a swampy region at the foot of the Himālayas.
491 See for a description of vātabalāsaka: A.s.Ni.2.96cd–97ab. Compare Ḍalhaṇa's comments ad U.39.57–58. Vātabalāsaka is mentioned in the *Carakasaṃhitā* at Ci.1³.35; it is a synonym of vātaśoṇita at Ca.Ci.29.11. Ch. Chakraberty (1923: 207) identifies this fever as influenza.
492 Cf. Ca.Ci.3.68–70.
493 Cf. Ca.Ci.3.61cd–66.
494 Cf. Su.U.39.56.
495 Cf. Ca.Ci.3.53cd–60ab.
496 Cf. Ca.Ci.3.61cd–67.
497 Cf. Ca.Ci.3.111cd–114ab.
498 Cf. Ca.Ci.3.117 and 124ab.
499 Cf. Ca.Ci.3.117 (and Cakra's comments). See Ḍalhaṇa's comments and Su.U.39.42. Compare the disorder called tiṇapupphaka, mentioned in the *Milindapañha* (see Jyotir Mitra, 1985: 248–249). The fever provoked by the smell of herbs may include favism, a serious syndrome caused in susceptible persons by the pollen of the flowers of certain species of bean plants (*Vicia*), as well as by the beans produced by these plants; see on this subject: P.F. Burke (1996): 2260–2266.
500 Cf. Ca.Ci.3.114cd–128ab.
501 See Ḍalhaṇa's remarks.
502 Cf. Ca.Ci.3.115cd–116ab.
503 Cf. Ca.Ci.3.76–83.
504 Compare the antarvega fever of the *Carakasaṃhitā* (Ci.3.39cd–40).
505 Cf. Ca.Ci.3.50cd–53ab.
506 Cf. Ca.Ci.3.139cd–142ab and 146cd–147ab.
507 Cf. Ca.Ci.3.143cd–145ab.
508 Cf. Ca.Ci.3.144–146ab.
509 Cf. Ca.Ci.3.149cd–155ab.
510 Cf. Ca.Ci.3.160cd–163ab.
511 This verse is ignored by Ḍalhaṇa.
512 Cf. Ca.Ci.3.134–136ab.
513 Cf. Ca.Ci.3.160cd–161ab.
514 Cf. Ca.Ci.3.147cd–149ab.
515 Cf. Ca.Ci.3.149cd–160ab, 163cd–168ab, 178–195ab.
516 Cf. Ca.Ci.3.195cd–196ab.
517 Cf. Ca.Ci.3.330–332.
518 Cf. Ca.Ci.3.260–266.



519 Cf. Ca.Ci.18.161–162.
520 Cf. Ca.Ci.9.35–42ab.
521 Cf. Ca.Ci.9.42cd–44.
522 Cf. Ca.Ci.10.16–17.
523 Cf. *Bhāratabhaiṣajyaratnākara*, Nr. 4063.
524 See Ḍalhaṇa's comments.
525 See Su.Ci.14.
526 See Su.Ka.2.47–49 (ajeyaghṛta).
527 The tying of an amulet, etc., accompanied by a mantra.
528 Ḍalhaṇa explains this term as samantrasarṣapāditāḍana, i.e., the beating(?) of (grains? of) mustard, etc., accompanied by a mantra.
529 See Su.U.60–62. Cf. Ca.Ci.3.317cd–318ab.
530 Cf. Ca.Ci.3.320cd–324ab.
531 Cf. Ca.Ci.3.317cd–318ab.
532 Cf. Ca.Ci.3.318cd–320ab.
533 I.e., Maheśvara (= Śiva) according to Ḍalhaṇa.
534 I.e., Caṇḍī according to Ḍalhaṇa.
535 Cf. Ca.Ci.3.310cd–315ab.
536 Cf. Ca.Ci.3.267–271.
537 Cf. Ca.Ci.3.257–266.
538 Cf. Ca.Ci.3.324–328.
539 Cf. Ca.Ci.3.329.
540 Cf. Ca.Ci.3.345.
541 Cf. Ca.Ci.19.
542 The *Carakasaṃhitā* (Ci.19.5–8) describes separately the aetiology of atīsāra due to vāta, pitta, kapha, and concerted action of the doṣas. Su.U.40.3–5 = *Mādhavanidāna* 3.1–3.
543 Cf. Ca.Ci.19.5–8. Su.U.40.6 = *Mādhavanidāna* 3.4a–d.
544 Cf. Ca.Ci.19.5–8 and 11: the *Carakasaṃhitā* distinguishes diarrhoea caused by fear (bhaya) and grief; it does not describe the āma type as a distinct entity. Su.U.40.7ab = *Mādhavanidāna* 3.4e–f.
545 Su.U.40.8cd–9ab = *Mādhavanidāna* 3.5.
546 The *Mādhavanidāna* (3.6) has another verse.
547 Compare *Mādhavanidāna* 3.7ab, which is closely related to Su.U.40.11ab. Su.U.40.10cd is absent from the *Mādhavanidāna*.
548 Compare *Mādhavanidāna* 3.7cd, which is closely related to Su.U.40.12ab. Su.U.40.11cd is absent from the *Mādhavanidāna*.
549 Cf. Ca.Ci.19.5–8. The *Mādhavanidāna* (3.8) has a different verse.
550 Cf. Ca.Ci.19.11. Su.U.40.13cd–15ab = *Mādhavanidāna* 3.9–10.
551 Su.U.40.15–18 = *Mādhavanidāna* 3.11–13.
552 Cf. Ca.Ci.19.9. Su.U.40.21 = *Mādhavanidāna* 3.18.
553 Cf. Su.U.40.159–160ab.
554 Cf. Ca.Ci.19.14–29.
555 Cf. Ca.Ci.19.50–76.
556 Cf. Ca.Ci.19.61–62.
557 Cf. Ca.Ci.19.80–81.
558 Cf. Ca.Ci.19.57–59.

559 Cf. Ca.Ci.19.42–46.
560 This is not a distinct type, but a stage (avasthā) of atīsāra due to pitta (Ḍalhaṇa).
561 Cf. Ca.Ci.19.69–70.
562 Cf. Ca.Ci.19.71–79, 82–84, 86–100ab.
563 Cf. Ca.Si.7.40. Su.U.40.138 = *Mādhavanidāna* 3.21.
564 Also called niścāraka (Su.U.40.145). Compare the *Madhukośa* ad *Mādhavanidāna* 3.21: Bhoja and others call this disorder visraṃsin, Parāśara calls it antargranthi (v.l. annagranthi), and Hārīta calls it niścāraka (v.l. niḥsāraka). See also Aruṇa and Śivadāsa ad A.h. Ci.9.17 and Āḍhamalla ad *Śārṅgadharasaṃhitā* I.7.9ab. The disease called pakkhandikā (= Sanskrit praskandikā) in Pali texts may be identical with pravāhikā (see Jyotir Mitra, 1985: 251–253); the fatal disorder from which Buddha suffered after eating sūkaramaddava was a variety called lohitapakkhandikā. A disease with a name related to antargranthi, called antagaṇṭhābādha (v.l. antagaṇḍābādha), is also mentioned in Pali literature (see on its interpretation: Jyotir Mitra, 1985: 309–312; K.G. Zysk, 1991: 122–123). Āḍhamalla (ad *Śārṅgadharasaṃhitā* I.7.52cd–53c) employs the term antargranthi to describe a gulma in the abdomen.
565 Cf. Ca.Si.7.41. Su.U.40.139–140ab = *Mādhavanidāna* 3.22.
566 Cf. Ca.Ci.19.30–34; Si.7.42.
567 Cf. Su.U.40.22–23.
568 Cf. Ca.Ci.19.121–122.
569 Su.U.40.162 = *Mādhavanidāna* 3.23.
570 Cf. Ca.Ci.15.58–70.
571 Su.U.40.167 = *Mādhavanidāna* 4.1.
572 Cf. Ca.Ci.15.56–57.
573 Cf. Ca.Ci.15.56.
574 Cf. Ca.Ci.15.51cd–53ab and 57. Su.U.40.171–172 *Mādhavanidāna* 4.2–3.
575 Cf. Ca.Ci.15.55.
576 Cf. Ca.Ci.15.58–72.
577 Cf. Ca.Ci.15.73–198a.
578 I.e., wasting, cachexia or phthisis in a general sense.
579 Cf. Ca.Ni.6 (śoṣa) and Ci.8 (rājayakṣman).
580 Cf. Ca.Ni.6.12; Ci.8.3–12.
581 Cf. Ca.Ci.8.63.
582 Cf. Ca.Ni.6.3–11; Ci.8.13–32.
583 Cf. Ca.Ci.8.44ab and 46b-d.
584 Cf. Ca.Ni.6.14; Ci.8.20–23.
585 Cf. Ca.Ni.6.16; Ci.8.47.
586 Cf. Ca.Ni.6.8–9,
587 Cf. Ca.Ni.6.4.
588 Cf. Ca.Ni.6.4.
589 Bhishagratna: rupture or ulceration of the lungs. Singhal c.s: suppurative lung disease.
590 Cf. Ca.Ci.8.14–19.
591 See Su.U.41.16.
592 See Su.Sū.15.
593 Cf. Ca.Ni.6.13; Ci.8.33–38ab.
594 Cf. Ca.Ni.6.15–16; Ci.8.47.



595 Cf. Ca.Ci.8.87–88.
596 Cf. Ca.Ci.8.149–172.
597 Cf. Ca.Ci.8.95–113.
598 See Su.Ci.14.10 and 14.
599 Cf. Ca.Ci.8.53–86 and 89–110.
600 Cf. Ca.Ci.8.179cd–189.
601 Singhal c.s: localised abdominal swellings.
602 Cf. Ca.Ni.3 and Ci.5.
603 The second part of chapter forty-two is devoted to śūla.
604 Su.Sū.21 is referred to (according to Ḍalhaṇa) for a description of the causes leading to excitement of the doṣas. The *Carakasaṃhitā* (Ni.3.6, 8, 10, 12; Ci.5.9, 12, 14) describes separately the aetiology of gulma due to vāta, pitta, kapha, and all the doṣas. See Ca.Ci.5.4–7 on the general pathogenesis of gulma.
605 Cf. Ca.Ci.5.8ab.
606 I.e., it never suppurates. Compare Ca.Ci.5.40–47.
607 The *Carakasaṃhitā* (Ci.5.16ab) mentions types of gulma caused by a combination of two doṣas.
608 Cf. Ca.Ni.3.15.
609 Cf. Ca.Ni.3,7; Ci.5.10–11.
610 Cf. Ca.Ni.3.9; Ci.5.13.
611 Cf. Ca.Ni.3.11; Ci.5.15.
612 Cf. Ca.Ni.3.12; Ci.5.17.
613 Cf. Ca.Ni.3.13–14; Ci.5.18–19. See on raktagulma: P. Tivārī (1989): 401–417.
614 Compare on treatment: Ca.Ci.5.20–64. See on the treatment of raktagulma: P. Tivārī (1989): 418–438.
615 Cf. Ca.Ci.5.20–26.
616 Compare the medicated ghees of Ca.Ci.5.
617 Compare on recipes of this name: *Cakradatta*, mūtrāghāta 19–25 and śotha 35–36; *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 252ab–255.
618 Cf. *Bhāratabhaiṣajyaratnākara*, Nr. 8531 (= Su.U.42.27–28); compare Nrs. 8532–8535.
619 Compare: *Cakradatta*, śūla 81–83; *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 35cd–37ab (= Su.U.42.29–30). See for another recipe of this name: *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 343–354.
620 Cf. *Bhāratabhaiṣajyaratnākara*, Nr. 5940 (= Su.U.42.31–33).
621 The *Carakasaṃhitā* (Ci.5.64ab) refers to this type of treatment. Compare the caustic preparation of Ca.Ci.5.56cd–59ab.
622 Cf. *Bhāratabhaiṣajyaratnākara*, Nr. 6837 (= Su.U.42.46cd–49ab).
623 Cf. Ca.Ci.5.32 and 36–37.
624 Cf. Ca.Ci.5.51cd–52ab, 99.
625 See Ḍalhaṇa's comments, who mentions that some regard the section of Su.U.42 on śūla as a separate chapter, while others omit it altogether. Śūla is not dealt with as a distinct disease in the *Carakasaṃhitā*, but the *Kāśyapasaṃhitā* (Khila 18) devotes a separate chapter to this group of disorders.
626 Cf. *Kāśyapasaṃhitā*, Khila 18.3–4.
627 Cf. *Kāśyapasaṃhitā*, Khila 18.5–6; *Mādhavanidāna* 26.2–10.
628 Śūla due to hunger (bubhukṣā) is dealt with separately (42.100cd–101ab). Cf. *Kāśyapasaṃhitā*, Khila 18.7–11ab.

629 Cf. *Kāśyapasaṃhitā*, Khila 18.11cd–15ab.
630 Cf. *Kāśyapasaṃhitā*, Khila 18.15cd–17.
631 The ashes of a number of plants and svarjikākṣāra.
632 The lateral parts of the belly (kukṣi) are not mentioned among the seats of gulma, but may be included in the regions called pārśva (see Su.U.42.5ab and 76cd).
633 See on the treatment of udaraśūla: P.K. Prajapati and C.B. Jha (1997).
634 See U.43.
635 Cf. Ca.Sū.17.30–40; Ci.26.77.
636 A type caused by concerted action of the doṣas is described in the *Carakasaṃhitā* (Sū.17.36ab; 19.3–4; Ci.26.80c).
637 Cf. Ca.Sū.17.31; Ci.26.79ab.
638 Cf. Ca.Sū.17.31; Ci.26.79ab.
639 Cf. Ca.Sū.17.35; Ci.26.80ab.
640 Cf. Ca.Sū.17.39–40ab; Ci.26.80d.
641 Cf. Ca.Ci.26.81–89.
642 Cf. Ca.Ci.26.90–95.
643 Cf. Ca.Ci.26.96–99.
644 Cf. Ca.Ci.26.103d.
645 Cf. Ca.Ci.16.4–12a.
646 The *Carakasaṃhitā* (Ci.16.3) distinguishes five types.
647 Cf. Ca.Ci.16.11.
648 Cf. Ca.Ci.16.12b-d.
649 See on pānakī: Cakra ad Ca.Ci.16.132cd–134ab; Ḍalhaṇa ad Su.U.44.12.
650 A variant reads lāghavaka.
651 Cf. Ca.Ci.16.17–18.
652 Cf. Ca.Ci.16.19–22.
653 Cf. Ca.Ci.16.23–25.
654 Cf. Ca.Ci.16.26.
655 Singhal c.s.: jaundice.
656 Cf. Ca.Ci.16.34–36.
657 Cf. Ca.Ci.16.37ab.
658 Cf. Ca.Ci.16.132cd–134ab.
659 Cf. Ca.Ci.16.39cd–43.
660 Cf. Ca.Ci.16.70–71 (navāyasacūrṇa).
661 Cf. Ca.Ci.16.69.
662 Cf. Ca.Ci.16.78–79.
663 Cf. Ca.Ci.16.93cd–96 (punarnavamaṇḍūra).
664 Cf. Ca.Ci.16.52–55ab, 98–102ab, etc.
665 Cf. Ca.Ci.16.37cd–39ab.
666 Cf. Ca.Ni.2.4; Ci.4.6–8.
667 Cf. Ca.Ni.2.8; Ci.4.15–17.
668 Cf. Ca.Ci.4.10.
669 Cf. Ca.Ni.2.9.
670 Cf. Ca.Ni.2.6.
671 Cf. Ca.Ni.2.8; Ci.4.11–13ab and 24.
672 Cf. Ca.Ni.2.7.



673 Cf. Ca.Ni.2.24–26; Ci.4.18–20.
674 Cf. Ca.Ci.16.4.25–28.
675 Cf. Ca.Ci.4.29–35.
676 Cf. Ca.Ci.4.54cd–60.
677 Cf. Ca.Ci.4.36–48.
678 Cf. Ca.Ci.4.97–101.
679 Cf. Ca.Ci.4.102–109.
680 Compare on mūrchā: Ca.Sū.24.25–29, 35–42, 54–58. Chapter forty-six also deals with saṃnyāsa.
681 Cf. Ca.Sū.24.25–29.
682 The *Carakasaṃhitā* (Sū.24.35–42) distinguishes three types caused by a single doṣa and a fourth one caused by concerted action.
683 See Su.U.61. The symptoms of the doṣic types of mūrchā are described in the *Carakasaṃhitā* (Sū.24.35–41).
684 See Ca.Ci.24.98.
685 Cf. Ca.Sū.24.54–58.
686 Cf. Ca.Ci.24. See on this chapter: L.A. Ravi Varma (1950).
687 Interpreted in this context as stimulating sexual pleasure (harṣada).
688 Cf. Ca.Ci.24.30–34ab. Compare Su.Sū.45.170–171c.
689 Cf. Su.Sū.45.170ab.
690 Cf. Ca.Ci.24.11–20 and 61–67.
691 Cf. Ca.Ci.24.36.
692 Cf. Ca.Ci.24.53–57.
693 Cf. Ca.Ci.24.41–51.
694 Cf. Ca.Ci.24.21–23.
695 Cf. Ca.Ci.24.199–202.
696 Cf. Ca.Ci.24.88–100.
697 L.A. Ravi Varma (1950): hangover. Singhal c.s.: idem.
698 L.A. Ravi Varma (1950): chronic gastritis due to hard drinking. Singhal c.s.: alcoholic gastritis.
699 L.A. Ravi Varma (1950): delirium tremens. Singhal c.s.: chronic alcoholism.
700 Cf. Ca.Ci.24.117–135.
701 Cf. Ca.Ci.24.136–163.
702 Cf. Ca.Ci.24.164–188.
703 Cf. Ca.Ci.24.189.
704 Cf. Ca.Ci.24.109.
705 Ḍalhaṇa refers to Ca.Ci.24.199.
706 See Su.Ci.2.
707 Cf. Ca.Ci.22.
708 Cf. Ca.Ci.22.4–7.
709 The *Carakasaṃhitā* distinguishes five types of tṛṣṇā.
710 Cf. Ca.Ci.22.8.
711 Cf. Ca.Ci.22.11–12.
712 Cf. Ca.Ci.22.13–14.
713 Not described in the *Carakasaṃhitā*, which, in spite of this, describes the treatment of a type of tṛṣṇā with kapha as a secondary factor (Ci.22.48). The kapha type is included in Caraka's āmaja type according to Cakra (ad Ca.Ci.22.17).

714 Not described in the *Carakasaṃhitā*, but included in its upasargaja type according to Cakra (ad Ca.Ci.22.17).
715 Cf. Ca.Ci.22.16.
716 This type shows the signs of all three doṣas. Cf. Ca.Ci.22.15.
717 Not described in the *Carakasaṃhitā* as a distinct type (see, however, Ca.Ci.22.20); see also Cakra ad Ca.Ci.22.17.
718 Cf. Ca.Ci.22.18.
719 Cf. Ca.Ci.22.25–39.
720 Cf. Ca.Ci.22.40.
721 Cf. Ca.Ci.22.41–46.
722 Compare Ca.Ci.22.48 on the treatment of tṛṣṇā with the secondary involvement of kapha.
723 Cf. Ca.Ci.22.50.
724 Cf. Ca.Ci.22.52.
725 Cf. Ca.Ci.22.52.
726 Cf. Ca.Ci.20.
727 The *Carakasaṃhitā* describes separately the aetiology of five types of vomiting (Ci.20.7–8ab, 10, 12, 14, 18).
728 Cf. Ca.Ci.20.7–8ab, 10, 12.
729 Cf. Ca.Ci.20.8cd–9.
730 Cf. Ca.Ci.20.11.
731 Cf. Ca.Ci.20.13.
732 Cf. Ca.Ci.20.15.
733 Cf. Ca.Ci.20.18.
734 Cf. Ca.Ci.20.16–17 and 19.
735 Cf. Ca.Ci.20.20–22.
736 Cf. Ca.Ci.20.23–25.
737 Cf. Ca.Ci.20.26–33.
738 Cf. Ca.Ci.20.34–39.
739 Cf. Ca.Ci.20.40.
740 Cf. Ca.Ci.20.41–44.
741 Cf. Ca.Ci.17.
742 Cf. Ca.Ci.17.11–16.
743 Cf. Ca.Ci.17.17–18ab.
744 Cf. Ca.Sū.19.3–4.
745 Cf. Ca.Ci.17.19.
746 Cf. Ca.Ci.17.38–41.
747 Yamalā is replaced by the vyapetā type in the *Carakasaṃhitā* (Ci.17.31–33); Gayadāsa identifies yamalā with vyapetā (see Ḍalhaṇa ad Su.U.50.10cd–11ab).
748 Cf. Ca.Ci.17.34–37.
749 Cf. Ca.Ci.17.27–30.
750 Cf. Ca.Ci.17.22–26.
751 Cf. Ca.Ci.17.42–43ab.
752 Cf. Ca.Ci.17.70–76.
753 Cf. Ca.Ci.17.77–80.
754 Cf. Ca.Ci.17.83–84.
755 Cf. Ca.Ci.17.11–16.



756 Cf. Ca.Ci.17.17–18ab and 45.
757 Cf. Ca.Sū.19.3–4.
758 Cf. Ca.Ci.17.20.
759 Singhal c.s.: dyspnoea on effort.
760 Cf. Ca.Ci.17.65–67.
761 Singhal c.s.: asthma.
762 Singhal c.s.: severe bronchial asthma.
763 Cf. Ca.Ci.17.55–64. The *Carakasaṃhitā* adds a variety called saṃtamaka.
764 Singhal c.s.: interrupted breathing.
765 Cf. Ca.Ci.17.52–54.
766 Singhal c.s.: stertorous breathing.
767 Cf. Ca.Ci.17.46–48.
768 Singhal c.s.: terminal breathing.
769 Cf. Ca.Ci.17.49–51.
770 Cf. Ca.Ci.17.48cd, 51, 54, 62, 67, 68cd–69.
771 Cf. Ca.Ci.17.70–76, 88–93.
772 The series begins with hiṃsrādighṛta.
773 Compare the ghees of the *Carakasaṃhitā* (Ci.17.139–146).
774 See Su.U.45.33cd–34ab. Cf. Ca.Ci.17.146.
775 See Su.Ci.4.29.
776 Compare *Bhāratabhaiṣajyaratnākara*, Nrs. 4890–4900; Soḍhala's *Gadanigraha*, prayogakhaṇḍa, tailādhikāra 218cd–228.
777 Cf. Ca.Ci.17.92–93.
778 Cf. Ca.Ci.17.111–119.
779 Cf. Ca.Ci.17.70–74.
780 Cf. Ca.Ci.17.77–80.
781 Cf. Ca.Ci.17.88–90.
782 I.e., Indra.
783 Cf. Ca.Ci.18.
784 See Su.U.50.3–5. The *Carakasaṃhitā* describes separately the aetiological factors involved in the five types of cough (Ci.18.10, 14, 17, 20, 24–25ab).
785 Cf. Ca.Ci.18.6–8.
786 I.e., rājayakṣman.
787 Cf. Ca.Ci.18.4.
788 Cf. Ca.Ci.18.5.
789 Cf. Ca.Ci.18.11–13.
790 Cf. Ca.Ci.18.15–16.
791 Cf. Ca.Ci.18.18–19.
792 Singhal c.s.: consumptive pulmonary lesions.
793 Cf. Ca.Ci.18.20–23.
794 Cf. Ca.Ci.18.26–29a.
795 Cf. Ca.Ci.18.29b–30ab.
796 Cf. Ca.Ci.18.30cd.
797 Cf. Ca.Ci.18.32–75 and 168–184.
798 Cf. Ca.Ci.18.76–82.
799 Cf. Ca.Ci.18.108–133.

800 Cf. Ca.Ci.18.83–107.
801 Cf. Ca.Ci.18.134–148.
802 Cf. Ca.Ci.18.149–167.
803 Cf. Ca.Ci.18.57–62 (agastyaharītakī).
804 Usually interpreted as hoarseness.
805 Cf. Ca.Ci.18.53–56.
806 See G.J. Meulenbeld (1974): 622–625.
807 Cf. Ca.Vi.7.10–13.
808 Cf. Ca.Sū;.19.4; Vi.7.9.
809 Ch. Chakraberty (1923: 235): *Ascaris lumbricoides.*
810 These parasites are flagellates according to Ch. Chakraberty (1923: 235).
811 Trematodes or flukes according to Ch. Chakraberty (1923: 235).
812 Hookworms according to Ch. Chakrabertry (1923: 235), who reads tripya.
813 Tapeworms according to Ch. Chakrabertry (1923: 235).
814 *Oxyuris vermicularis* according to Ch. Chakraberty (1923: 235). Compare the curu of the *Carakasaṃhitā.*
815 *Trichuris trichiura*, the whipworm, according to Ch. Chakraberty (1923: 235).
816 Compare the twenty types of the *Carakasaṃhitā* (Sū.19.4; Vi.7.10–13).
817 Cf. Ca.Vi.7.11.
818 Cf. Ca.Vi.7.14–28.
819 Cf. Ca.Vi.7.20.
820 Cf. Ca.Sū.7.3–4 (the same thirteen urges are listed). The *Carakasaṃhitā* (Sū.19.3–4) distinguishes six types of udāvarta. The general aetiology, pathogenesis and symptomatology of udāvarta are described at Ca.Ci.26.5–10.
821 Cf. Ca.Sū.7.12.
822 Cf. Ca.Sū.7.8.
823 Cf. Ca.Sū.7.6.
824 Cf. Ca.Sū.7.19.
825 Cf. Ca.Sū.7.22.
826 Cf. Ca.Sū.7.16.
827 Cf. Ca.Sū.7.18.
828 Cf. Ca.Sū.7.14.
829 Cf. Ca.Sū.7.10.
830 Cf. Ca.Sū.7.20.
831 Cf. Ca.Sū.7.21.
832 Cf. Ca.Sū.7.24.
833 Cf. Ca.Sū.7.23.
834 Compare on the treatment of udāvarta: Ca.Ci.26.11–31.
835 Cf. Ca.Sū.7.13.
836 This disorder should be treated like ānāha (see Su.U.56). Cf. Ca.Sū.7.9.
837 The treatments described for mūtrakṛcchra (Su.U.59) and mūtrāghāta (Su.U.58) are also suitable in this type of udāvarta. Cf. Ca.Sū.7.7.
838 Cf. Ca.Sū.7.19.
839 Cf. Ca.Sū.7.22.
840 Cf. Ca.Sū.7.17.
841 Cf. Ca.Sū.7.18.



842 Cf. Ca.Sū.7.15.
843 Cf. Ca.Sū.7.11.
844 Cf. Ca.Sū.7.20.
845 Cf. Ca.Sū.7.21.
846 Cf. Ca.Sū.7.24.
847 Cf. Ca.Sū.7.23.
848 Cf. Ca.Ci.26.5–10.
849 Cf. Ca.Ci.26.11.
850 Cf. Ca.Ci.26.12–23.
851 See Su.Sū.46.502–503.
852 Singhal c.s.: gastro-enteritis.
853 Singhal c.s.: mechanical intestinal obstruction? See G.J. Meulenbeld (1974): 622.
854 Singhal c.s.: paralytic ileus? See G.J. Meulenbeld (1974): 622.
855 Cf. Ca.Vi.2.7–11.
856 Cf. Ca.Vi.2.12.
857 Undigested matter.
858 Cf. Ca.Vi.2.7–8.
859 Cf. Ca.Vi.2.13.
860 Singhal c.s.: chronic intestinal obstruction? Ānāha is a complication of visūcikā (Ḍalhaṇa ad Su.U.56.20cd–21ab).
861 This type is related to alasaka.
862 Cf. Ca.Ci.26.124–125, 126cd.
863 Cf. Ca.Ci.26.126ab.
864 Cf. Ca.Ci.26.215–220ab.
865 Cf. Ca.Ci.26.220cd.
866 Singhal c.s.: obstructive uropathy.
867 Cf. Ca.Si.9.25–26.
868 Cf. Ca.Si.9.39–40. Singhal c.s.: spasmodic painful dysuria with cysto-urethritis?
869 Cf. Ca.Si.9.36. Singhal c.s.: benign prostatic enlargement.
870 Cf. Ca.Si.9.37. Singhal c.s.: bladder neck obstruction with retention of urine.
871 Cf. Ca.Si.9.35. Singhal c.s.: fibrous prostate with cystitis?
872 Cf. Ca.Si.9.29–30ab. Singhal c.s.: bladder outlet obstruction with lower abdominal distension.
873 Cf. Ca.Si.9.33–34ab. Singhal c.s.: stricture of the urethra, with or without infection?
874 Cf. Ca.Si.9.34cd. Singhal c.s.: oliguria.
875 Cf. Ca.Si.9.41–42ab (raktagranthi). Singhal c.s.: enlarged prostate or tumour at the base of the bladder? See on the āyurvedic treatment of benign prostatic hypertrophy: Keerti Sharma et al. (1976).
876 Singhal c.s.: spermaturia. Mūtraśukra is not described in Ca.Si.9; a related disorder is the mūtrakṛcchra of Ca.Si.9.32.
877 Cf. Ca.Si.9.38. Singhal c.s.: acute cysto-urethritis.
878 Singhal c.s.: cystitis?
879 Singhal c.s.: chyluria? posphaturia?
880 Cf. Ca.Si.9.27–28 (due to pitta or kapha or both pitta and kapha, accompanied by vāta).
881 Cf. Ca.Si.9.49cd–50ab.
882 Mūtrakṛcchra is dealt with in U.59. Mūtrāghāta and mūtrakṛcchra are not always distinguished from each other.

883 Mūtradoṣa is the same as mūtrāghāta in the *Carakasaṃhitā* (Ci.9.25–26).
884 Balāghṛta is mentioned at Ca.Ci.8.94.
885 Singhal c.s.: dysuria. Disorders in which micturition is painful are called mūtrakṛcchra (see Ḍalhaṇa ad Su.U.59.1–2).
886 Some authorities do not accept this chapter (see Ḍalhaṇa ad Su.U.59.1–2).
887 Cf. Ca.Sū.19.3–4 (the eight types of mūtrāghāta = mūtrakṛcchra); Ca.Ci.26.32–44. See on the differences between mūtrāghāta and mūtrakṛcchra: Āḍhamalla ad *Śārṅgadharasaṃhitā* I.7.57cd–59a; Cakra ad Ca.Ci.26.43cd–44; *Madhukośa* ad *Mādhavanidāna* 31.1.
888 Cf. Ca.Ci.26.34ab.
889 Cf. Ca.Ci.26.34cd.
890 Cf. Ca.Ci.26.35ab.
891 Cf. Ca.Ci.26.35cd.
892 Cf. Ca.Ci.26.43cd–44.
893 The *Carakasaṃhitā* (Ci.26.40–43ab) describes another type, due to the suppression of ejaculation.
894 Cf. Ca.Ci.26.36–39ab.
895 Cf. Ca.Ci.26.39cd.
896 Cf. Ca.Ci.26.45–48.
897 Cf. Ca.Ci.26.49–53.
898 Cf. Ca.Ci.26.54–57.
899 Cf. Ca.Ci.26.58.
900 See about a disorder of the same name (amanussikābādha; *Mahāvagga* 6.10) and its treatment in Buddhist literature: I.B. Horner (1962): 274; Jyotir Mitra (1985): 279–280; K.G. Zysk (1991): 87–88. Beings called amanussa are mentioned several times in Pali literature.
901 See Su.Sū.19.31.
902 Cf. Ca.Ni.7.10; Ci.9.16.
903 Cf. Ca.Ni.7.15; Ci.9.22–23.
904 Cf. Ca.Ni.7.14; Ci.9.20.
905 Cf. Ca.Ci.9.20.
906 Cf. Ca.Ni.7.15 and 18; Ci.9.22.
907 Cf. Ca.Ci.9.21.
908 I.e., the sunstone (sūryakānta).
909 Cf. Ca.Ni.7.12; Ci.9.18.
910 Cf. Ca.Ni.7.13; Ci.9.17.
911 Cf. Ca.Ci.9.89cd–90.
912 Su.Sū.20.
913 Cf. Ca.Ni.8.5; Ci.10.3.
914 Cf. Ca.Ni.8.4; Ci.10.4–5.
915 Cf. Ca.Ni.8.6.
916 Cf. Ca.Ni.8.4; Ci.10.6–8ab.
917 Cf. Ca.Ni.8.3; Ci.10.8cd.
918 Cf. Ca.Ni.8.8; Ci.10.9.
919 Cf. Ca.Ni.8.8; Ci.10.10.
920 Cf. Ca.Ni.8.8; Ci.10.11.
921 Cf. Ca.Ni.8.8; Ci.10.12ab.
922 Cf. Ca.Ni.8.9; Ci.10.53.



923 Compare the discussion on the aetiology of epilepsy in the treatise 'On the sacred disease' of the Hippocratic Corpus.
924 See Su.U.62. Cf. Ca.Ci.10.53.
925 See Su.U.60.
926 Cf. Ca.Ci.9.58–63ab; 10.25–26.
927 Cf. Ca.Ci.10.15.
928 Cf. Ca.Ci.10.7 (pañcagavyaghṛta) and 18–24 (mahāpañcagavyaghṛta).
929 Ḍalhaṇa refers to Su.Sū.19.29.
930 Cf. Ca.Ni.7.5.
931 Cf. Ca.Ni.7.3; Ci.9.8.
932 Compare on mada: Ca.Sū.24. See also the chapters on madātyaya and pānātyaya.
933 Cf. Ca.Ni.7.6.
934 Cf. Ca.Ni.7.7; Ci.9.9–10.
935 Cf. Ca.Ni.7.7; Ci.9.11–12.
936 Cf. Ca.Ni.7.7; Ci.9.13–14.
937 Cf. Ca.Ni.7.7; Ci.9.15.
938 Cf. Ca.Ci.9.4–5.
939 Cf. Ca.Ni.7.8; Ci.9.24–28.
940 Cf. Ca.Ni.7.8.
941 Cf. Ca.Ni.7.8; Ci.9.29–31, 79–84.
942 Cf. Ca.Ci.9.34–42ab.
943 Cf. Ca.Ci.9.42cd–44.
944 Cf. Soḍhala, *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 393–395.
945 Cf. Ca.Ci.9.77.
946 Cf. Ca.Ci.9.95.
947 Cf. Ca.Ci.9.86.
948 Cf. Ca.Ci.9.85.
949 Cf. Ca.Sū.26.14–22; A.h.Sū.10; A.s.Sū.18.
950 See Su.Sū.21.28
951 See the annotated German translation of this chapter by J. Laping (1984).
952 Ḍalhaṇa refers to Su.Sū.15.
953 Compare Su.Sū.6.11 and 33–34. Cf. Ca.Sū.6.33–40.
954 Compare Su.Sū.6.11 and 35–36. Cf. Ca.Sū.6.41–48.
955 Compare Su.Sū.6.22–24. Cf. Ca.Sū.6.9–18.
956 Compare Su.Sū.6.25–28. Cf. Ca.Sū.6.22–26.
957 Compare Su.Sū.6.29–30. Cf. Ca.Sū.6.27–32.
958 Compare Su.Sū.6.31–32. The *Carakasaṃhitā* adds śiśira (Sū.6.19–21) and leaves out prāvṛṣ.
959 Cf. Ca.Ci.30.296–301ab.
960 Cf. Ca.Si.12.41cd–45ab, where their number is thirty-six. The *Carakasaṃhitā* adds prayojana, pratyuccāra, uddhāra, and saṃbhava. See on some of Suśruta's tantrayuktis and their relationships to those of the *Arthaśāstra*: W. Ruben (1926).
961 Singhal c.s.: topic
962 Singhal c.s.: conjoiner.
963 Singhal c.s.: context.
964 Singhal c.s.: implication.

965 Singhal c.s.: enunciation.
966 Singhal c.s.:elaboration.
967 Singhal c.s.: instruction.
968 Singhal c.s.: assignment of reasoning.
969 Singhal c.s.: assertion of present hypothesis.
970 Singhal c.s.: extended application.
971 Singhal c.s.: exception.
972 Singhal c.s.: understood meaning.
973 Singhal c.s.: presumption.
974 Singhal c.s.: opposite statement.
975 Singhal c.s.: similar reference.
976 Singhal c.s.: certainty.
977 Singhal c.s.: uncertainty.
978 Singhal c.s.: anticipation.
979 Singhal c.s.: decision.
980 Singhal c.s.: assent.
981 Singhal c.s.: sequential order.
982 Singhal c.s.: forward statement.
983 Singhal c.s.: retrospection.
984 Singhal c.s.: doubt.
985 Singhal c.s.: explanation.
986 Singhal c.s.: special term.
987 Singhal c.s.: etymological explanation.
988 Singhal c.s.: illustration.
989 Singhal c.s.: direction. See on niyoga: H. Scharfe (1993): 266–267.
990 Singhal c.s.: alternative. See on samuccaya: H. Scharfe (1993): 266–267.
991 Singhal c.s.: combination. See on vikalpa: H. Scharfe (1993): 266–267.
992 Singhal c.s.: ellipsis.
993 See Su.U.63.17, where a number of sixty-three is arrived at by adding a state of balance, identical with health.
994 Cf. Ca.Sū.10.3. See Ḍalhaṇa's comments on the various interpretations of ṣoḍaśakala. See also: M. Biardeau (1981b): 31; A. Padoux (1975): 79–80.
995 See Su.Śā.4.3.
996 They are enumerated in a long series of verses, found in Ḍalhaṇa's commentary.
997 Vāta is predominantly associated with rajas, pitta with sattva, kapha with tamas (see Ḍalhaṇa).
998 Cf. *Kāśyapasaṃhitā*, Khila 6.5–12ab.

# Chapter 7
# Suśruta and the Suśrutasaṃhitā

1 *Viṣṇupurāṇa* 4.5.31 (H.H. Wilson's translation 312).
2 Suśruta, son of Padmodbhava, figures in the pūrvapīṭhikā (text: p.4; transl.: p.3) of Daṇḍin's work; Viśruta, son of Suśruta and one of the ten protagonists (kumāra) of the *Daśakumāracarita*, is mentioned in ucchvāsa 1 (text: p.64; transl.: p.45) and the uttarapīṭhikā (text: p.213; transl.: p.154). Compare MW; PW; R.F.G. Müller (1932): 797.
3 *Mahābhārata*, Anuśāsanaparvan 4.55 (ed. Poona).
4 A variant found in the secondary literature is sauśrutapārthivāḥ.
5 See gaṇa 46 (kārtakaujapādayaḥ). See on the *Gaṇapāṭha*: R. Birwé (1961); G. Cardona (1976); Y. Ojihara (1968); H. Scharfe (1977). Those lists of the *Gaṇapāṭha* which are open, i.e., the ākṛtigaṇas, require some caution, because interpolations, in particular towards the end, as in this case, are likely.
6 See Hemarājaśarman's upodghāta to the *Kāśyapasaṃhitā* (34); Yādavaśarman's upodghāta to ed. cc of the *Suśrutasaṃhitā* (11–12).
7 See Hemarājaśarman's upodghāta to the *Kāśyapasaṃhitā* (34); Yādavaśarman's upodghāta to ed. cc of the *Suśrutasaṃhitā* (11–12).
8 *Kāśikā* 6.2.37: sauśrutapārthavāḥ suśrutasya pṛthoś ca chātrāḥ.
9 See the quotation in the upodghāta of Hemarājaśarman to the *Kāśyapasaṃhitā* (34).
10 The reading sauśrutapārthivāḥ is by some regarded as designating kings studying Suśruta's treatise (see, for example: R. Śāstrī, 1977: 352; V. Śukla, 1977: I, 73).
11 See, for example: HIM III, 577 (suśrutena proktaṃ sauśrutam); P. Rāy, H. Gupta and M. Roy (1980): 3.
12 *Mahābhāṣya* 2.3.70; compare Hemarājaśarman (upodghāta 38) and Yādavaśarman (upodghāta 17).
13 See the upodghātas of Hemarājaśarman (38) and Yādavaśarman (17).
14 The *Upāyahṛdaya* is most probably not a genuine work of Nāgārjuna according to a number of scholars (see, for example: C. Lindtner, 1982: 16–17; H. Nakamura, 1996: 243; G. Tucci, 1976: XI); this view, expressed for the first time in an article in Japanese by H. Ui, is rejected by Y. Kajiyama (1991), who defends that Nāgārjuna may well be the author. The Chinese version of the *Upāyahṛdaya* was retranslated into Sanskrit by G. Tucci (1976). The reference to Suśruta is found at page 14, lines 8–10; see on this reference: Hemarājaśarman's upodghāta (33) and Yādavaśarman's upodghāta (10–11).
15 See A. Hohenberger (1967): 64–65.
16 See: veterinary texts.
17 See: *Bhelasaṃhitā*.
18 See: *Agnipurāṇa*; *Garuḍapurāṇa*.
19 See AVI 67; P.V. Sharma's Intr. (V) to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*. Compare the text of *Naiṣadhacarita* 4.116 and its interpretation by Mallinātha; it may be that suśruta qualifies carakasyokta and is not a personal name.
20 See Kane I.2, 732, n.1054.
21 See P. Rāy, H. Gupta and M. Roy (1980): 2–3.

22 P. Rāy (1956): 61.
23 Compare: Viśvāmitra.
24 Su.Ci.2.3; U.66.4ab. Suśruta is called Vaiśvāmitra at Su.U.18.3. Once, at Su.Ni.7.3, he is referred to as the son of the brahmarṣi, i.e., Viśvāmitra; both Gayadāsa and Ḍalhaṇa remark in their comments on this passage that Viśvāmitra, originally a rājarṣi (royal sage, i.e., a kṣatriya), became a brahmarṣi (i.e., a brāhmaṇa) through his austerities (tapas). See also Ḍalhaṇa ad Su.U.66.3–4ab.
25 *Garuḍapurāṇa* 145.42.
26 *Bhāvaprakāśa* I.1.76–80. Jyotir Mitra (1976: 161), who is convinced that Suśruta was a son of Viśvāmitra, remarks that the latter's hermitage was located at the modern Buxer in Bihar, on the banks of the Ganges, 100 kms. away from Vārāṇasī, which made it quite convenient for Suśruta to come down to Vārāṇasī, where Divodāsa Dhanvantari resided. G. Hāldār (Vṛddhatrayī 164) accepted the tradition recorded in the *Bhāvaprakāśa*, but he thought that Viśvāmitra lived in Kānyakubja.
27 Examples are G. Mukhopadhyaya (HIM III, 576–577) and R. Śāstrī (1977: 348). This view was even adopted by F. Hessler (*1852; *1855; see G. Liétard, 1883: 640, and A. Weber, 1983: II, 87–88), who translated the *Suśrutasaṃhitā* into Latin, and also wrote a number of essays on Indian medicine in German (1883; 1884; 1887a; 1887b; 1888).
28 Examples are G. Hāldār (Vṛddhatrayī 164), K.R. Srikanta Murthy (1992a: 198), Sūramcandra (1978: I, 255). The Viśvāmitra of the *Rāmāyaṇa* is not Suśruta's father according to P.V. Sharma (AVI 53) and V. Śukla (1977: I, 73).
29 *Rāmāyaṇa*, Bālakāṇḍa 27 (ed. Bombay).
30 *Rāmāyaṇa*, Bālakāṇḍa 51 (ed. Bombay). Ḍalhaṇa refers to Viśvāmitra, Suśruta's father, as the king of Gādhi (ad Su.U.66.3–4ab). Bhāvamiśra had the same Viśvāmitra in mind (see *Bhāvaprakāśa* I.1.76–80).
31 Atrideva (ABI 484–485) expressed as his opinion that the Viśvāmitra, father of Suśruta, found in the *Mahābhārata*, is the proper candidate, not the one mentioned in the stories about Triśaṅku and Hariścandra (see on these stories: Vettam Mani).
32 See HIM III, 567–577; Vṛddhatrayī 163–164.
33 Su.Ka.8.90–93. Ḍalhaṇa refrains from identifying this Viśvāmitra, which is remarkable; he is doubtful about the genuineness of the verses and quotes an alternative reading.
34 See A.A. Macdonell and A.B. Keith (1967) on the Vedic Viśvāmitra and Vasiṣṭha.
35 See Hopkins and Vettam Mani. The enmity between Viśvāmitra and Vasiṣṭha is a well known topic.
36 It should be recalled that Suśruta is the son of a brahmarṣi (see Su.Ni.7.3 and the comments of Gayadāsa and Ḍalhaṇa).
37 Ḍalhaṇa is acquainted with the Viśvāmitra who, through tapas, acquired the status of a brāhmaṇa; he refers to this development when explaining (ad Su.U.66.3–4ab) that the epithet śrīmant, given to Suśruta, means that he was endowed with both rājaśrī and brāhmī śrī, characteristics of kṣatriyas and brāhmaṇas respectively. Compare the comments of Gayadāsa and Ḍalhaṇa ad Ni.7.3.
38 This opinion was expressed by Hemarājaśarman in his upodghāta (32) to the *Kāśyapasaṃhitā*; he suggested that the reference to Kṛṣṇa and Rāma (Su.Ci.30.27) is in support of his view.
39 AVI 53. Ramachandra Rao (1985): 94. Some Indian authors emphasize that Viśvāmitra is a gotra name, which implies that any descendant of him may be called thus (see HIM III, 576).



40 H. Zimmer (1948: 45–46) expressed the same opinion: "The legendary setting of the *Suśrutasaṃhitā* is intended to afford to Suśruta's compilation a suitable background through stressing the authority of its antiquity and divine origin; through the legendary framework it is presented as deriving directly from a mythical early period of the Vedic age, in which immortal sages and their sons were enabled through superior spiritual perfection to receive the revelations of the gods." R.F.G. Müller (1932: 796–797) regarded Suśruta's relationship to Viśvāmitra as unhistorical and based on a late tradition.
41 Examples are Aṃbikādatta (Prākkathan, 13, to ed. hh of the *Suśrutasaṃhitā*), G. Mukhopadhyaya (HIM III, 577), R. Śāstrī (1977: 352), V. Śukla (1977: I, 73), and Yādavaśarman (upodghāta, 10–11, to ed. cc of the *Suśrutasaṃhitā*).
42 The *Kāśikāvṛtti* and the *Nyāsa* are the only texts giving the explanation that sauśruta means a pupil or a descendant of Suśruta. The *Sauśruta*, expounded by Suśruta according to Kātyāyana, need not be the old version of the *Suśrutasaṃhitā* or another medical treatise. See also A. Weber (1857: 235; 1873: 462; 1914: 266), who already expressed himself very cautiously about the reference to the sauśrutapārthavāḥ; he stressed that sauśruta is derived from suśrut, not from suśruta (see also the quotation from the *Padamañjarī*, a commentary on the *Kāśikāvṛtti*, in Hemarājaśarman's upodghāta to the *Kāśyapasaṃhitā*, 34), which makes a connection with the medical Suśruta improbable.
43 See, for example, J. Filliozat (in L. Renou and J. Filliozat, 1953: 147), V.N. Pandey (1992: 235), and P.V. Sharma (Intr., V, to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*).
44 Noticed already by J. Jolly (1913): 369.
45 J. Jolly (1901: 9–10; C.G. Kashikar 12) accepted a close relation between the laśunakalpa of the Bower MS and the *Suśrutasaṃhitā*.
46 Yādavaśarman's upodghāta to ed. cc of the *Suśrutasaṃhitā*, 10–11.
47 This assertion is wrong and misleading in combining two passages of the *Upāyahṛdaya* which are not connected at all. Literal quotations will make this obvious: the first passage runs: oṣadhividyā ṣaḍvidhā: oṣadhināma oṣadhiguṇaḥ oṣadhirasaḥ oṣadhivīryaṃ saṃnipātaḥ vipākaś ceti bheṣajadharmāḥ; the second passage runs: yathā suvaidyako bheṣajakuśalena maitracittena śikṣakaḥ suśruta ity ucyate (see G. Tucci, 1976: retranslation of the *Upāyahṛdaya* 7 and 14). The second quotation simply states that any good physician may be qualified as a suśruta; this interpretation is confirmed by the sentence that follows it: evam api yat kṛtasarvadharmasākṣātkārair mahājñānair āryaiḥ śrutaṃ tat suśrutam ucyate.
48 See, for example, R. Śāstrī (1977): 350.
49 Examples are Hemarājaśarman (upodghāta 35–36), G. Mukherji (1926: 49–50), G. Mukhopadhyaya (HIM III, 356–399), and Yādavaśarman (upodghāta, 13–14, to ed. cc of the *Suśrutasaṃhitā*).
50 R. Śāstrī (1977: 354) demonstrates that Suśruta was Śālihotra's son, not merely one of his pupils.
51 This evidence has no weight at all. See, e.g., Ca.Si.11.19–22; *Hārītasaṃhitā* III.2.26. See also Su.Sū.13.12. More references are found in G.J. Meulenbeld (1990): 1.
52 See, for example, AVI 53.
53 R. Śāstrī (1977): 354. P.V. Sharma (Intr., VII, to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*). K.R. Srikanta Murthy (1992a: 197–198). V. Śukla (1977: I, 73–74). Vṛddhatrayī 163.
54 The pupils mentioned by name (Su.Sū.1.3) are Aupadhenava, Vaitaraṇa, Aurabhra, Pauṣkalāvata, Karavīrya, Gopurarakṣita, and Suśruta; this list is incomplete, for it ends

with 'and others' (prabhṛtayaḥ); these others are Bhoja, etc., according to Cakrapāṇi and Ḍalhaṇa. Ḍalhaṇa remarks that some read Gopura and Rakṣita instead of Gopurarakṣita, and add four more pupils: Nimi, Kāṅkāyana, Gārgya, and Gālava. Aupadhenava, Aurabhra, Suśruta and Pauṣkalāvata are mentioned again at Su.Sū.4.9. A group of pupils of Dhanvantari is referred to at Su.Ka.1.3 and U.39.4.

55 Cakrapāṇi and Ḍalhaṇa remark that these sages consist of devarṣis, brahmarṣis and rājarṣis. See on the various classes of ṛṣis: Ca.Sū.1.

56 Kāśirāja Divodāsa had given up his position as a king and become a vānaprastha according to Cakrapāṇi and Ḍalhaṇa.

57 Noticed by Atrideva (ABI 192).

58 See his upodghāta (37–38) to the *Kāśyapasaṃhitā*. See also Yādavaśarman's upodghāta (15–17) to ed. cc of the *Suśrutasaṃhitā*.

59 G. Mukhopadhyaya also asserted that Divodāsa taught Suśruta in his Himalayan retreat (see G.P. Srivastava, 1954: 53).

60 This argument is also advanced by V. Śukla (1977: I, 75).

61 V. Śukla (1977: I, 74–75) claims that this second arrangement is applicable to the Ganges-Yamunā basin.

62 R. Śāstrī (1977): 358–359.

63 AVI 57–67. P.V. Sharma's Intr. (V, VII–IX) to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*. The four layers are accepted by K.R. Srikanta Murthy (1992a). An author who distinguishes two Suśrutas who preceded a later reviser is S.K. Ramachandra Rao (1985: 94).

64 Ḍalhaṇa says that this passage is not generally accepted as authoritative. Cakrapāṇi does not express this doubt and shows a more liberal attitude.

65 Compare Su.Śā.1.9 and *Śvetāśvatara* 1.9; Śā.1.11 and *Śvetāśvatara* 1.2 and 6.1; Śā.9.11 and *Śvetāśvatara* 1.5. See also V. Śukla and R. Tripāṭhī (1982): 68–70.

66 Compare Su.Śā.1.6 and *Śvetāśvatara* 1.4.

67 Ḍalhaṇa refers to this tripartite classification in his comments ad Śā.1.6.

68 See on the *Tattvasamāsasūtra*: G.J. Larson and R.S. Bhattacharya (1987).

69 See E.H. Johnston (1974): 25–29. See on the *Śvetāśvataropaniṣad* and Sāṃkhya: E.H. Johnston (1930); A.B. Keith (1949): 11–17; G.J. Larson (1969): 88, 90, 105–108. See on the date of the *Śvetāśvatara*: E.H. Johnston (1974): 3. Compare on the Sāṃkhya of the *Suśrutasaṃhitā*: A. Comba (1991): 67–71.

70 AVI 54, 58–60; P.V. Sharma's Intr. (VIII) to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*. It is often supposed that Nāgārjuna's *Suhṛllekha* was written for this king. See on the *Suhṛllekha* and the disputed identity of the king addressed: Nāgārjuna.

71 Compare D.C. Sircar (1968b: 196–197), who plainly states that they claimed the status of brāhmaṇas, without belonging to that class.

72 Gautamīputra strove after the restoration of the four varṇas (R.C. Majumdar et al., 1948: 132). See Su.Sū.34.9, where varṇasaṃkara (confusion of the varṇas) is condemned and described as resulting from the rule of bad kings. Compare K.A. Nilakanta Sastri (1971): 98–99; D.C. Sircar (1968b): 203; R. Thapar (1977): 101–102.

73 See, for example, Sū.1.41; 3.47; 26.23; 45.229; 46.532; Ci.3.66; 4.29; 11.11; 15.39; 24.90; 31.44; Ka.1; 8.14–27. See also U.18.93 and 97; 64.8.

74 P.V. Sharma thinks that Vikramāditya was one of Gautamīputra's titles. This view is not generally accepted (see D.C. Sircar, 1968b: 203).

75 Cf. Ca.Ci.23.92.



76 Ambikā is mentioned in the *Yājñavalkyasmṛti*, regarded as slightly later than Suśruta II by P.V. Sharma.

77 P.V. Sharma's references to the Uttaratantra are illegitimate, because they do not derive from his Suśruta II.

78 See Sū.5.21; Ka.4.5–6; U.60.36.

79 See Sū.5.21; U.60.7 and 34.

80 P.V. Sharma dates the rise of the worship of Kṛṣṇa to the period between the first and the fourth centuries. Rāma is in his opinion probably Balarāma. Compare ABI 190. Cf. Ca. Ci.23.92.

81 Cf. Bhela Ci.2.40.

82 See, for example, Sū.34.7cd–9ab and 17cd–18ab.

83 See, for example, Sū.29.72 and 74; Śā.1.3; Ci.4.29. Compare on the position of the brāhmaṇas: Sū.28.5.

84 See Sū.2.5; Śā.10.5.

85 See Sū.29.72; tripadā gāyatrī (the gāyatrī consists of twenty-four syllables, generally arranged as a triplet of eight syllables each). The gāyatrī is a very sacred verse, repeated by every brāhmaṇa at his morning and evening devotions.

86 See Ci.28.10. Śrīsūkta is the name of a Vedic hymn (*Ṛgveda* 1.165).

87 Examples are: gāyatra, traiṣṭubha, pāṅkta (Ci.29.7).

88 See Śā.10.

89 See U.57.16.

90 See Sū.10.5; 29.24; Ci.24.122.

91 P.V. Sharma points to nagna (Sū.29.48) as referring to Jainas; however, this term, originally designating Jainas, came to cover various heterodox groups (see J. Abs, 1926). Terms reflecting the presence of Buddhists are, in his opinion: bhikṣusaṃghāṭī (U.33.6: the robes of a Buddhist monk, śākyabhikṣu, according to Jejjaṭa, of a Buddhist monk or an ascetic in general according to Ḍalhaṇa), caitya (Sū.29.35; Śā.10.3; Ci.24.92), and muṇḍa (Sū.29.48). Other noteworthy terms are liṅginī (Ci.24.122), denoting an unmarried female ascetic according to P.V. Sharma, and pākhaṇḍa (Sū.29.5.). The worn-out (jīrṇa) robes of a bhikṣu are mentioned among a series of unclean objects, which, in Atrideva's opinion (see his remarks in ed. gg of the *Suśrutasaṃhitā*, 7), means that Buddhism had already declined and Hinduism been restored (he refers to the reign of Puṣyamitra). The jīrṇā bhikṣusaṃghāṭī is also found in the *Kāśyapasaṃhitā* (bālagrahacikitsā, 102).

92 See J. Jolly (1896a): 101–102.

93 See J. Jolly (1896a): 140–142; R.P. Kangle (1965): 218–220.

94 See Ci.24.101.

95 AVI 60–61. P.V. Sharma's Intr. (VII) to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*. Compare ABI 190–191.

96 Compare on the geographical names found in the *Suśrutasaṃhitā*: Jyotir Mitra (1976).

97 K.R. Srikanta Murthy (1992a: 200) claims that these names belong to the stratum to be attributed to the reviser, often identified as a Nāgārjuna.

98 See S.C. Banerji (1991): 226 and 361; N.N. Bhattacharyya (1991): 72; N. Dey (1979): 10; Jyotir Mitra (1976): 162; B.C. Law (1984): 304; S. Saxena (1995): 422–423; A.M. Shastri (1996): I, 51; M.R. Singh (1972): 325–326. The Arbuda is often identified as mount Ābū in Rājputāna (see on Ābū: W. Crooke, ERE I, 51–52).

99 See N.N. Bhattacharyya (1991): 79–80; N. Dey (1979): 13; Jyotir Mitra (1976): 161; B.C. Law (1984): 304–309; S. Saxena (1995): 308–312; M.R. Singh (1972): 349–353. Suśruta

mentions Eastern and Western Avantī. Part of the region called Avantī belonged to the South (Dakṣiṇāpatha). The people called āvantikāḥ are mentioned in the *Carakasaṃhitā* (Ci.30.317).

100 Dakṣiṇāpatha is not mentioned in the *Carakasaṃhitā*, where only the peoples of the South are referred to (Ci.30.318; Cakra explains Dakṣiṇa as meaning Dakṣiṇāpatha). Names of countries belonging to Dakṣiṇāpatha are absent from the *Carakasaṃhitā* (Jyotir Mitra, 1978a: 206–207). See on Dakṣiṇāpatha: N.N. Bhattacharyya (1991): 113; N. Dey (1979): 52; B.C. Law (1984): 14; G.K. Pai (1975): 387–388; A.M. Shastri (1996): I, 49; M.R. Singh (1972): 13.

101 See S.C. Banerji (1991): 242; N.N. Bhattacharyya (1991): 118; N. Dey (1979): 54; Jyotir Mitra (1976): 163; B.C. Law (1984): 315.

102 See P.V. Kane IV, 585–617; S. Saxena (1995): 428–439.

103 See N.N. Bhattacharyya (1991): 176–177; N. Dey (1979): 95–96; B.C. Law (1984): 97; S. Saxena (1995): 353–358; M.R. Singh (1972): 183–184.

104 See S.N. Banerji (1991): 268 and 372; N.N. Bhattacharyya (1991): 178; N. Dey (1979): 97; B.C. Law (1984): 100; S. Saxena (1995): 462–464; A.M. Shastri (1996): I, 58. The river Kauśikī flows in Northern India and Nepal.

105 Several lakes were called Mānasa. See S.C. Banerji (1991): 285; N.N. Bhattacharyya (1991): 215; N. Dey (1979): 123. Compare Jyotir Mitra (1976): 163–164.

106 See S.C. Banerji (1991): 282–283; N.N. Bhattacharyya (1991): 210; N. Dey (1979): 119; B.C. Law (1984): 22; S. Saxena (1995): 402–404; A.M. Shastri (1996): I, 53–54.

107 See S.C. Banerji (1991): 284; N.N. Bhattacharyya (1991): 213; N. Dey (1979): 122; Jyotir Mitra (1976): 163; B.C. Law (1984): 22 and 173; S. Saxena (1995): 404–405; A.M. Shastri (1996): I, 54. Cf. Ca.Sū.27.210; Ci.30.218.

108 Nowadays called the Adam's bridge, lying between India and Sri Lanka.

109 See S.C. Banerji (1991): 173; N.N. Bhattacharyya (1991): 243; N. Dey (1979): 147; Jyotir Mitra (1976): 160; B.C. Law (1984): 180–181; S. Saxena (1995): 238–242; M.R. Singh (1972): 261–266.

110 See S.C. Banerji (1991): 302–303 and 365; N.N. Bhattacharyya (1991): 245; N. Dey (1979): 149; Jyotir Mitra (1976): 162, (1978a): 214; B.C. Law (1984): 19–20, 326; S. Saxena (1995): 412–413; A.M. Shastri (1996): I, 55. Cf. Ca.Sū.27.212.

111 The region of Mathurā according to Ḍalhaṇa. See Jyotir Mitra (1976): 161.

112 See S.C. Banerji (1991): 320; N.N. Bhattacharyya (1991): 263; N. Dey (1979): 171; Jyotir Mitra (1976): 162–163, (1978a): 214; B.C. Law (1984): 21 and 186; S. Saxena (1995): 406–407; A.M. Shastri (1996): I, 55. Cf. Ca.Sū.27.212.

113 See S. Saxena (1995): 444–447.

114 See S.C. Banerji (1991): 333; N.N. Bhattacharyya (1991): 279; N. Dey (1979): 193; Jyotir Mitra (1976): 163; B.C. Law (1984): 189; S. Saxena (1995): 413–415; A.M. Shastri (1996): I, 56.

115 See S.C. Banerji (1991): 340 and 377; N.N. Bhattacharyya (1991): 288; N. Dey (1979): 204; B.C. Law (1984): 36–37 and 330–331; S. Saxena (1995): 530–531.

116 See Su.Ci.29.14–19.

117 See S. Saxena (1995): 409–412; A.M. Shastri (1996): I, 56–57. Cf. Ca.Sū.27.212.

118 See S.C. Banerji (1991): 357 and 374; N.N. Bhattacharyya (1991): 313; N. Dey (1979): 40; B.C. Law (1984): 29 and 135; S. Saxena (1995): 467–471.

119 See S. Saxena (1995): 189–192. Identified as Turuṣkadeśa by Ḍalhaṇa. N. Dey (1979): 207: Turuṣka is Eastern Turkestan. Cf. Ca.Ci.30.316.



120 See on the voidness of this translation: A. Weber (1983): II, 87–90, III: 592.

121 F. Hessler (1844): Praefatio V, *(1852), *(1855) (see P. Cordier, 1896a: 5). Hessler interpreted the Videhādhipa, mentioned as one of the sources of the Uttaratantra, as designating Dhanvantari.

122 Ch. Lassen (1852: 512–513) remarked, cautiously, that the parts in verse may be relatively old, though somewhat later than the epics. E. Haas (1876a: 641–642) rejected this view (see G. Liétard, 1883: 645).

123 G. Liétard (1883): 647–648.

124 ABI 189–190, 483–485.

125 AVI 64–66. P.V. Sharma's Intr. (IX, XI) to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*.

126 See Sū.19.23 and Ci.15.8.

127 See Sū.29.14–15 (krūrakarman) and 48 (asitāmbara); Ci.24.89 (kapālabhūmi). Ḍalhaṇa identifies the pākhaṇḍas (Sū.29.5) as Kāpālikas.

128 See Ci.28.20–26; 30.6–8; U.18.85–93. The presence of Tantric elements is also acknowledged by V. Śukla and R. Tripāṭhī (1982: 70).

129 See Sū.6.19; 28.6; Ci.29.10. Compare V. Śukla and R. Tripāṭhī (1982): 70.

130 See Ka.1.6.

131 See Sū.10.1 and 3. The term is used in a figurative sense at Śā.10.9. Viśikhā is a term also found in the *Arthaśāstra*.

132 P.V. Sharma assumes that Nāgārjuna wandered about the country.

133 See Sū.10.3. This term refers to practices belonging to indrajāla. Compare the comments of Cakrapāṇi and Ḍalhaṇa.

134 P.V. Sharma claims that ayaskṛti is described for the first time in the *Suśrutasaṃhitā* (Ci. 10.11–12); compare, however, Ca.Ci.$1^{3}$.15–23; see also P.V. Sharma and A.V. Sharma (1992): 404. The crucible (mūṣā) is known (U.18.86). Mercury forms part of the materia medica, as well as arsenic (phenāśman).

135 See Ci.1.134.

136 K.R. Srikanta Murthy (1992a): 200. The author regards it as an issue to be decided by further research whether the reviser (Nāgārjuna) wrote the Uttaratantra anew all by himself or that he revised an incomplete or mutilated version of it.

137 See Śā.3.32. See: (Subhūti) Gautama.

138 See Sū.34.

139 Mentioned at Su.Sū.39.6 (a śobhāñjanaka with red flowers according to Ḍalhaṇa); Ci.6.9 (madhuśigru according to Ḍalhaṇa); 14.10 (śobhāñjanaka according to Ḍalhaṇa); 23.12; Ka.5.68; U.21.17 (a second type of śobhāñjanaka according to Ḍalhaṇa).

140 S. Dasgupta (1975): II, 425–426.

141 In support of this may be that Ḍalhaṇa equates the disease bhasmākhya, mentioned in Ni.3. 13ab, with mūtraśukra, described in the Uttaratantra. Gayadāsa does not regard Ni.3.13ab as belonging to the text of the *Suśrutasaṃhitā*.

142 Ad Su.Sū.1.1–2.

143 A.F.R. Hoernle (1978): 9. Hoernle's views were uncritically adopted by P. Kutumbiah (1969: Intr. XXX).

144 Jyotir Mitra (1974): 62–64.

145 S.K. Ramachandra Rao (1985): 95.

146 See the upodghāta (6–7) to ed. dd of the *Suśrutasaṃhitā*.

147 G.P. Srivastava (1954): 54 and 59.

148 Bāpālāl Vaidya (1968): prastāvanā 29.
149 *Vaidyakaśabdasindhu*, Preface 5.
150 P.S. Sankaran (1976): 6–7.
151 R. Śāstrī (1977): 368–373.
152 J. Filliozat in L. Renou and J. Filliozat (1953): 147.
153 J. Filliozat (1979: Intr. to the *Yogaśataka*) also defended the hypothesis that he was the Buddhist philosopher, but he was more cautious in other publications (1975: 9–11).
154 O.P. Jaggi (1966): 188–189.
155 AVI 55–56. Intr. (IX) to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*.
156 P.V. Sharma assigns the *Arthaśāstra* to the third century A.D. Compare on the date of this work, for example: S.R. Goyal (1985): 1–20; K. Karttunen (1997): 13; A.B. Keith (1973): 458–462; M.A. Mehendale (1968): 285–287; H. Scharfe (1968); Th.R. Trautmann (1971).
157 K.R. Srikanta Murthy (1992a): 200; (1992b): 295.
158 Vṛddhatrayī 159–160 and 181–194.
159 Compare the views of G. Hāldār on the layers of the *Carakasaṃhitā* and their authors.
160 See his Intr. (70) to the *Rasayogasāgara*.
161 See the introductory parts (8) of ed. gg of the *Suśrutasaṃhitā*.
162 See the upodghāta (56–57) to his ed. of the *Kāśyapasaṃhitā*.
163 Colophons saying 'nāgārjunapratisaṃskṛta' are absent, while the *Carakasaṃhitā* has 'carakapratisaṃskṛta'.
164 I have already set forth that such a Suśruta is absent from the *Upāyahṛdaya*.
165 See Hemarājaśarman's upodghāta, 34.
166 See the upodghāta (20) to ed. cc of the *Suśrutasaṃhitā*.
167 *Harivaṃśa* I.29.27 (ed. Poona).
168 A variant, recorded by Ḍalhaṇa, mentions only śalya, as the foremost branch of the medical science.
169 Sūramcandra (1978): I, 259–261.
170 See the Intr. (3–7) to his translation.
171 See also U.66.3, where Divodāsa is called aṣṭāṅgavedavidvas.
172 The same line of reasoning, in almost the same words, is found in Satya Prakash (1965): 232–233.
173 See R.C. Majumdar (1971): 223–224; P. Rāy, H. Gupta and M. Roy (1980): 4 (these authors refer to the *Proceedings of 1952 of this Committee).
174 D. Chattopadhyaya (1979): 39–44.
175 P. Cordier (1899a): 1. Cordier was inclined to see in him the Buddhist philosopher, to whom he also ascribed the *Yogaśataka* (see A. Roşu, 1989: LXXXIX).
176 R.C. Majumdar (1971): 223.
177 P. Rāy, H. Gupta and M. Roy (1980): 3–4.
178 S.N. Sen (1971): 53.
179 Representatives of this view are: P.V. Sharma (AVI 66–67; Intr., XI, to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*), K.R. Srikanta Murthy (1992a: 200–201), V. Śukla and R. Tripāṭhī (1982: 70).
180 See for a discussion of this thesis: Candraṭa. Jejjaṭa's commentary was, according to P.V. Sharma (AVI 66), based on a *Kāśmīrapāṭha* of the *Suśrutasaṃhitā*. Compare the *Kāśmīrapāṭha* of the *Carakasaṃhitā*.
181 P.V. Sharma claims that the language of this passage suggests a late date.



182 See, for instance, Sū.21.3. P.V. Sharma (AVI 67) suggests influence from the side of Islamic medicine. The ideas expressed towards the end of Sū.21 are also found in Bhavabhūti's works (see P.V. Sharma's Intr., XI, to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*). See on blood as a doṣa: G.J. Meulenbeld (1991a).
183 These verses have no parallel in the works ascribed to Vāgbhaṭa, which may be in favour of regarding them as interpolated.
184 Upasarga is usually a synonym of upadrava in the *Suśrutasaṃhitā*.
185 Ḍalhaṇa says that this plant grows in the Turuṣka country.
186 Ch. Lassen (1852: 513) made the carefully-worded statement that it is dificult to decide whether or not Suśruta is the author of the *Suśrutasaṃhitā*; personally, he did see no objection against assuming that a man of this name summarized the knowledge of his predecessors in a systematically arranged work.
187 F. Hessler (see G. Liétard, 1858: 29) rendered Suśruta into Latin as 'qui sacra studia bene absolvit', G. Liétard (1858: 29) as 'bene auditus'. See also E. Haas (1877): 651.
188 The same opinion has been expressed by D. Chattopadhyaya (1979: 38–39), J. Filliozat (1975: 9; English translation 11), E. Haas (1876a: 651; 1877: 651–652), R.F.G. Müller (1942: 30–31). See also S.N. Sen (1971: 53: Suśruta's historicity is doubtful).
189 These epithets are by others regarded as deriving from the reviser, being found in the so-called pratisaṃskartṛsūtras.
190 G. Hāldār (Vṛddhatrayī 64) regards Suśruta, as well as Caraka, as belonging to the group called śrutarṣis.
191 Suśruta is described as śrīmant in the Uttaratantra (U.66.3–4ab).
192 G. Hāldār (Vṛddhatrayī 119 and 441) regards Vāmaka as a forefather of Divodāsa Dhanvantari.
193 See Yādavaśarman's upodghāta (17) to ed. cc of the *Suśrutasaṃhitā*.
194 A.F.R. Hoernle (1978): 8.
195 The view that Kāśī was an old centre of surgery was already criticized by R.F.G. Müller (1933).
196 H.H. Wilson (1823). See H.H. Wilson (1979): 27.
197 See J.F. Royle (1989): 63. G. Mukhopadhyaya (HIM III, 578) is in error when asserting that Wilson considered Suśruta to have flourished in the tenth century.
198 See J.F. Royle (1989): 64–65. See also Wilson's notes to the paper by W. Cureton (1841).
199 J.A. Vullers (1846): 229–230.
200 A. Stenzler (1846). Compare G. Liétard (1858): 27; (1883): 641.
201 One of the Barmakids. See on him: C. Elgood (1979): 78–83; R.A. Nicholson (1962): 259–261.
202 Ch. Lassen (1852): 512–513. See G. Liétard (1858): 27; (1883): 640–641.
203 A. Weber (1852): 236; (1914): 268. Compare Yādavaśarman's upodghāta (10) to ed. cc of the *Suśrutasaṃhitā*.
204 F. Hessler (1844): Praefatio, *(1852). Hessler wrote in his Praefatio (V): quamquam vero lis, quo temporis momento antiquissimae Indorum literae incipiant, adhuc sub judice est, attamen viri doctissimi hujus Áyurvédae aetatem non post millesimum annum ante Christum natum constituere.
205 A. Weber (1983): II, 87–90.
206 G. Liétard (1858): 27–33; (1883): 640–641.
207 See G. Liétard (1883): 641.

208 E. Haas (1876a); (1877).
209 A. Müller (1880). See also G. Liétard (1883): 641–643; A. Weber (1914): 324–325.
210 J. Jolly (1901): 9–11 (C.G. Kashikar 11–13).
211 A.F.R. Hoernle (1978): 8.
212 See Su.Śā.5.18: the vedavādinaḥ proclaim that the bones are three hundred and sixty in number. S. Dasgupta (1975: II, 424) remarked that these vedavādinaḥ need not refer to Ātreya, but may designate earlier authorities, from whom Ātreya may have drawn his materials. See also Hariprapanna's Intr. (68) to the *Rasayogasāgara*.
213 This thesis was disproved by A.B. Keith (1908).
214 G. Liétard (1858): 33; (1897b).
215 A.A. Macdonell (1971): 371.
216 See: Bower MS.
217 P. Cordier (1901a): 78–79. See also A. Roşu (1989): LXXIII.
218 M. Vallauri (1941): 37.
219 O. Botto (1969): 321.
220 S. Ārya (1984): 21.
221 Ambikādatta's Prākkathan (13) to ed. hh.
222 P.V. Sharma's Intr. (VII) to the 4th ed. of ed. cc. K.R. Srikanta Murthy (1992a): 199. V. Śukla and R. Tripāṭhī (1982): 55.
223 Yādavaśarman's upodghāta to ed. cc.
224 Bāpālāl Vaidya (1968): prastāvanā 28–29.
225 V. Śukla (1977): I, 74.
226 G. Mukhopadhyaya (HIM III, 576–581).
227 Jyotir Mitra (1976): 158.
228 Bhishagratna's Intr. (7) to his translation of the *Suśrutasaṃhitā*.
229 Hemarājaśarman's upodghāta (32) to his ed. of the *Kāśyapasaṃhitā*.
230 R. Śāstrī (1977): 349.
231 T. Śarmā (1981/82).
232 Gaṇanāthasena's upodghāta (7) to ed. dd.
233 S. Dasgupta (1975): II, 424; Dasgupta adds that nothing can be said about the upper limit; he accepts Hoernle's main contentions about Suśruta's chronological position.
234 Satya Prakash (1965): 233.
235 Hariprapanna's Intr. (69) to the *Rasayogasāgara*. P.K. Sanyal (1964): 54.
236 G.P. Srivastava (1954): 54–58.
237 Sūramcandra (1978): I, 257.
238 P. Rāy, H. Gupta and M. Roy (1989): 3. See for other opinions on Kātyāyana's date: A.B. Keith (1973): 426; M. Mishra (1996): 21–22; Winternitz III, 390.
239 P.S. Sankaran (1976): 6–7.
240 Satyaprakāś (1960): 163–164.
241 Shiv Sharma (1929): 76.
242 S.N. Sen (1971): 53.
243 Su.Sū.1.40; 3.3 and 29; Ka.8.140.
244 Su.Sū.1.6.
245 A similar table is found at the end of the Sūtrasthāna of the *Carakasaṃhitā*.
246 Noticed already by G. Liétard (1883: 647).
247 Śalya is said to be a subject pervading the whole treatise (Su.Sū.3.44–45).



248 The reasons for the pre-eminent position of surgery among medical disciplines are presented at Su.Sū.1.17–18.
249 See Su.Sū.1.7. In contrast with the *Carakasaṃhitā* (Ca.Sū.30), the *Suśrutasaṃhitā* describes the scope of each of these divisions. Compare Su.Sū.3.44–45.
250 The other diseases belonging to śālākya are treated in the Uttaratantra. See Su.Sū.3.44–45, where śālākya in general is said to form part of that section. Neither Gayadāsa nor Ḍalhaṇa elucidate why mukharogas are described in the Nidānasthāna.
251 See Gayadāsa and Ḍalhaṇa ad Su.Ni.13.1–2.
252 See Su.Sū.3.45.
253 See Su.Sū.3.45.
254 See Su.Sū.3.44.
255 Yādavaśarman's edition (cc) gives a number of variants from MSS in its footnotes.
256 See, for instance, Su.Sū.2.5; 10.4; 12.7; 45.5; Ni.8.4; Śā.6.17; 10.4; U.40.7.
257 See Su.Śā.5.18.
258 See, for example, Su.Śā.3.32.
259 See the notes to Su.Sū.7 and 8.
260 Su.Sū.36.8.
261 Sū.Śā.5.41.
262 See G.J. Meulenbeld (1974): Appendix one.
263 Untraceable are, for instance, *Yogaratnasamuccaya* 8, prose passage between 206 and 207; 15.153–155ab. The quotations from *Sauśruta* also present a large number of variants; they are not from a *Sauśrutatantra*, but from some version of the *Suśrutasaṃhitā*, because many of them form part of the Uttaratantra.
264 See Ṭoḍara III: 3.60, 84–85, 93, 123, 133–134, 217, 219–220, 227–228, 246, 257–258; 4.745 and 1069.
265 Ṭoḍara III: 3.37–38 is related to Su.U.39.97–99ab, 3.209–210 to Su.U.39.110cd–112ab, 4.751 and 796 to Su.U.39.54.
266 Compare Ṭoḍara III: 3.253 and Ca.Ci.3.308cd–309ab.
267 Compare Ṭoḍara III: 4.1226–1227 (= *Cikitsākalikā* 119) and Su.U.39.218cd–221ab.
268 Ṭoḍara III: 3.9–10 (from Ātreya) = Su.U.39.11cd–13ab.
269 See CC I, 730.
270 Ad *Triśatī* 213.
271 These fevers are dealt with in Su.U.39.
272 The often expressed view that all the quotations from *Vṛddhasuśruta* are absent from the *Suśrutasaṃhitā* is incorrect. This unfounded opinion was, for example, advanced by Ambikādatta (Prākkathan, 13, to ed. hh), Gaṇanāthasena (1924: I, 5), Hemarājaśarman (upodghāta, 37, to the *Kāśyapasaṃhitā*), K.R. Srikanta Murthy (1992a: 199–200), and Yādavaśarman (upodghāta, 15, to ed. cc).
273 *Āyurvedābdhisāra* 117–118 (cf. Su.U.39.52–53); 2627c-f (on śūla; cf. Su.U.42.81).
274 *Bhāvaprakāśanighaṇṭu*, vārivarga 65–67 (also quoted in *Bhojanakutūhala*, *Bṛhadyogataraṅgiṇī*, *Śāligrāmanighaṇṭu*, Ṭoḍara's *Āyurvedasaukhya*).
275 *Bhāvaprakāśa*, cikitsā 1.78.
276 *Bhojanakutūhala* I, p.186.
277 *Bṛhadyogataraṅgiṇī* 20.53–55.
278 Ad Su.Ci.31.8; 36.23cd; 37.7–14; 38.93–95; U.24.16cd–17.
279 *Jvaranirṇaya* 4.102: *Vṛddhasuśruta* is said to describe the fevers called eṇīdāha, etc.; these fevers are absent from the *Suśrutasaṃhitā*.

280 *Jvaratimirabhāskara* 9.36cd–37ab (cf. Su.U.39.55).
281 Ad *Cakradatta*, vātavyādhi 3–5 (see Su.Ci.31.7; compare Ḍalhaṇa ad Su.Ci.4.3–4); śūla 1 and 59–60 (compare Su.U.42.112–115 and Ḍalhaṇa's comments); gulma 17; sneha 13–14.
282 *Śāligrāmanighaṇṭu* 979.
283 Ad *Siddhāntanidāna* 4.31.
284 Ad Ca.Sū.13.29–40 (compare Niścala's quotation ad *Cakradatta*, sneha 13–14).
285 Ad *Cakradatta*, arśas 107–110; vātavyādhi 88–92 (compare Niścala ad vātavyādhi 81–85).
286 Ad A.h.Sū.5.3–4ab.
287 Ad *Siddhayoga* 1.55; 5.64–67 (compare Śivadāsa ad *Cakradatta*, arśas 107–110).
288 Ṭoḍara I: 14.58–60; III: 3.39–40 (40cd = Su.U.39.100ab), 266 (cf. Su.U.39.295cd–296ab); 4.519–520, 739–740, 748–749 (= Su.U.39.53, 52cd, 52ab), 754, 755 (= Su.U.39.55), 756, 757–758ab, 758cd–759 (= Su.U.39.71–72ab), 760–761 (cf. Su.U.39.74cd–75ab); V: 11. 283 and 821; IX: 1.200 (= Su.Sū.46.344cd–345ab), 245, 293–294, 319, 341, 397–398.
289 Ad *Mādhavanidāna* 2.34–36ab (= Su.U.39.53, 54, 51, 52cd, 52ab) and 42–47; 26.1.
290 Ad *Triśatī* 172–173.
291 Ad *Mādhavanidāna* 2.4–7, 26–30ab (see Ḍalhaṇa ad Su.U.39.42), 37–38 (= Su.U.39.53, 52cd, 52ab), 39 (see Su.U.39.55), 42–47; 26.1 (= Su.U.42.81).
292 Ad Su.U.66.7cd–9a: Ḍalhaṇa enumerates, in a long series of verses, the diseases dealt with in the six sections of the *Suśrutasaṃhitā*.
293 These sūtras can, according to Cakra and Ḍalhaṇa (ad Su.Sū.1.1–2), be recognized by the use of the perfect tense (liṭprayoga). Examples are Su.Sū.1.1–2, 2.1–2, etc. Hariprapanna (Intr., 70, to the *Rasayogasāgara*) remarks that these sūtras, newly added, are absent from many old MSS, and are not found in Kṛpā Rām's ed. (*m) of the *Suśrutasaṃhitā*. G. Hāldār (Vṛddhatrayī 181–182) is critical of Ḍalhaṇa and makes many more statements belong to the group of pratisaṃskartṛsūtras.
294 See Su.Sū.1.6. Cf. Ca.Sū.30.21.
295 See Su.Sū.19.27.
296 See: Dhanvantari.
297 See Su.Sū.1.20.
298 The same line of transmission is found in the *Carakasaṃhitā* (Sū.1.4–5), where Bharadvāja occupies a position similar to that of Kāśirāja Divodāsa in the *Suśrutasaṃhitā*.
299 See, for example, the story on the enmity between Vaśiṣtha and Viśvāmitra (Su.Ka.8.90–93). Compare Hoernle's notes to his translation of Su.Sū.1.17.
300 See N.H. Keswani (1974): 12.
301 Su.Sū.34.8cd–9ab. See D. Chattopadhyaya (1979): 35–38.
302 See Su.Sū.34.17cd–18ab.
303 See Su.U.1.4cd–8ab.
304 It is remarkable that in sections of the *Suśrutasaṃhitā* preceding the Uttaratantra (Ni.16 and Ci.22) Bhoja's number of sixty-five diseases of the oral cavity (mukharoga) is preferred to Videha's number of sixty-four.
305 One of these scholars is P.V. Sharma (AVI 99–100; 1970a: 72–73; Intr., IX, to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*).
306 Nimi is identical with the king of Videha, whose treatise is mentioned as one of the sources of the Uttaratantra (Su.U.1.5ab). He may belong to the ophthalmologists (nayanacintaka) of Su.U.7.4.
307 The opposite view may even be defended, for Cakrápāṇi declares (ad Ca.Ci.30.289–290) that Dṛḍhabala had recourse to the *Suśrutasaṃhitā* in completing Caraka's work. This statement need not be meant to refer exclusively to the chapters on surgical subjects. Chapters from the Uttaratantra on śālākya and other subjects may have been put to use as well.



308 P.V. Sharma suggested that the chapter on the tantrayuktis indicates a date posterior to the *Kauṭilīya Arthaśāstra*.
309 See: Vāgbhaṭa.
310 See, for example, Su.Sū.3.29cd and 44; Ka.8.140cd.
311 See Su.Sū.29.68–71ab; 31.20–29.
312 Ḍalhaṇa says (ad Su.Sū.1.1–2): pratisaṃskartā 'pīha nāgārjuna eva. See also the quotation by S. Dasgupta (1975: II, 424–425) of some verses found in *ed. o of the *Suśrutasaṃhitā*. The same verses are cited by P. Cordier (1903b: 332).
313 S. Dasgupta (1975): II, 425.
314 Gaṇanāthasena's upodghāta (6) to ed. dd of the *Suśrutasaṃhitā*.
315 See VŚS, Preface 5 and Vijñāpana 8. P. Cordier (1896a): 5–6; (1899a): 8.
316 As was already noticed by A. Barth (1918: IV, 461–462), who also corrected Cordier's translation of the passage (see A. Roşu, 1989: LXXVI).
317 Ḍalhaṇa says that bhasmameha is identical with mūtraśukra.
318 These nāgārjunīyāḥ are mentioned in Narahari's *Vāgbhaṭamaṇḍana* (see P. Cordier, 1903b: 333).
319 G. Liétard (1883): 640; (1896): 6.
320 Cf. Ca.Ci.25.103, where a dāhaviśeṣavid appears.
321 My interpretation is also found in the writings of other authors (see, for example, ABI 189).
322 See Su.Ni.9.28cd–33. See also Su.U.42.6cd–7ab.
323 See his remarks ad Ca.Ci.5.42–45.
324 Cakra is well aware that Suśruta disagrees with Caraka on the treatment of gulma.
325 Hariprapanna (Intr., 68, to the *Rasayogasāgara*) claims that Caraka criticizes Suśruta under the guise of the dhānvantarīyāḥ.
326 Some regard the issue as unsettled (see, for example, Nagendra Nath Gupta, 1984: Preface VI).
327 See P. Rāy (1956): 59–60; G.P. Srivastava (1954): 45–46. M. Winternitz (III, 547) also suggested that the language and contents of the *Suśrutasaṃhitā* show it to be later, but not much later, than the *Carakasaṃhitā*.
328 See Satyaprakāś (1960): 164.
329 Some stanzas in common are: Su.U.22.6 = Ca.Ci.26.113cd–114ab; U.28.5–6ab = Ca.Ci. 30.7cd–8; U.38.5cd–6ab = Ca.Ci.30.8; U.39.150ab = Ca.Ci.3.188cd. See also Atrideva's Suśrutasaṃhitā ke viṣay meṃ (8) in ed. gg; P. Cordier (1899a): 1 and (1901d): 164.
330 ABI 484.
331 See on Yaśovarman I: L.P. Briggs (1962): 105–114.
332 See G. Liétard (1883): 644–645 and (1896): 9; J. Jolly (1901): 10 (reference to A. Bergaigne, 1893); R.F.G. Müller (1932): 797 (see the quotation from his French source).
333 See on Manka: Caraka in the Islamic world.
334 AVI 68. W. Cureton (1841): 107. HIM III, 583. M.S. Khan (1979): 9; (1981): 49. F. Sezgin (1970): III, 245 and 303. P.V. Sharma's Intr. (V) to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*. M.Z. Siddíqí (1957a): 376; (1959): 19, 40, 61 (sources referred to are the *Fihrist* and Uṣaybi'a). K.R. Srikanta Murthy (1992a): 201. M. Steinschneider (1871): 490. R.L. Verma

(1992): 473. M. Ullmann (1970): 105. H.T. Colebrooke (1873: 461; reprinted from a publication of 1817) and W. Cureton (1841: 107: the book of Sasard; H.H. Wilson proposed to read Sasrad in his additions to Cureton's article) already mentioned an Arabic translation of Suśruta (Colebrooke referred to *d'Herbelot, Bibliothèque Orientale, on which work see E. Haas, 1876a: 624).
It is not quite clear whether Suśruta was rendered into Persian or Arabic by Manka; the *Fihrist* mentions an Arabic translation and al-Rāzī and others quote from an Arabic translation, but Manka translated Caraka and Śānāq's book on poisons into Persian. The Suśruta translation consisted of ten discourses; a copy was kept in Yaḥyā's personal collection (R.L. Verma, 1992: 473). See on Yaḥyā ibn Khālid: C. Elgood (1979): 78–83; R.A. Nicholson (1962): 259–261.

335 See on these authors: Caraka in the Islamic world.

336 See A. Siggel (1951): 1110, 1111, 1115.

337 See G. Flügel (1857); M.S. Khan (1981): 52; M.Z. Siddíqí (1959): 40–41.

338 See M.Z. Siddíqí (1957): 279; (1959): 33–34.

339 See M.S. Khan (1979): 1–2 and (1981): 47; A. Müller (1880): 545–548; M.Z. Siddíqí (1959): 42–43; R.L. Verma (1992): 479.

340 See S.K. Hamarneh (1973): 133; M.S. Khan (1979): 10.

341 See W. Cureton (1841); F.R. Dietz (1833): 122; Gildemeister (1838); E. Haas (1876a); A. Müller (1880): 475; J.F. Royle (1989): 64–65; M.Z. Siddíqí (1959): 40–41.

342 E. Haas (1876a). M.Z. Siddíqí (1959): 99–100 and 107–108.

343 P. Cordier (1903a): 619. Csoma de Körös (1980): 22.

344 M. Taube (1981): 17.

345 Vṛddhatrayī 165–180.

346 The names of the types of soma, described in Su.Ci.30, are omitted from this list. Compare AVI 71–72.

347 See on the vegetable materia medica of the *Suśrutasaṃhitā*: Bāpālāl Vaidya (1977); M.V. Macrì (1988); P. Ray, H. Gupta and M. Roy (1980): 136–226; P.V. Sharma (1982b); T.B. Singh and K.C. Chunekar (1972).

348 The same as mustā according to Ḍalhaṇa; mustā is frequently found in *Caraka-* and *Suśrutasaṃhitā*. Compare ambhoda.

349 Not elucidated by Ḍalhaṇa. Identical with musta according to T.B. Singh and K.C. Chunekar (1972).

350 The same as padma according to Ḍalhaṇa.

351 A plant with flowers like those of vellantara and called āli in the vernacular according to Ḍalhaṇa. Compare T.B. Singh and K.C. Chunekar (1972). Vellantara is absent from *Caraka-* and *Suśrutasaṃhitā*. Compare mandārī.

352 The same as vaṅgasena according to Cakra. Called agathīyā in the vernacular according to Ḍalhaṇa. Vaṅgasena is absent from *Caraka-* and *Suśrutasaṃhitā*. Identified as *Sesbania grandiflora* Pers. by P.V. Sharma (1997).

353 A variant of samṛttikāḥ. This variant was the reading accepted by Jejjaṭa according to Ḍalhaṇa. Compare nagavṛttika and -vṛttikā.

354 The same as kākolī (see Cakra), common in *Caraka-* and *Suśrutasaṃhitā*. Ḍalhaṇa: the same as bṛhadahiṃsrā. Compare Ḍalhaṇa ad U.51.18: hiṃsrā is the same as bṛhadahiṃsrā. Hiṃsrā is found in *Caraka-* and *Suśrutasaṃhitā*.

355 The same as nāgakeśara (see Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*.



356 Identified as śvetadūrvā (mentioned in the *Suśrutasaṃhitā*) by Ḍalhaṇa. Ajalomī is also one of the types of soma of Ci.30.

357 Ḍalhaṇa quotes the description of this plant by Uśanas.

358 Not explained by Cakra. Identical with rājamāṣa (see Ḍalhaṇa), mentioned in the *Carakasaṃhitā*.

359 The same as jyotiṣmatī according to Cakra. A variety of jyotiṣmatī; also called kākamardanikā (Ḍalhaṇa). Jyotiṣmatī is mentioned in *Caraka-* and *Suśrutasaṃhitā*. Compare jyotiṣka.

360 One of the names of devadāru, often found in *Caraka-* and *Suśrutasaṃhitā*.

361 A synonym of devadāru. Compare suradruma.

362 A synonym of devadāru.

363 A synonym of devadāru.

364 Compare indrāyudha of the *Carakasaṃhitā* (Ci.23.12). Ḍalhaṇa says that the bulb or rhizome (kanda) of this plant is called vajrakanda. Compare vajraproktā.

365 Āmaya and other words meaning disease are synonyms of kuṣṭha, a plant often mentioned in *Caraka-* and *Suṣrutasaṃhitā*.

366 A synonym of mustā (see Ḍalhaṇa), often mentioned in *Caraka-* and *Suśrutasaṃhitā*. Compare abda and ambhodhara.

367 A synonym of musta (see Ḍalhaṇa). Compare ambhoda.

368 One of the synonyms of padma or kamala. Compare ambhoruha.

369 A synonym of padma (see Ḍalhaṇa). Compare ambhoja.

370 A synonym of guggulu (see Ḍalhaṇa), often mentioned in *Caraka-* and *Suśrutasaṃhitā*.

371 The two amṛtās are guḍūcī and harītakī (see Ḍalhaṇa), both frequent in *Caraka-* and *Suśrutasaṃhitā*.

372 Identical with nīlī or nīlikā, found in *Caraka-* and *Suśrutasaṃhitā*, according to P.V. Sharma (1982b: 125) and T.B. Singh and K.C. Chunekar (1972). Ḍalhaṇa (ad Su.Ci.2.90 and 25.28) mentions nīlāñjanikā as a synonym of nīlī. P.V. Sharma (1997) identifies añjanakī as *Strychnos colubrina* Linn.

373 An unidentified poisonous plant.

374 A synonym of aśmantaka (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

375 Identical with prasāriṇī (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

376 A wild kind of māṣa.

377 Cakra gives suvarṇahali as an equivalent; this name is absent from *Caraka-* and *Suśrutasaṃhitā*. Ḍalhaṇa identifies it as kiramālaka, kṛtamālaka or girimālaka, names applied to āragvadha, which is common in *Caraka-* and *Suśrutasaṃhitā*.

378 Not elucidated by Ḍalhaṇa. Identified as *Tylophora indica* (Burm.f.) Merrill by P.V. Sharma (1997). Compare arkapuṣpī.

379 Cakra says that it is a climbing plant resembling arkaparṇī. Ḍalhaṇa remarks that it is the same as payasyā, a climbing plant with leaves, flowers and milky juice like those of arka, but, according to others, it is the same as arkaparṇā or śvetadūrvā. Compare Ḍalhaṇa ad Sū. 16.19 (some regard arkapuṣpī as identical with payasyā). Payasyā is found in *Caraka-* and *Suśrutasaṃhitā*, śvetadūrvā in the *Suśrutasaṃhitā*. Compare arkaparṇī. See also Ḍalhaṇa ad Su.Ci.9.27: kṣīriṇī is the same as arkapuṣpī. P.V. Sharma (1997) identifies arkapuṣpī as *Holostemma annularis* K. Schum. = *H. rheedei* Wall.

380 The same as kakubha according to Cakra (ad Sū.38.10 and 39.7). Ḍalhaṇa identifies it as kakubha, a fragrant root, called kavahā (or kauhā) in the vernacular; others say that it is a

thorny tree (kaṇṭakīvṛkṣa) or assume it to be the kukhaka (ad Sū.38.10 and 39.7; Ci.7.6; U. 53.11); on other occasions, Ḍalhaṇa remarks that it is a thorny fruit (kaṇṭakaphala), but the kakubha according to others (ad U.9.19), or the nīlasahacara (ad U.17.51). The kakubha and sahacara are found in *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies ārtagala as *Xanthium strumarium* Linn.

381 A kind of ṣaṣṭika rice.

382 Cakra reads kālamuṣkaka, identified by him as a ghaṇṭāpāṭali with dark flowers (see his quotation from Viśvāmitra on the four varieties of muṣkaka). Muṣkaka is found in *Caraka-* and *Suśrutasaṃhitā*, ghaṇṭāpāṭali is absent there.

383 A variant of utpalasārivā.

384 The same as raktasarṣapa according to Cakra and Ḍalhaṇa.

385 The same as raktacandana (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

386 Aśvabalā occurs once in the *Carakasaṃhitā* (Ci.1$^{4}$.6). Cakra explains that aśvabalā is a methikā with large leaves. Ḍalhaṇa identifies it as upodikā and quotes the divergent opinion of Brahmadeva. See on aśvabalā: AVI 67; B.C. Deb (1951/52); P.K. Gode (1946o), (1951e). Upodikā is mentioned in *Caraka-* and *Suśrutasaṃhitā*, methikā is absent there.

387 Not explained by Ḍalhaṇa. Aśvahana occurs in the *Carakasaṃhitā*.

388 The same as śallakī (see Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*.

389 Not elucidated by Cakra. Identified as *Hiptage benghalensis* Kurz by P.V. Sharma (1997). The same as āvantaka (see Ḍalhaṇa) or mādhavīlatā, called avetaka in the vernacular (Ḍalhaṇa ad U.60.35); these two plants are absent from *Caraka-* and *Suśrutasaṃhitā*.

390 A type of barley without awns (niḥśūka) according to Cakra and Ḍalhaṇa.

391 Compare veganāman, identical with avaguttha according to Ḍalhaṇa.

392 Identical with śigru, common in *Caraka-* and *Suśrutasaṃhitā*, according to T.B. Singh and K.C. Chunekar (1972).

393 The same as śatāvarī (see Ḍalhaṇa), often mentioned in *Caraka-* and *Suśrutasaṃhitā*.

394 The same as avalgu(ja) (see Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*.

395 A synonym of sahacara (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*. Not explained by Cakra, who regards Su.Sū.6.21–36 as unauthoritative.

396 A synonym of bandhujīva (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

397 Identical with bālaka (see Ḍalhaṇa), occurring in *Caraka-* and *Suśrutasaṃhitā*.

398 The lohita and kṛṣṇa types of bāṣpikā according to Ḍalhaṇa. Bāṣpikā is absent from *Caraka-* and *Suśrutasaṃhitā*.

399 The same as kaṭphala (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

400 A synonym of devadāru (see Ḍalhaṇa). Compare amarakāṣṭha.

401 The same as kaṭukā (see Ḍalhaṇa), occurring in *Caraka-* and *Suśrutasaṃhitā*.

402 A synonym of śyonāka (see Cakra and Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*.

403 See Ḍalhaṇa, who remarks that it is called bhāṇḍanī in the vernacular. Compare śvetabhaṇḍā and -bhaṇḍī of the *Carakasaṃhitā*.

404 A tree, growing in the mountains and resembling the kakubha according to Ḍalhaṇa. Compare bimbīloṭa. P.V. Sharma identifies bhilloṭaka as *Euonymus tingens* Wall.

405 A type of sugarcane.

406 Trees of which the young leaves (bhṛṅga) are used (see Ḍalhaṇa).

407 A synonym of nāgakeśara (see Ḍalhaṇa), occurring in *Caraka-* and *Suśrutasaṃhitā*.

408 The same as muṇḍitikā (see Ḍalhaṇa), which is absent from *Caraka-* and *Suśrutasaṃhitā*. Identified as śrāvaṇī, mentioned by Caraka and Suśruta, by T.B. Singh and K.C. Chunekar



(1972). P.V. Sharma (1997) identifies muṇḍī = muṇḍitikā = śrāvaṇī as *Sphaeranthus indicus* Linn. Compare mahīkadamba. Compare also brahmacāriṇī, kadambapuṣpī and kulāhala.

409 Identical with māṃsī (see Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*.

410 The same as bhilloṭa according to Ḍalhaṇa.

411 Not explained by Cakra. The same as kundurikā (see Ḍalhaṇa), absent from *Caraka-* and *Suśrutasaṃhitā*. Identified as bimbī, mentioned by Caraka and Suśruta, by P.V. Sharma (1982b: 161).

412 Thought to be the same as brahmayaṣṭikā by Cakra, who adds that others identify it as alambuṣā. The same as muṇḍitikā according to Ḍalhaṇa, but identical with pattaṅgakāṣṭha according to others. Compare bhūmikadamba. Alambuṣā is found in the *Carakasaṃhitā*, pattaṅga occurs in *Caraka-* and *Suśrutasaṃhitā*. Brahmayaṣṭikā is absent from *Caraka-* and *Suśrutasaṃhitā*.

413 Synonyms of cakramarda (eḍagaja, prapunnāḍa) are found in the *Carakasaṃhitā*.

414 Not explained by Cakra or Ḍalhaṇa. Usually identified as *Michelia champaca* Linn.

415 An unidentified poisonous plant.

416 Called carmaloha in the vernacular and resembling the lakuca tree according to Ḍalhaṇa. Identified as *Ehretia laevis* Roxb. by P.V. Sharma (1997).

417 The same as nīlabudhnā, but identified as vṛddhadāraka by others (Cakra ad Sū.38.29); the same as vṛddhadāraka (Cakra ad Sū.39.4). A variety of vṛddhadāraka according to Ḍalhaṇa, but a variety of budhnā or buhnā according to others. Vṛddhadāraka and budhnā or buhnā are absent from *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies nīlabudhnā as a species of *Ipomoea*, vṛddhadāru as *Argyreia nervosa* (Burm.f.) Bojer = *A. speciosa* Sweet. Compare mahāśyāmā.

418 The same as indravāruṇī, also called guḍadugdhikā, according to Ḍalhaṇa, but identified as citrāṇḍikā by others. Indravāruṇī occurs in *Caraka-* and *Suśrutasaṃhitā*, but citrāṇḍikā is absent there. The latter is identified as *Trichosanthes cucumerina* Linn. by P.V. Sharma (1997).

419 Not elucidated by Cakra. A kind of tvac, called vanavāsikātvac, according to Ḍalhaṇa (ad Sū.38.24), who identifies varāṅga as vanavāsikātvac and distinguishes coca from it, which he describes as a second, larger type of tvac, called śālmalaka, on another occasion (ad Ka. 6.3).

420 Not explained by Cakra. Identified as lākṣāvṛkṣa by Ḍalhaṇa; this name is absent from *Caraka-* and *Suśrutasaṃhitā*. Lākṣāvṛkṣā is the same as kośāmra according to P.V. Sharma (1997). Kośāmra is found in both *Caraka-* and *Suśrutasaṃhitā*.

421 A synonym of āmra, common in *Caraka-* and *Suśrutasaṃhitā*.

422 The same as kapittha (see Ḍalhaṇa), common in *Caraka-* and *Suśrutasaṃhitā*.

423 A synonym of pattra, found repeatedly in *Caraka-* and *Suśrutasaṃhitā*.

424 The same as pītajhiṇṭī according to Cakra. A kuruṇṭaka with deep blue (nīla) flowers according to Ḍalhaṇa. The kuruṇṭaka is found in *Caraka-* and *Suśrutasaṃhitā*.

425 Regarded as a variety of ghoṣā by Cakra. Known as devadālī and called devalī in the vernacular according to Ḍalhaṇa. The same as devatāḍaka of the *Carakasaṃhitā* according to T.B. Singh and K.C. Chunekar (1972). Ghoṣā is absent from *Caraka-* and *Suśrutasaṃhitā*. Devadālī is *Luffa echinata* Roxb. according to P.V. Sharma (1997), who regards ghoṣā as a synonym of śatapuṣpā.

426 The same as devadāru (see Ḍalhaṇa).

427 Not explained by Ḍalhaṇa. Compare kāñcanaka and unmatta(ka). Dhattūra is *Datura metel* Linn. according to P.V. Sharma (1997).

428 Regarded as śālaparṇī by Cakra. The same as durālabhā or śālaparṇī according to Ḍalhaṇa; both plants are found in *Caraka-* and *Suśrutasaṃhitā*.

429 A type of sugarcane.

430 The same as śyonāka (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

431 The same as elā (see Cakra and Ḍalhaṇa), frequent in *Caraka-* and *Suśrutasaṃhitā*.

432 Not elucidated by Cakra. Known under this name according to Ḍalhaṇa.

433 A type of śāli rice.

434 Identical with hastipippalī (see Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*.

435 Identified as śallakī (see Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*.

436 Identified as padmabīja by Ḍalhaṇa. Compare gilodya and Caraka's aṅkaloḍya.

437 Not elucidated by Ḍalhaṇa. The same as gandhapriyaṅgu (mentioned in the *Carakasaṃhitā*) or śaṭī (found in *Caraka-* and *Suśrutasaṃhitā*) according to T.B. Singh and K.C. Chunekar (1972).

438 A synonym of eraṇḍa (see Ḍalhaṇa), frequent in *Caraka-* and *Suśrutasaṃhitā*.

439 The same as musta (see Ḍalhaṇa), found very often in *Caraka-* and *Suśrutasaṃhitā*.

440 An unidentified poisonous plant.

441 One of the names of khadira (see Ḍalhaṇa), often found in *Caraka-* and *Suśrutasaṃhitā*.

442 The same as badarī (see Ḍalhaṇa), often occurring in *Caraka-* and *Suśrutasaṃhitā*. Compare gopaghoṇṭā.

443 Cakra reads aṅkaloḍya, explained as a plant also called ciñceḍaka. Ḍalhaṇa remarks that some read aṅkaloḍya (this name is found in the *Carakasaṃhitā*); he gives as other names of the plant kālaṅkataka and śitoḍyakanda (see his comments). Kālaṅkataka is found in the *Carakasaṃhitā*. Compare galoḍya. See on the identification of gilodya as species of the genus *Ceropegia*: O.P. Misra and L.K. Sharma (1989).

444 Identified as śvetasyanda or -syandā by Ḍalhaṇa; this plant name is absent from *Caraka-* and *Suśrutasaṃhitā*. Śvetasyanda is the same as girikarṇikā (see Ḍalhaṇa ad Su.Ci.11.10), a plant name found in *Caraka-* and *Suśrutasaṃhitā*. Compare giryāhvā.

445 Ḍalhaṇa splits the name (ad U.31.4) into giri (= girikarṇikā) and kadambaka; he mentions that others read girikadambaka (= mahākadamba) as one word. Ḍalhaṇa himself reads girikadambaka (= mahākadamba) at U.32.6. Mahākadamba is absent from *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies girikadamba as *Mitragyna parvifolia* (Roxb.) Korth.

446 The same as śvetasyanda (see Ḍalhaṇa). Compare girihvā.

447 The same as priyaṅgu (see Ḍalhaṇa), known from *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies gocandanā as *Tylophora fasciculata* Buch.-Ham. ex Wight.

448 Identified as dārvīpattrikā by Cakra, who adds that others regard it as śākhoṭaka. The same as gojihvā according to Ḍalhaṇa, who adds that others regard it as śākhoṭaka. Gojihvā is found in *Caraka-* and *Suśrutasaṃhitā*, śākhoṭa in the *Suśrutasaṃhitā*. Dārvīpattrikā is absent from *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies gojihvā as *Launea asplenifolia* Hook.f., gojī as *Onosma bracteatum* Wall.

449 A variant (see Ḍalhaṇa) reads indrā and gopā, instead of the unusual indragopā. Gopā is a synonym of (sugandhamūlā) sārivā (see Ḍalhaṇa), often found in *Caraka-* and *Suśrutasaṃhitā*.

450 A kind of badarī according to Cakra, who adds that others identify it as karkoṭakī. The same as ghoṭābadarī or karkoṭī according to Ḍalhaṇa. Karkoṭī is found in the *Suśrutasaṃhitā*; karkoṭakī is a synonym of dhāmārgava in the *Carakasaṃhitā*. Compare ghoṇṭā. P.V. Sharma (1997) identifies gopaghoṇṭā as *Ziziphus xylopyra* Willd.



451 Known in the vernacular as kālākeḍa according to Cakra. Identical with hiṃsrā (see Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*.

452 The fruit of gāṅgeṭī (see Ḍalhaṇa), absent from *Caraka-* and *Suśrutasaṃhitā*. The same as nāgabalā, found in *Caraka-* and *Suśrutasaṃhitā*, according to P.V. Sharma (1997).

453 This may be the same as kapikacchū (see Ḍalhaṇa), a plant name occurring in the *Carakasaṃhitā*.

454 Identified as aśvagandhā (see Ḍalhaṇa), often mentioned in *Caraka-* and *Suśrutasaṃhitā*.

455 The same as caṇaka (see Cakra and Ḍalhaṇa), known from *Caraka-* and *Suśrutasaṃhitā*.

456 The same as indravṛkṣa (see Ḍalhaṇa), mentioned in the *Suśrutasaṃhitā*.

457 Identified as hastipalāśa by Cakra. The same as bhūpalāśa, but identical with raktairaṇḍa according to others (Ḍalhaṇa). Bhūpalaśā and hastipalāśa are absent from *Caraka-* and *Suśrutasaṃhitā*. Hastikarṇapalāśa is identified as *Butea superba* Roxb. by P.V. Sharma (1985a). Bhūpalāśa is a rare plant name.

458 Cakra says that it is known as hastipāda. Ḍalhaṇa remarks that some regard it as the mahatkāṣṭhāluka. Compare *Kaiyadevanighaṇṭu* 1.1626.

459 Not explained by Cakra. Ḍalhaṇa says that it is the same as jalakumbhikā, though others regard it as an aquatic floating grass. Jalakumbhikā is absent from *Caraka-* and *Suśrutasaṃhitā*. Compare Ḍalhaṇa ad Su.U.32.7, where kumbhīkā is considered to be the aquatic (jalajā) type. P.V. Sharma (1997) identifies jalakumbhī as *Pistia stratiotes* Linn.

460 Not elucidated by Ḍalhaṇa. Interpreted as āragvadha (very common in *Caraka-* and *Suśrutasaṃhitā*) by T.B. Singh and K.C. Chunekar (1972).

461 A synonym of candana (see Ḍalhaṇa), frequently found in *Caraka-* and *Suśrutasaṃhitā*.

462 Identical with kalikārikā (see Ḍalhaṇa). Kalikārikā is a synonym of lāṅgalī (see Ḍalhaṇa ad Su.Sū.11.13), a plant name found in *Caraka-* and *Suśrutasaṃhitā*.

463 Not explained by Ḍalhaṇa.

464 A synonym of citraka (see Ḍalhaṇa), frequently found in *Caraka-* and *Suśrutasaṃhitā*. Compare hutāśa.

465 A synonym of citraka (see Ḍalhaṇa). Compare hutabhuj.

466 Compare ibhakaṇā and -kṛṣṇā.

467 An unidentified poisonous plant.

468 A synonym of gajapippalī (see Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*. Compare ibhakṛṣṇā.

469 The same as hastipippalī (= gajapippalī) (see Ḍalhaṇa). Compare ibhakaṇā.

470 Cakra and Ḍalhaṇa say that it is a variety of kuruṇṭikā (kuraṇṭikā) (ad Sū.38.12; Ci.7.11 and 17) or, according to others, the same as nīlotpala (ad Śā.4.72; Jejjaṭa ad Ci.7.11).

471 The same as indravāruṇī (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*. Compare indrapuṣpī.

472 A variant of indraparṇī. Identified as lāṅgalakī (see Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*.

473 The same as indravāruṇī (see Ḍalhaṇa). Compare indraparṇī.

474 The same as matsyāṇḍaka, called gaṇḍadūrvā colloquially (see Ḍalhaṇa). Both plant names are absent from *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) regards indravallī as the same as indravāruṇī or aindrī.

475 A variety of kuṭaja according to Cakra. The same as kuṭaja (see Ḍalhaṇa), frequent in *Caraka-* and *Suśrutasaṃhitā*.

476 An unidentified poisonous plant.
477 Either an aquatic plant, called jalanīlikā, or a small aquatic animal (see Ḍalhaṇa). Jalanīlikā is identical with śaivāla, common in *Caraka-* and *Suśrutasaṃhitā*, according to P.V. Sharma (1997).
478 The same as kośātakī (see Ḍalhaṇa), known from *Caraka-* and *Suśrutasaṃhitā*.
479 The same as the second type of māṃsī or identical with jaṭāmāṃsī (see Ḍalhaṇa). Māṃsī is found in *Caraka-* and *Suśrutasaṃhitā*. The second type of māṃsī is gandhamāṃsī, which is absent from *Caraka-* and *Suśrutasaṃhitā*. Gandhamāṃsī is the same as bhūtakeśī, found in the *Suśrutasaṃhitā*, according to P.V. Sharma (1997).
480 A variant of jātīmūla at Sū.37.16 and interpreted as guggulu(ka) by Cakra and Ḍalhaṇa. Also occurring as a variant of jātīkanda in a verse quoted by Ḍalhaṇa ad Sū.37.21. P.V. Sharma (1997) identifies jātukanda as *Jurinea macrocephala* Benth.
481 A type of vrīhi rice.
482 Identified as kākamardanikā by Ḍalhaṇa. Compare alavaṇā.
483 See Ḍalhaṇa, who says that it is called kavahaka in the vernacular.
484 A vegetable poison.
485 The same as alambuṣā, commonly known as muṇḍitikā (Ḍalhaṇa ad Ci.19.63); the same as bhūmikadamba, but alambuṣā according to others (ad U.44.19). Alambuṣā is mentioned in the *Carakasaṃhitā*. Compare bhūmikadamba.
486 A red variety of utpala (see Ḍalhaṇa). Nīlotpala is found in *Caraka-* and *Suśrutasaṃhitā*.
487 Identified as kākajaṅghā by Cakra, who adds that others regard it as the plant called kalāvakaḍaka. Ḍalhaṇa says that it is the same as hiṃsrā (ad Sū.39.9), vāyasatindukā (ad Ci. 14.8; 18.36; U.34.7; 44.19; 51.24), vāyasatindukā, but ahiṃsrā according to others (ad Ci. 18.13), kālāhiṃsrā (ad Ci.19.63), kṛṣṇaśrīphalikā (ad Ka.7.31), kākajaṅghā (ad U.28.6), kākatinduka, but kālā according to others (ad U.32.8). Kākatinduka and vāyasatinduka are absent from *Caraka-* and *Suśrutasaṃhitā*. Kākatindu is *Diospyros montana* Roxb. according to P.V. Sharma (1997). Vāyasatinduka is a synonym of kākatindu(ka).
488 Known under this name according to Ḍalhaṇa. Identified as *Peristrophe bicalyculata* Nees by P.V. Sharma (1997).
489 A type of ṣaṣṭika rice.
490 Its synonym kṛṣṇāguru occurs in *Caraka-* and *Suśrutasaṃhitā*.
491 A type of rice.
492 The same as tamāla according to Cakra. Not explained by Ḍalhaṇa. Tamāla is found in *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) disagrees with Cakra and regards kālaskandha as identical with tinduka, found in the *Carakasaṃhitā*.
493 Not explained by Ḍalhaṇa.
494 Identical with kāleyaka (see Ḍalhaṇa), found in the *Suśrutasaṃhitā*.
495 Not explained by Cakra. A plant that resembles kūṣmāṇḍa (see Ḍalhaṇa). Identified as *Citrullus lanatus* (Thunb.) Matsumura et Nakai = *C. vulgaris* Schrad. ex Ecklon et Zeyher, the watermelon, by P.V. Sharma (1997).
496 The same as kūvikā; identified as māṣaparṇī by Gayin (see Ḍalhaṇa). Māṣaparṇī is found in *Caraka-* and *Suśrutasaṃhitā*.
497 The same as kākolī (see Ḍalhaṇa), often found in *Caraka-* and *Suśrutasaṃhitā*.
498 Regarded as kaṅkuṣṭha by some (Cakra). The same as kaṅkuṣṭha (see Ḍalhaṇa). Compare kaṅkuṣṭha.
499 The same as dhattūra(ka) according to Cakra and Ḍalhaṇa. Compare dhattūra and unmatta(ka). Kāñcanaka is also the name of a type of śāli rice.



500 Not explained by Cakra. Ḍalhaṇa describes it as a kind of bulb or rhizome, called sarpacchattraka in the vernacular. Identified as *Crinum asiaticum* Linn. by P.V. Sharma (1997).
501 Not elucidated by Cakra. The latex of svarṇakṣīrī (see Ḍalhaṇa). S(u)varṇakṣīrī is mentioned in *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) remarks that nowadays the latex of *Garcinia morella* Desr. is employed as kaṅkuṣṭha.
502 Identical with vikaṅkata (see Cakra and Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.
503 A kind of sugarcane.
504 Cakra describes this plant and gives kaḍaāveṇṭā as its vernacular name. The same as suvarcalā, but identified as some other substance by others (Ḍalhaṇa ad Sū.38.12); identical with brahmasuvarcalā (ad Ci.31.5 and U.32.3); a shrub resembling kaṭabhī (ad Ci.7.6). Kaṭabhī and (brahma)suvarcalā are mentioned in *Caraka-* and *Suśrutasaṃhitā*.
505 An unidentified vegetable poison. A related plant name, karahāṭa, is mentioned in *Caraka-* and *Suśrutasaṃhitā*.
506 An unidentified poisonous plant.
507 The fruit of naktamāla (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.
508 Kāravellikā is mentioned in *Caraka-* and *Suśrutasaṃhitā*.
509 The same as kṛṣṇajīraka (see Cakra and Ḍalhaṇa).
510 A variety of śāli rice; the name of a poisonous plant.
511 The name of a poisonous plant. A probably different plant of this name is found in *Caraka-* and *Suśrutasaṃhitā*.
512 The same as vanakārpāsinī according to Ḍalhaṇa. Vanakārpāsī is mentioned in the *Suśrutasaṃhitā*.
513 An unidentified poisonous plant.
514 Known under this name according to Ḍalhaṇa.
515 Ḍalhaṇa says that it is āraṇyakāsamardikā, but that others identify it as tiktārikā or kaṭutiktapuṣpā. These three plant names are absent from *Caraka-* and *Suśrutasaṃhitā*. Cakra reads kaṭukī. P.V. Sharma (1997) regards kaṭukikā as a synonym of dhāmārgava, which is common in *Caraka-* and *Suśrutasaṃhitā*.
516 Identical with kaṭurohiṇī according to Cakra. The same as kaṭurohiṇī or kaṭukā (see Ḍalhaṇa), both common in *Caraka-* and *Suśrutasaṃhitā*.
517 A kind of mushroom (chattraka) according to Cakra and Ḍalhaṇa.
518 A type of ṣaṣṭika rice.
519 Not explained by Ḍalhaṇa. Identical with tinduka according to P.V. Sharma (1997).
520 Not elucidated by Cakra and Ḍalhaṇa. Identified as *Pandanus odoratissimus* Linn.f. by P.V. Sharma (1997).
521 An unidentified poisonous plant.
522 The same as apāmārga (see Ḍalhaṇa), frequently found in *Caraka-* and *Suśrutasaṃhitā*.
523 The same as viḍaṅga according to Ḍalhaṇa, but identified as kīṭamāriṇī by others. Viḍaṅga is common in *Caraka-* and *Suśrutasaṃhitā*, but kīṭamāriṇī is absent there. P.V. Sharma (1997) identifies kīṭamārī as *Aristolochia bracteolata* Lam. = *A. bracteata* Retz. Compare kīṭaśatru.
524 The same as viḍaṅga according to Ḍalhaṇa. Compare kīṭāri.
525 Identical with ikṣuraka (see Ḍalhaṇa ad Ci.26.33), mentioned in *Caraka-* and *Suśrutasaṃhitā*.
526 The same as cavya (see Ḍalhaṇa), often found in *Caraka-* and *Suśrutasaṃhitā*.

527 A kind of sugarcane. Compare kośakṛt.
528 A kind of sugarcane. Compare kośakāra.
529 A variety of kośātakī (kaṭukośātakī or ghoṣaka) according to Ḍalhaṇa. Kośātakī is mentioned in *Caraka*- and *Suśrutasaṃhitā*.
530 Identical with viḍaṅga (see Ḍalhaṇa). Compare kīṭāri, kṛmighna, etc.
531 The same as viḍaṅga. Compare kṛmighātin.
532 The same as viḍaṅga. Compare kṛmighātin.
533 The two kinds of kṣaṇadā are the two kinds of haridrā (see Ḍalhaṇa), often mentioned in *Caraka*- and *Suśrutasaṃhitā*.
534 A group of trees, mentioned in the *Carakasaṃhitā* as kṣīravant, kṣīridruma, etc. Compare kṣīravṛkṣa and kṣīrin.
535 The same as a dairy produce (called sadyaḥprasūtagokṣīra by Cakra, kilāṭamastu by Ḍalhaṇa) (ad Sū.42.11); both commentators add that others regard it as the plant called pīluparṇī (mentioned in the *Carakasaṃhitā*). Ḍalhaṇa regards kṣīramoraṭa as identical with moraṭa in his comments ad Ka.8.132. Moraṭa is found in *Caraka*- and *Suśrutasaṃhitā*.
536 A not specified type of palāṇḍu (see Ḍalhaṇa). Identified as *Allium wallichii* Kunth. (absent from G. Watt and WIRM) by P.V. Sharma (1997).
537 Compare kṣīradruma.
538 Compare kṣīradruma.
539 Cakra identifies it as peṭikā, adding that others regard it as kāṣṭhapāṭalā. Ḍalhaṇa says that it is the same as kāṣṭhapāṭalā, but identical with peṭikā according to others. Kāṣṭhapāṭalā and peṭikā are absent from *Caraka* and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies kāṣṭhapāṭalā as *Stereospermum personatum* (Hassk.) D. Chatterjee = *S. chelonoides* auct., A. DC. in part, and peṭikā as *Abutilon hirtum* (Lam.) Sweet.
540 The same as guñjā (see Ḍalhaṇa), found in *Caraka*- and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies kubjaka as *Rosa moschata* Herrm.
541 The same as kukkuṭaśimbī; some MSS have kukkuṭī (see Ḍalhaṇa). Kukkuṭaśimbī is absent from *Caraka*- and *Suśrutasaṃhitā*. Compare kukkuṭī.
542 A kind of vrīhi rice.
543 See Ḍalhaṇa's explanations. Parvapuṣpī of the *Carakasaṃhitā* (Sū.27.108) is, according to Cakra, the same plant as kukkuṭī.
544 The same as muṇḍitikā according to Cakra. Called muṇḍikā or muṇḍitikā in the vernacular according to Ḍalhaṇa. Compare bhūmikadamba.
545 The same as cakṣuṣyā (see Ḍalhaṇa), absent from *Caraka*- and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies kulatthikā as *Dolichos falcata* Linn., which name is absent from G. Watt and WIRM. Chopra's Glossary mentions *Dolichos falcatus* Klein.
546 Identified as khukuraṇṭaka by Cakra, as khukhuṇḍaka by Ḍalhaṇa; these names are absent from *Caraka*- and *Suśrutasaṃhitā*. Kulevara is a kind of mushroom according to P.V. Sharma (1997).
547 The same as karkaṭaśṛṅgī (see Ḍalhaṇa), mentioned in *Caraka*- and *Suśrutasaṃhitā*.
548 An unidentified poisonous plant.
549 An unidentified poisonous plant.
550 Not explained by Ḍalhaṇa. Identified as *Jasminum multiflorum* (Burm.f.) Andr. by P.V. Sharma (1997).
551 A plant resembling cuñcu according to Ḍalhaṇa. Cuñcū is found in *Caraka*- and *Suśrutasaṃhitā*. Cakra reads kulālikā, which he explains as gonāḍīca, a plant name absent from



*Caraka*- and *Suśrutasaṃhitā*. Kulālī is the same as cakṣuṣyā, identified as *Cassia absus* Linn., according to P.V. Sharma (1997).
552 Known under this name according to Ḍalhaṇa. Identified as *Barleria cristata* Linn. by P.V. Sharma (1997).
553 A kind of ṣaṣṭika rice.
554 The same as the plant commonly known as sirivālikā or śarabālikā; the plant resembles amlāna (see Ḍalhaṇa, who reads kuraṇṭikā). Cakra (ad Sū.46.274) describes the plant as having leaves like those of amlāna and flowers of a harita colour. Kuruṇṭikā is the same as śitivāra, mentioned in the *Carakasaṃhitā*, according to P.V. Sharma (1997).
555 The same as kaṇṭaselayāka (see Ḍalhaṇa), absent from *Caraka*- and *Suśrutasaṃhitā*. Probably identical with kurabaka.
556 Cakra reads kuśimba, which is explained as mustakaśimbi, an otherwise unknown plant name. The same as śukaśimbī (see Ḍalhaṇa), identical with svayaṃguptā, found in *Caraka*- and *Suśrutasaṃhitā*. Compare lāṅgulī.
557 An utpala which is slightly nīla and dhavala (Cakra). The same as the red utpala (Ḍalhaṇa).
558 The same as lakṣmaṇā, or, according to others, viṣṇukrāntā (Cakra). The same as śamī, or, according to others, lakṣmaṇā (Ḍalhaṇa); both plants are found in *Caraka*- and *Suśrutasaṃhitā*. Viṣṇukrāntā, absent from *Caraka*- and *Suśrutasaṃhitā*, is identified as *Evolvulus alsinoides* Linn. by P.V. Sharma (1997).
559 An unidentified poisonous plant.
560 A synonym of kapikacchu (see Ḍalhaṇa), also called svayaṃguptā. Cakra reads lāṅgalakī (found at Ca.Sū.27.108), which he characterizes as a well known plant. Compare kuśimbivallī.
561 A shrub growing in the South according to Ḍalhaṇa. The fruit of latākastūrī is called kaṭuphala according to Cakra. P.V. Sharma (1997) identifies latākastūrikā as *Abelmoschus moschatus* Medic. = *Hibiscus abelmoschus* Linn.
562 A type of vrīhi rice.
563 A synonym of mañjiṣṭhā (see Ḍalhaṇa), frequent in *Caraka*- and *Suśrutasaṃhitā*.
564 One of the varieties of āluka, a name found in *Caraka*- and *Suśrutasaṃhitā*.
565 Known as māgadhā, māgadhī, etc., in *Caraka*- and *Suśrutasaṃhitā*. Compare magadhājā and magadhodbhavā.
566 A type of śāli rice.
567 An unidentified poisonous plant.
568 Not explained by Ḍalhaṇa. Omitted in some editions.
569 The same as parvatanimba (Cakra). Also called drekkā and parvatanimba (Ḍalhaṇa), names absent from *Caraka*- and *Suśrutasaṃhitā*. Compare pāribhadra(ka), ramyaka and viṣamuṣṭika. Ḍalhaṇa (ad Ci.18.22) regards kaiḍarya as identical with parvatanimba. P.V. Sharma (1997) identifies mahānimba and parvatanimba as *Melia azedarach* Linn.
570 A type of ṣaṣṭika rice.
571 The same as utpalasārivā, mentioned in the *Suśrutasaṃhitā* or, according to others, identical with sarpasugandhā (see Ḍalhaṇa). Sarpagandhā is found in the *Suśrutasaṃhitā*.
572 A type of śāli rice.
573 The same as vṛddhadāraka (Cakra and Ḍalhaṇa). Compare chagalāntrī.
574 An unidentified poisonous plant.
575 Compare bhūmikadamba.
576 A type of śāli rice.

577 A synonym of candana.

578 Not explained by Cakra. A well-known plant according to Ḍalhaṇa. Compare modayantī. Mallikā is *Jasminum sambac* (Linn.) Ait. according to P.V. Sharma (1997).

579 See Ḍalhaṇa's explanation. P.V. Sharma identifies māṇaka as *Alocasia indica* (Roxb.) Schott.

580 The same as ālī (see Ḍalhaṇa), a name absent from *Caraka*- and *Suśrutasaṃhitā*. Compare ādārī.

581 Identical with brāhmī (see Ḍalhaṇa), also called maṇḍūkaparṇī, names often found in *Caraka*- and *Suśrutasaṃhitā*.

582 Lentils of a pale colour according to Ḍalhaṇa.

583 The same as bījapūraka, but identical with madhukarkaṭī according to others (Ḍalhaṇa). Bījapūraka is found in *Caraka*- and *Suśrutasaṃhitā*, but madhukarkaṭī is absent there. P.V. Sharma (1997) identifies madhukarkaṭī as *Citrus grandis* (Linn.) Osbeck = *C. maxima* (Burm.) Merrill, the pummelo.

584 An abbreviation of meṣaśṛṅga or meṣaśṛṅgī, a plant found in *Caraka*- and *Suśrutasaṃhitā*.

585 The same as meṣaśṛṅgī. Compare meṣa.

586 Not explained by Ḍalhaṇa. The same as śatapuṣpā, mentioned in *Caraka*- and *Suśrutasaṃhitā*, according to T.B. Singh and K.C. Chunekar (1972).

587 A synonym of śālmalī (see Ḍalhaṇa), found in *Caraka*- and *Suśrutasaṃhitā*.

588 The same as mallikā according to Ḍalhaṇa.

589 The same as vaṭapattrikā (see Ḍalhaṇa), a name absent from *Caraka*- and *Suśrutasaṃhitā*.

590 The same as putrañjīvī, but identical with avākpuṣpī according to others (see Ḍalhaṇa). Putrañjīvaka is found in the *Suśruta*-, avākpuṣpī in the *Carakasaṃhitā*. P.V. Sharma (1997) regards mohanikā as identical with mohanavallikā.

591 The same as muṣkaka, found in *Caraka*- and *Suśrutasaṃhitā*. Compare śvetamokṣaka.

592 The same as indravāruṇī (see Ḍalhaṇa), found in *Caraka*- and *Suśrutasaṃhitā*. Compare mṛgādanī and mṛgairvāru.

593 A synonym of indravāruṇī (see Ḍalhaṇa). Compare mṛgabhojinī and mṛgairvāru.

594 The same as gorakṣakarkaṭī (Cakra), a plant name absent from *Caraka*- and *Suśrutasaṃhitā*. A synonym of indravāruṇī (Ḍalhaṇa). Compare mṛgabhojinī and mṛgādanī.

595 The same as kaṇṭakīmadana or, according to others, mucukunda (see Ḍalhaṇa). These plant names are absent from *Caraka*- and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies mucakunda as *Pterospermum acerifolium* Willd.

596 A poisonous plant, different from the medicinal plant of the same name.

597 Not elucidated by Ḍalhaṇa. Identified as *Saccharum bengalense* Retz. = *S. munja* Roxb. (see WIRM IX, 98).

598 The same as śobhāñjanaka (Cakra). A variety of śobhāñjana or śigru (Ḍalhaṇa), two names for a tree found in *Caraka*- and *Suśrutasaṃhitā*. Compare muruṅgī and siṃha.

599 Compare muraṅgī. The same as madhuśigru, identified as *Moringa concanensis* Nimmo, according to P.V. Sharma (1997).

600 Ḍalhaṇa quotes a description of this plant by Uśanas.

601 Identical with jalajambū (see Ḍalhaṇa), a plant name absent from *Caraka*- and *Suśrutasaṃhitā*. Nādeyī is the same as tarkārī, found in the *Carakasaṃhitā*, according to P.V. Sharma (1997), who regards jalajambū as identical with pracībala.

602 Identified as bhojanaka by Cakra; this plant name is absent from *Caraka*- and *Suśrutasaṃhitā*. Ḍalhaṇa also reads nadībhallātaka at U.34.3, where the text of the edition has nandī and bhallātaka; he remarks on that occasion that nadībhallātaka is the same as nadīpippalikā, also called gaṇḍopalī; these two plant names are absent from *Caraka*- and *Suśrutasaṃhitā*.



603 An abbreviation of nāgakeśara (see Ḍalhaṇa), mentioned in *Caraka*- and *Suśrutasaṃhitā*.

604 A variant, found in Ḍalhaṇa's commentary. Ḍalhaṇa says that it is a variety of indravāruṇī, but the same as vṛścikapattrikā according to others. The latter name is absent from *Caraka*- and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies vṛścikapattrikā as *Tragia involucrata* Linn.

605 The same as jiṅginī, commonly known as guḍamajjanikā, but identical with vṛścikālī according to others (see Ḍalhaṇa). Jiṅginī and vṛścikālī are found in *Caraka*- and *Suśrutasaṃhitā*.

606 The same as śallakī (see Ḍalhaṇa), found in *Caraka*- and *Suśrutasaṃhitā*.

607 A kind of sugarcane.

608 An unidentified poisonous plant.

609 Identified as gandhamuṇḍa by Cakra. The same as kāśmarī, but identical with gardabhāṇḍa according to others (see Ḍalhaṇa). Kāśmarī is found in *Caraka*- and *Suśrutasaṃhitā*, gandhamuṇḍa and gardabhāṇḍa are absent there. Gandhamuṇḍa is the same as aśvakarṇa (found in *Caraka*- and *Suśrutasaṃhitā*) according to Ḍalhaṇa (ad Su.Sū.11.11–12). Gardabhāṇḍa is identical with gandhamuṇḍa according to P.V. Sharma (1997).

610 An unidentified poisonous plant.

611 The same as kṛtamāla according to Ḍalhaṇa. Kṛtamāla is a synonym of āragvadha, mentioned in *Caraka*- and *Suśrutasaṃhitā*. Compare narendradruma, nṛpavṛkṣa, rājadruma, rājataru.

612 The synonym nāgaraṅga is found in the *Carakasaṃhitā*.

613 The same as āragvadha (see Ḍalhaṇa). Compare narādhipa.

614 A kind of sugarcane.

615 The same as nīlotpala (see Ḍalhaṇa), found in *Caraka*- and *Suśrutasaṃhitā*.

616 The same as moraṭa, but identified as agnimantha and citraka by others (Ḍalhaṇa ad Ci.4.32). Identified as citraka (Ḍalhaṇa ad U.40.39). The same as agnimantha, but identical with gaṇikārikā according to others (Ḍalhaṇa ad U.55.48). The same as citraka, but identical with ajamodā according to others (Ḍalhaṇa ad U.57.10). Ajamodā is mentioned in *Caraka*- and *Suśrutasaṃhitā*, but gaṇikārikā is absent there. Compare vinirdahanī.

617 Identical with śaṭī (see Ḍalhaṇa), often found in *Caraka*- and *Suśrutasaṃhitā*.

618 The same as laghukadamba (see Ḍalhaṇa), absent from *Caraka*- and *Suśrutasaṃhitā*. Nīcaiḥkadamba is a variant of nṛttakauṇḍaka at U.51.34 (see Ḍalhaṇa).

619 The same as girimālaka (= āragvadha) (see Ḍalhaṇa). Compare narādhipa.

620 The same as markaṭaka according to Ḍalhaṇa. Markaṭī is found in *Caraka*- and *Suśrutasaṃhitā* as a synonym of kapikacchu. P.V. Sharma (1997) identifies nṛttakauṇḍaka as *Eleusine aegyptiaca* Desf. (absent from WIRM).

621 A type of vrīhi rice.

622 See Ḍalhaṇa's description (ad Ka.3.9 and 6.3); also identified as parvatanimba (Ḍalhaṇa ad U.54.26 and 58.48). Compare mahānimba. P.V. Sharma identifies pāribhadra as *Erythrina variegata* Linn. var. *orientalis* (Linn.) Merrill.

623 The same as pāribhadraka according to Ḍalhaṇa.

624 Not explained by Dalhaṇa. The same as arjuna, found in *Caraka*- and *Suśrutasaṃhitā*, according to P.V. Sharma (1997) and T.B. Singh and K.C. Chunekar (1972).

625 Not explained by Ḍalhaṇa. A bitter variety of paṭola according to P.V. Sharma (1997).

626 A kind of sugarcane. Compare Caraka's puṇḍraka.

627 A fruit from the North according to Cakra and Ḍalhaṇa. Possibly the fruit of a species of *Prunus* according to P.V. Sharma (1997).

628 The same as karīra, but the fruit of kārpāsa according to others (see Ḍalhaṇa). Karīra and kārpāsa are mentioned in *Caraka-* and *Suśrutasaṃhitā*. Picuka is identified as *Abelmoschus crinitus* Wall. = *Hibiscus cancellatus* Roxb. by P.V. Sharma (1997).

629 The same as aśvattha (see Ḍalhaṇa ad Sū.38.48), mentioned in *Caraka* and *Suśrutasaṃhitā*.

630 A type of ṣaṣṭika rice.

631 The same as matsyākṣaka, but identified as kākajaṅghā by others (see Ḍalhaṇa). Matsyākṣaka is mentioned in *Caraka-* and *Suśrutasaṃhitā*, kākajaṅghā in the *Suśrutasaṃhitā*. Compare prācībala.

632 The same as matsyākṣaka, but identified by others as nadīpippalikā or kākajaṅghā (Cakra). The same as matsyākṣaka, but identified as kākajaṅghā or nadīpippalī by others (Ḍalhaṇa). Compare pracībala. Nadīpippalī is absent from the *Caraka-* and *Suśrutasaṃhitā*.

633 A poisonous plant. Prapauṇḍarīka is common in *Caraka-* and *Suśrutasaṃhitā*.

634 A variety of śāli rice.

635 Known under this name (Cakra). The same as nāgakeśara (Ḍalhaṇa ad Sū.6.23); also identified as suraparṇikā, known as surapati and suraṅgī in the South (ad Sū.38.24 and 45); the same as tuṅga (ad Sū.38.45; Ka.2.47) and devavallabha (ad U.47.61). Nāgakeśara and tuṅga are found in *Caraka-* and *Suśrutasaṃhitā*, devavallabha is absent there. Punnāga is identified as *Calophyllum inophyllum* Linn., suraparṇikā = surapunnāga = suraṅgī as *Mammea longifolia* Planch. et Triana (P.V. Sharma, 1997).

636 The same as padmabīja, but identified as annāśikā by others (Cakra). Called āmoda in the North according to Ḍalhaṇa. Āmoda is *Curcuma amada* Roxb. according to P.V. Sharma (1997). Annāśikā remains unidentified.

637 A type of śāli rice.

638 The same as kūṣmāṇḍa (Cakra and Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

639 See Ḍalhaṇa's description. P.V. Sharma (1997) identifies this plant as *Putranjiva roxburghii* Wall.

640 The same as dravantī (see Ḍalhaṇa, who describes the plant). Cakra reads pratyakśrenī, identified as a kind of dantī. Dantī and dravantī are found in *Caraka-* and *Suśrutasaṃhitā*. Pratyakśreṇī is the same as ākhukarṇī = dravantī according to P.V. Sharma (1997).

641 The same as girimālaka (= āragvadha) (see Ḍalhaṇa). Compare narādhipa.

642 The same as āragvadha (see Ḍalhaṇa). Compare narādhipa.

643 Well known according to Ḍalhaṇa. Identical with āsurī (see Ḍalhaṇa ad Sū.46.238–239ab) and mṛṣṭaka (see Cakra ad Ca.Sū.27.170) of the *Carakasaṃhitā*.

644 Identical with mañjiṣṭhā (see Ḍalhaṇa), often mentioned in *Caraka-* and *Suśrutasaṃhitā*.

645 One of the varieties of āluka.

646 Not explained by Ḍalhaṇa. The same as raktacandana according to P.V. Sharma (1997).

647 One of the varieties of sarṣapa.

648 Not explained by Cakra. The same as raktacandana (Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*. The same as rohītaka, found in *Caraka-* and *Suśrutasaṃhitā*, according to P.V. Sharma (1997).

649 *Nymphaea nouchali* Burm.f. = *N. rubra* Roxb. ex Salisb. according to P.V. Sharma (1997).

650 Identical with hiṅgu (see Ḍalhaṇa), often mentioned in *Caraka-* and *Suśrutasaṃhitā*.



651 The same as kadalī (see Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*.

652 Identified as paṭolamūlaka by Cakra. The same as drekkā, commonly known as mahānimba and bakāiṇi, according to Ḍalhaṇa. Compare mahānimba and viṣamuṣṭika.

653 A synonym of niśā or haridrā, often mentioned in *Caraka-* and *Suśrutasaṃhitā*.

654 The same as parpaṭaka (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

655 An unidentified poisonous plant.

656 The same as hareṇu (see Ḍalhaṇa ad Ci.2.75), often found in *Caraka-* and *Suśrutasaṃhitā*, but identical with sthūlailā according to P.V. Sharma (1997).

657 A synonym of kuṣṭha (see Ḍalhaṇa), frequently mentioned in *Caraka-* and *Suśrutasaṃhitā*.

658 Identical with arka (see Ḍalhaṇa), often found in *Caraka-* and *Suśrutasaṃhitā*.

659 A type of śāli rice.

660 The same as kāśmarī (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

661 The same as pāṣāṇabheda (see Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*.

662 A tree known in the West according to Cakra. The synonym dvāradā occurs in the *Carakasaṃhitā*. The śāka tree is *Tectona grandis* Linn.f.

663 Not elucidated by Ḍalhaṇa. Identified as *Streblus asper* Lour. by P.V. Sharma (1997).

664 The same as śakrayava.

665 The same as indrayava (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

666 A type of vrīhi rice.

667 One of the varieties of āluka.

668 A kind of inferior grain (kudhānya).

669 Identical with saptaparṇa (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

670 An unidentified poisonous plant.

671 Not explained by Ḍalhaṇa. Identified as *Tephrosia purpurea* Linn. (absent from G. Watt and WIRM) by P.V. Sharma (1997); WIRM mentions *T. purpurea* Pers. and *T. purpurea* Baker; T.B. Singh and K.C. Chunekar (1972) identify śarapuṅkhā as *T. purpurea* (Linn.) Pers.

672 The same as nākulī (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*. Compare sugandhā. P.V. Sharma (1997) regards sarpagandhā as different from nākulī and identifies the former as *Rauvolfia serpentina* Benth. ex Kurz.

673 An unidentified poisonous plant.

674 A relative of śaṅkhapuṣpī (see Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies sarpākṣī as *Ophiorrhiza mungos* Linn.

675 An unidentified poisonous plant.

676 The same as jalagaṇḍīra according to Ḍalhaṇa. A sthalajagaṇḍīra and jalagaṇḍīra are distinguished by Cakra and Ḍalhaṇa (ad Sū.46.221). Gaṇḍīra is found in *Caraka-* and *Suśrutasaṃhitā*. Compare Caraka's śataparvan.

677 Not explained by Ḍalhaṇa. Surabhi is the name of a plant in *Caraka-* and *Suśrutasaṃhitā*.

678 An unidentified poisonous plant.

679 A very large type of badara (Cakra and Ḍalhaṇa). Badara is common in *Caraka-* and *Suśrutasaṃhitā*.

680 A plant with red stalks, flowering in autumn (Ḍalhaṇa). Identified as *Nyctanthes arbor-tristis* Linn. by P.V. Sharma (1997).

681 Not elucidated by Ḍalhaṇa. Identified as *Lagerstroemia indica* Linn. by P.V. Sharma (1997), as *L. parviflora* Roxb. by T.B. Singh and K.C. Chunekar (1972). See on siddhaka, sidhraka (A.s.U.39.93), and sidhrakā (Pāṇini 8.4.4): R.S. Singh and V.D. Vyas (1983a).

682 The red variety of śobhāñjana (= śigru) (see Ḍalhaṇa), also called muraṅgī (Ḍalhaṇa ad Sū.39.6). The two types of śigru are mentioned at Su.Ka.5.73. The red śigru is the same as madhuśigru (P.V. Sharma, 1997).

683 The same as bṛhatkaṇṭakārikā (see Ḍalhaṇa), a name absent from *Caraka-* and *Suśrutasaṃhitā*. Compare the two kinds of bṛhatī (Su.U.40.41).

684 Identical with nirguṇḍī (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

685 The same as sukhaseka (Cakra). The same as suvāsaka, a kind of trapusa, but identical with karbura according to others (Ḍalhaṇa). Trapusa is found in *Caraka-* and *Suśrutasaṃhitā*, but karbura (MW: a *Curcuma* species) is absent there.

686 A type of śāli rice.

687 The same as śvetakarṇikāra (see Ḍalhaṇa). Karṇikāra is found in the *Carakasaṃhitā*.

688 Not explained by Cakra. The same as rāvaṇāmlikā, but identified as kāśmīrāmlikā by others (Ḍalhaṇa); these names are absent from *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies rāvaṇāmlikā as *Adansonia digitata* Linn., the baobab, native to tropical Africa.

689 Probably the same as śvetasārivā. The two sārivās are mentioned in *Caraka-* and *Suśrutasaṃhitā*.

690 Sindhuvāra(ka) and -vārikā are found in *Caraka-* and *Suśrutasaṃhitā*.

691 The same as karpūra, but identified as śamī by others (Cakra). The same as karpūra or a kind of śatapuṣpā; a kind of śatapuṣpā, or identical with gavedhukā or with śamī according to others (Ḍalhaṇa). Śatapuṣpā, gavedhukā and śamī are mentioned in *Caraka-* and *Suśrutasaṃhitā*.

692 The same as śvetapunarnavā, but identical with śephālikā according to others (see Ḍalhaṇa). These two plant names occur in the *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies śvetapunarnavā as *Boerhaavia verticillata* Poir. = *B. repanda* Roxb. (absent from WIRM).

693 The same as guḍūcī, but identical with somalatā according to others (see Ḍalhaṇa). Guḍūcī is frequent in *Caraka-* and *Suśrutasaṃhitā*, but somalatā is absent there. Somā is the same as somavallī, found in *Caraka-* and *Suśrutasaṃhitā*, according to P.V. Sharma, who identifies this plant as *Sarcostemma acidum* Voigt = *S. brevistigma* Wight et Arn.

694 Not elucidated by Ḍalhaṇa.

695 The same as pṛśniparṇī or a variety of this plant (see Ḍalhaṇa). Pṛśniparṇī is found in *Caraka-* and *Suśrutasaṃhitā*.

696 The same as sarjarasa, also called navanītakhoṭi (see Ḍalhaṇa). Sarjarasa is common in *Caraka-* and *Suśrutasaṃhitā*.

697 The same as saralaniryāsa (see Ḍalhaṇa), common in *Caraka-* and *Suśrutasaṃhitā*.

698 The same as grāmyakanda (unidentified) according to Ḍalhaṇa.

699 A kind of sugarcane.

700 A poisonous plant.

701 A small kind of fragrant grass (gandhatṛṇa) according to Cakra (ad Sū.46.221). A kind of śāli rice (Ḍalhaṇa ad Sū.20.5; Sū.46.4); the same as droṇapuṣpa, but bṛhatsugandhatṛṇa according to others (ad Sū.38.18); a fragrant grass (ad Sū.46.221). Droṇapuṣpa and (su)-gandhatṛṇa are absent from *Caraka-* and *Suśrutasaṃhitā*. Droṇapuṣpa is *Leucas cephalotes* Spreng., gandhatṛṇa is the same as kattṛṇa, identified as *Cymbopogon jwarancusa* Schult., according to P.V. Sharma (1997).

702 The same as sarpa(su)gandhā, also called nākulī (see Ḍalhaṇa).



703 The same as utpalasārivā (see Ḍalhaṇa ad Ci.17.8 and 28) and sarpagandhikā or sarpasugandhā (ad Ka.5.69; 6.15). Utpalasārivā and sarpa(su)gandhā are mentioned in the *Suśrutasaṃhitā*.

704 The same as carmakāravaṭa (see Ḍalhaṇa). Śukāhvayā is identical with śukanāsā, carmakāravaṭa is the same as carmavṛkṣa according to P.V. Sharma (1997). Compare śukākhyā.

705 The same as granthiparṇa (see Ḍalhaṇa ad Ci.18.36), which is absent from *Caraka-* and *Suśrutasaṃhitā*. Probably the same as śukanasā at Su.Ci.19.65.

706 The same as carmakāravaṭa, but identical with śukaśimbā according to others (see Ḍalhaṇa). These two plant names are absent from *Caraka-* and *Suśrutasaṃhitā*. Compare śukāhvayā.

707 The same as carmakāravaṭa (see Ḍalhaṇa). Compare śukanāsā.

708 The same as śirīṣa, but some climbing plant according to others (Cakra ad Sū.42.11). The same as śyonāka (Ḍalhaṇa ad Sū.42.11) or carmakāravaṭa (ad Ci.1.115; see Ḍalhaṇa's remarks). Śirīṣa and śyonāka are names found in *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies śukanāsā as *Corallocarpus epigaeus* Benth. ex Hook.f.

709 The synonym sitamarica is found in *Caraka-* and *Suśrutasaṃhitā*.

710 The same as surāhva (= devadāru), but identical with indravāruṇī according to others (see Ḍalhaṇa). Devadāru and indravāruṇī are found in *Caraka-* and *Suśrutasaṃhitā*.

711 The same as devadāru (see Ḍalhaṇa). Compare amaradruma.

712 The same as devadāru. Compare amarakāṣṭha.

713 The same as vanakanda (absent from *Caraka-* and *Suśrutasaṃhitā*) according to Cakra. Known under this name according to Ḍalhaṇa. P.V. Sharma (1997) identifies sūraṇa as *Amorphophallus campanulatus* Blume ex Decne.

714 The same as kapitthapattrikā, but identical with śvetasindhuvāra according to others (Cakra ad Sū.38.18). Known as bilvanāśī in the vernacular, but the same as śvetanirguṇḍī according to others (Ḍalhaṇa ad Sū.38.18); the same as tulasī (ad Ka.5.70). Śvetanirguṇḍī is the same as sitasindhuvāra. Kapitthapattrikā and tulasī are absent from *Caraka-* and *Suśrutasaṃhitā*. P.V. Sharma (1997) identifies kapitthapattrikā as *Hesperethusa crenulata* (Roxb.) M. Roem. = *Limonia crenulata* Roxb. Compare on bilvanāśī: vīrataru.

715 Not explained by Cakra. The same as vajrakanda (Ḍalhaṇa), absent from *Caraka-* and *Suśrutasaṃhitā*.

716 Identical with arkapuṣpī (Cakra ad Sū.45.120). The same as arkapuṣpī, but identified as a variety of sūryāvarta by others (Ḍalhaṇa ad Sū.45.120); a (climbing) plant resembling paṭola (ad Ci.31.5; Ka.2.45). Arkapuṣpī and paṭola are mentioned in the *Suśrutasaṃhitā*. Sūryāvarta, absent from *Caraka-* and *Suśrutasaṃhitā*, is the same as tilaparṇī, present in both treatises, according to P.V. Sharma (1997).

717 Not explained by Ḍalhaṇa. The same as candana according to P.V. Sharma (1997).

718 Not explained by Ḍalhaṇa. Dūrvā is frequent in *Caraka-* and *Suśrutasaṃhitā*.

719 The same as trapusa (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.

720 Compare mokṣaka.

721 A kind of sugarcane.

722 Two kinds of punarnavā are mentioned in the *Carakasaṃhitā* and *Suśrutasaṃhitā* (Ka.2.46: with white and with yellow flowers). Compare śivāṭī.

723 The synonym gaurasarṣapa is found in the *Carakasaṃhitā* (Ci.8.178). Ḍalhaṇa regards rājasarṣapa as identical with śvetasarṣapa (ad Sū.16.19).

724 The types of surasā with white (śveta) and dark (kṛṣṇa) flowers are called tulasī according to Ḍalhaṇa. Surasa and surasā are often found in *Caraka-* and *Suśrutasaṃhitā*.

725 Avalguja is mentioned in *Caraka-* and *Suśrutasaṃhitā*.
726 The same as aṅkoṭha (see Ḍalhaṇa), occurring in *Caraka-* and *Suśrutasaṃhitā*.
727 Identical with tālamūlī (Cakra). The same as muśalī, musalī or mūṣalī, but identified as kanakakṣīrī, also called kaṅkuṣṭha, by others (Ḍalhaṇa). Mūṣalī and related names are absent from *Caraka-* and *Suśrutasaṃhitā*, but Ḍalhaṇa gives muṣalī as a synonym of tālamūlikā (ad Ci.7.18). P.V. Sharma (1997) identifies muśalī as *Asparagus adscendens* Roxb. Tālamūlī and kanakakṣīrī occur in *Caraka-* and *Suśrutasaṃhitā*. Compare tālītala.
728 The same as muśalī according to Ḍalhaṇa. Compare tālapattrī.
729 The same as rāmataruṇī, but identified as mañjiṣṭhā by others (see Ḍalhaṇa). Rāmataruṇī (identified as *Rosa alba* Linn. by Hilgenberg and Kirfel) is absent from *Caraka-* and *Suśrutasaṃhitā*. Mañjiṣṭhā is common in both saṃhitās.
730 Identical with putrañjīvaka (Cakra). The same as iṅguda, but identified as putrañjīvaka by others (Ḍalhaṇa). Iṅguda is found in *Caraka-* and *Suśrutasaṃhitā*, putrañjīvaka in the *Suśrutasaṃhitā*.
731 A kind of sugarcane.
732 The same as coraka (see Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.
733 The same as śobhāñjanaka (see Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*.
734 The related kaṭūkālābu is found in *Caraka-* and *Suśrutasaṃhitā*. Compare tikteksvāku of the *Carakasaṃhitā*, which is the same as tiktālābu according to P.V. Sharma (1997).
735 The same as nakharāgipattra, commonly known as tivariyā, according to Ḍalhaṇa. Nakharāgipattra is absent from *Caraka-* and *Suśrutasaṃhitā*; it is probably identical with nakharañjaka, identified as *Lawsonia inermis* Linn. = *L. alba* Lam. (AVI 352). P.V. Sharma (1997) regards timira as identical with nṛttakauṇḍaka.
736 The same as bālaka (see Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*.
737 Not elucidated by Cakra. A small kind of pulse (Ḍalhaṇa). Identified as *Lathyrus sativus* Linn. by P.V. Sharma (1997).
738 A synonym of triphalā and other groups of three drugs (see Ḍalhaṇa).
739 The group consisting of tvac, pattra and elā (Cakra). The same as trijāta(ka) (Ḍalhaṇa), found in *Caraka-* and *Suśrutasaṃhitā*.
740 The same as vanakārpāsī (see Ḍalhaṇa), found in the *Suśrutasaṃhitā*. Compare tuṇḍikerī.
741 The same as vanakārpāsī (see Gayadāsa and Ḍalhaṇa). Compare tuṇḍikera.
742 A synonym of aśvagandhā (see Ḍalhaṇa), a plant name often found in *Caraka-* and *Suśrutasaṃhitā*.
743 Mentioned once only in the *Carakasaṃhitā* (Ci.30.124). Identified as *Hydnocarpus laurifolia* (Dennst.) Sleumer by P.V. Sharma (1997).
744 The same as vaṃśa (Cakra and Ḍalhaṇa), mentioned in *Caraka-* and *Suśrutasaṃhitā*.
745 A type of vrīhi rice.
746 The large kāṣṭhodumbarikā according to Ḍalhaṇa. This tree is absent from *Caraka-* and *Suśrutasaṃhitā*. Cakra (ad Ca.Ci.10.19) regards it as identical with phalgu.
747 Identified as vacā in most cases, sometimes as ajamodā by Ḍalhaṇa. Both plant names are common in *Caraka-* and *Suśrutasaṃhitā*.
748 The same as mūṣikaparṇī, but identified as dantī by others (Cakra). The same as mūṣikaparṇikā, but identified as dravantī or dantinī by others (Ḍalhaṇa). Mūṣikaparṇikā, dantī and dravantī occur in *Caraka-* and *Suśrutasaṃhitā*, but dantinī is absent there.
749 A synonym of dhattūra(ka) (see Ḍalhaṇa), found in the *Suśrutasaṃhitā*.
750 Not explained by Ḍalhaṇa ad Śā.10.60. Ḍalhaṇa gives utpalasārivā as another name of anantā (ad Sū.16.19), a plant name found in *Caraka-* and *Suśrutasaṃhitā*.



751 The same as yodhāmallī (Ḍalhaṇa ad Ci.6.12) or uttamakaraṇī (ad Ci.10.8), two names which are absent from *Caraka-* and *Suśrutasaṃhitā*. Indu (ad A.s.Ci.21.20) regards uttamakāraṇī as another name for karambha. P.V. Sharma (1997) identifies uttamāraṇī (= karambha) as *Pergularia daemia* (Forsk.) Chiov.
752 Usually a synonym of agni = citraka, but identified as ajamodā by Ḍalhaṇa ad U.52.35.
753 The same as jayantī (Cakra). Identified as agnimantha or as araṇikā, a synonym of agnimantha (Ḍalhaṇa); agnimantha is often mentioned in *Caraka-* and *Suśrutasaṃhitā*, araṇikā and jayantī are absent from them. Jayantī is variously identified.
754 A poisonous plant.
755 A synonym of aśvagandhā, frequently mentioned in *Caraka-* and *Suśrutasaṃhitā*.
756 The same as vajrakanda, but identified as snuhī by others (see Ḍalhaṇa). Snuhī is found in *Caraka-* and *Suśrutasaṃhitā*, but vajrakanda (variously identified) is absent there.
757 Ḍalhaṇa calls it the second type of sehuṇḍa. The latter is a synonym of snuhī (see Ḍalhaṇa ad Su.Ci.9.54). Compare vajravṛkṣa.
758 Identical with snuhī (Cakra), mentioned in *Caraka-* and *Suśrutasaṃhitā*. The same as sehuṇḍa according to Ḍalhaṇa. Compare vajrākhya.
759 A synonym of tagara (see Ḍalhaṇa), often mentioned in *Caraka-* and *Suśrutasaṃhitā*.
760 The same as dhānyamudga (Cakra). The same as kṛṣṇamudga, commonly known as mudgikā (Ḍalhaṇa); mudgikā is another name of vanamudga (Ḍalhaṇa ad Su.Sū.46.27).
761 Not explained by Ḍalhaṇa. Identified as *Dendrophthoe falcata* (Linn.f.) Ettingshausen = *Loranthus longiflorus* Desr. by P.V. Sharma (1997). Compare saṃharṣā and vṛkṣaruhā of the *Carakasaṃhitā*.
762 Not explained by Cakra and Ḍalhaṇa. Identified as *Cassia absus* Linn. by P.V. Sharma (1997).
763 A poisonous plant.
764 Called vanatullaka in the vernacular (Cakra). Called bakāluka in the vernacular (Ḍalhaṇa). Compare śūkarī of the *Carakasaṃhitā*.
765 The same as gṛṣṭikākanda according to Ḍalhaṇa, who remarks that some read vārāhī instead of varāhakanda at Sū.46.309. Gṛṣṭikākanda is absent from *Caraka-* and *Suśrutasaṃhitā*; Indu (ad A.s.Ci.21.12) regards gṛṣṭi as a synonym of vārāhī. Compare śūkarī of the *Carakasaṃhitā*. P.V. Sharma (1997) identifies vārāhī as *Dioscorea bulbifera* Linn.
766 The same as ṭaṅkavāstuka (see Ḍalhaṇa), a name absent from *Caraka-* and *Suśrutasaṃhitā*. Ḍalhaṇa (ad Sū.20.5 and 46.256) regards vāstuka as ṭaṅkavāstuka, while cillī is called kṣetravāstuka. P.V. Sharma (1997) identifies ṭaṅkavāstuka as *Chenopodium murale* Linn.
767 A synonym of musta. Compare abda.
768 The same as rocanikā, but identified as karṇikāra by others (see Ḍalhaṇa). Rocanikā is absent from *Caraka-* and *Suśrutasaṃhitā*; Ḍalhaṇa (ad Su.Sū.38.29 and Ci.4.27) mentions rocanikā as a synonym of kampillaka, which name occurs in *Caraka-* and *Suśrutasaṃhitā*. Karṇikāra, a synonym of āragvadha, is found in the *Carakasaṃhitā*.
769 The group beginning with bhadradāru is meant, but others identify vātaghna as śobhāñjanaka (see Ḍalhaṇa). Bhadradāru (= devadāru) and śobhāñjanaka are found in *Caraka-* and *Suśrutasaṃhitā*.
770 The same as jalagaṇḍīra (Cakra). Compare avaguttha and śataparvaka.
771 A poisonous plant.
772 Vaṃśa leaves are meant according to Ḍalhaṇa, who adds that others identify it as the leaves of some other plant resembling vaṃśa. P.V. Sharma (1997) regards veṇupattrikā as identical with hiṅgupattrī, found in the *Carakasaṃhitā*.

773 A poisonous plant.
774 A poisonous plant.
775 Identical with citraka (see Ḍalhaṇa), common in *Caraka-* and *Suśrutasaṃhitā*. Compare nirdahanī.
776 The same as śara, but identified as vellantara by others (Cakra and Ḍalhaṇa ad Sū.38.12); the same as bilvanāsikā, but identical with śara according to others (Ḍalhaṇa ad Sū.39. 7); known under this name, but also identified as arjuna or as kokilākṣa (ad Ci.15.44); the same as śara or as vellantara (ad U.9.20); the same as śara (ad U.40.41). Śara and arjuna are found in *Caraka-* and *Suśrutasaṃhitā*, but vellantara and bilvanāsikā are absent there. Kokilākṣaka is mentioned in the *Suśrutasaṃhitā*. Compare surasī. P.V. Sharma (1997) identifies vīrataru and vellantara as *Dichrostachys cinerea* Wight et Arn.
777 The same as haridrā, but identified as nirviṣā by others (see Ḍalhaṇa). Haridrā is common in *Caraka-* and *Suśrutasaṃhitā*, but nirviṣā is absent there. P.V. Sharma (1997) identifies nirviṣā as *Delphinium denudatum* Wall.
778 The same as pāṭalā (Ḍalhaṇa ad Śā.10.11) or agniśikhavṛkṣa (ad Ci.18.48) or kāṣṭhapāṭalā (ad Ka.5.61; U.55.49) or guḍūcī (ad U.62.30). Pāṭalā and guḍūcī are mentioned in *Caraka-* and *Suśrutasaṃhitā*, but agniśikhavṛkṣa and kāṣṭhapāṭalā are absent there. Compare kuberākṣī.
779 The same as bṛhadalambuṣā, but identified as parvatanimba by others (Cakra).The same as drekkā, known as rājanimba; identified as bṛhadalambuṣā or as karkoṭī by others (Ḍalhaṇa). Compare mahānimba. Bṛhadalambuṣā and karkoṭī are absent from *Caraka-* and *Suśrutasaṃhitā*. Ḍalhaṇa (ad Su.Ka.6.3) regards karkoṭī as a synonym of gopaghoṇṭā.
780 A poisonous plant.
781 Not elucidated by Cakra and Ḍalhaṇa. P.V. Sharma (1997) regards vṛddhi as a species of *Habenaria*.
782 The same as kiramālaka (see Ḍalhaṇa), a synonym of āragvadha, which is common in *Caraka-* and *Suśrutasaṃhitā*.
783 The same as vaṃśa (see Ḍalhaṇa), often found in *Caraka-* and *Suśrutasaṃhitā*.
784 The same as dugdhikā (see Ḍalhaṇa), mentioned in the *Carakasaṃhitā*.
785 The same as mañjiṣṭhā (see Ḍalhaṇa), often mentioned in *Caraka-* and *Suśrutasaṃhitā*.
786 See the lists and references in P. Ray, H. Gupta and M. Roy (1980): 227–237; P.V. Sharma (1982b): 194–202. See also: Atrideva (1961): 27–33; P. Rāy (1956): 59–66; S.K. Śarmā (1992): I, 6–7.
787 See Su.Sū.1.32. Cf. Ca.Sū.1.70–71a.
788 Cakra and Ḍalhaṇa enumerate additional items.
789 Six kinds of salt are listed at Su.Sū.46.313: saindhava, sāmudra, viḍa, sauvarcala, romaka, and audbhida; their properties and actions are described at Sū.46.314–320, where a seventh kind, guṭikāhvaya, is added; guṭikāhvaya is probably related to Caraka's pākyalavaṇa (see Ḍalhaṇa's remarks); it is a very hard type according to Cakra. Some more types are added at Sū.46.321: ūṣasūta (originating from the kind of soil called ūṣa or ūṣara), vālukaila (probably related to Caraka's pāṃśuja type), śailodbhava (probably related to Caraka's agryalavaṇa), and mūlākarodbhava ( a variant reads malamūtrākarodbhava). See Ḍalhaṇa's remarks on these salts; he regards sauvarcala as identical with kālalavaṇa. Compare Ḍalhaṇa's comments ad Sū.37.14, where he enumerates five kinds of salt: saindhava, sauvarcala, biḍa, gaḍa, and sāmudrika; he remarks that some read kālalavaṇa instead of gaḍa; kālalavaṇa is described as an odourless variety of sauvarcala.



See on salts in the *Suśrutasaṃhitā*: P.V. Sharma (1982b): 199–200. Cf. Ca.Vi.8.141.
790 See Su.Sū.11; 46.322–325. See on the caustics of the *Suśrutasaṃhitā*: P.V. Sharma (1982b): 200–201.
791 See on the types of añjana of the *Suśrutasaṃhitā*: P.V. Sharma (1982b): 197–198.
792 The references are incomplete. Compare the notes on the inorganic substances of the *Carakasaṃhitā*.
793 Compare gṛhadhūma.
794 The same as haritāla.
795 The same as suvarṇa (gold) according to Ḍalhaṇa.
796 The same as śilājatu.
797 The same as śilājatu.
798 A kind of gem according to Ḍalhaṇa.
799 A synonym of śilājatu according to Ḍalhaṇa.
800 A synonym of tāmra (copper) according to Ḍalhaṇa.
801 Ḍalhaṇa says that it is of four kinds, which are called ākarṣaka, drāvaka, cumbaka and bhrāmaka. P. Ray et al. (1980): magnetite. Singhal c.s.: a magnet. MW: loadstone. PW: magnet.
802 Rust of iron. The same as lohakiṭṭa, lohamala, lohapurīṣa, and maṇḍūra.
803 P. Ray et al. (1980): potash. See the commentaries. Compare the note to Hoernle's translation.
804 The same as mākṣika.
805 Compare kanakagairika, kāñcanagairika, svarṇagairika.
806 The same as śilājatu.
807 A gem.
808 Compare āgāradhūma.
809 Compare āla.
810 Powdered bricks.
811 Compare kāñcanagairika and kāñcanāhvagairika.
812 The same as tuttha according to Ḍalhaṇa.
813 Compare kanakagairika and kāñcanāhvagairika.
814 The same as kāñcanagairika.
815 Potsherds.
816 Mud from a pond.
817 Compare puṣpa.
818 The same as gāṅgeṣṭikā according to Cakra. See P.V. Sharma (1982b): 201.
819 Compare kapāla.
820 The same as kṛṣṇāyas. Compare tīkṣṇaloha.
821 The same as kṛṣṇaloha.
822 A red gem (lohitamaṇi) according to Cakra. Compare Ḍalhaṇa, who hesitates whether it is corundum or a ruby (padmarāga), or even the same as the plant called mustā; Ḍalhaṇa mentions (ad U.15.26) that others interpret it as niśānopala.
823 Usually iron, but sometimes metal in general (for instance, at Sū.7.7, Ci.10.11 and U.12. 24).
824 Powdered iron or metal in general. Compare loharajas.
825 Compare ayomala.
826 Compare ayomala.

827 Compare ayomala.
828 The same as lohacūrṇa.
829 Two varieties are mentioned: kāñcanābha (of a golden colour) and rajataprabha (of a silvery colour). Compare dhātumākṣīka, nadīja(dhātu), nepālī, tāpīja, tāpya. Mākṣika is also the name of a kind of honey.
830 Compare manohvā and śilā.
831 Compare ayomala.
832 Compare ratna.
833 The same as manaḥśilā.
834 The same as mākṣika. Nadīja is interpreted as saindhava by Ḍalhaṇa ad U.17.27.
835 The same as suvarṇamākṣika (= kāñcanābhamākṣika) according to Ḍalhaṇa.
836 A synonym of manaḥśilā according to Ḍalhaṇa.
837 The same as naipāla.
838 A synonym of manaḥśilā (see Ḍalhaṇa).
839 The same as nepālaja.
840 The same as naipālī.
841 Stones or pebbles.
842 Mercury. Not explained by Ḍalhaṇa. Compare sutāra. P. Cordier (1899a: 2) regarded this reference to mercury as an interpolation by the reviser.
843 Explained as śambhuretas by Ḍalhaṇa.
844 Compare vidruma.
845 Artificially coloured sphaṭika or vaidūryopalaka; the latter is called veruḍika in the vernacular (see Ḍalhaṇa).
846 The same as puṣpakāsīsa according to Ḍalhaṇa.
847 Compare rūpya and tāra.
848 Compare maṇi.
849 Compare rajata.
850 The same as śilājatu.
851 One of the terms denoting gold.
852 The same as manaḥśilā.
853 Compare aśmajajatu, aśmajātajatu, śailajajatu.
854 See P.V. Sharma (1982b): 201.
855 Tumburumṛd, commonly known as tūrī, or, according to others, kṛṣṇamṛttikā (Ḍalhaṇa ad Sū.37.14); tuvaramṛttikā or, according to others, kardamarasaparpaṭikā (Cakra ad Sū.37.14); the same as tuvaramṛttikā (Ḍalhaṇa ad Ci.1.60).
856 Mercury according to Ḍalhaṇa.
857 Compare heman and kanaka.
858 Compare kanakagairika.
859 The same as mākṣika.
860 The same as mākṣikadhātu according to Ḍalhaṇa.
861 Compare rajata and rūpya.
862 The same as kṛṣṇaloha (Ḍalhaṇa ad Sū.38.62).
863 Compare pravāla.

# Chapter 8
# Authorities associated with the Suśrutasaṃhitā

1 See NCC IX, 228. Compare: Divodāsa.
2 See on this absence: L.H. Gray (1922): 328–329.
3 The *Carakasaṃhitā* (Vi.8.11) mentions him in this role.
4 L.H. Gray (1922): 323. W.A. Jayne (1925): 166–167. A.B. Keith (1976): I, 175. A. Kuhn (1886): 223.
5 See on these rituals: A. Hillebrandt (1897).
6 *Āśvalāyanagṛhyasūtra* 1.2.1–2; 1.3.6; 1.12.5. *Mānavagṛhyasūtra* 1.18.8; 2.12.19. See L.H. Gray (1922): 323–324; W.A. Jayne (1925): 167; A.B. Keith (1976): I, 214, 227; A. Kuhn (1886): 223. Bharadvāja Dhanvantari takes the place of Dhanvantari in the *Śāṅkhāyanagṛhyasūtra* (2.14.4). See A.B. Keith, 1976: I, 214, 224, 227; II, 360; A. Kuhn (1886): 223.
7 *Gautamadharmasūtra* 1.5.9. *Manusmṛti* 3.85. See L.H. Gray (1922): 323.
8 Anuśāsanaparvan 97.12 (ed. Poona): the oblation to Dhanvantari must be placed to the northeast, the quarter in which he dwells. See A. Daniélou (1964): 184–185; Dowson; M. and J. Stutley (1977): 75.
9 See J. Gonda (1965): 59–60; L.H. Gray (1922): 324; J. Filliozat (1975): 4; *Bhāgavatapurāṇa* 8.8 (ijyābhāj); *Mārkaṇḍeyapurāṇa* 29.18 (F.E. Pargiter, 1969: 153).
10 The number of these gems and Dhanvantari's place in their order was studied by G.V. Davane (1976: I, 95–96).
11 See on the amṛta: A. Kuhn (1886). The churning of the Milky Ocean is described in many texts, for example, the *Mahābhārata* (Ādiparvan 16, *crit.ed.; 18, ed. Poona), *Rāmāyaṇa* (Bālakāṇḍa 45, ed. Nirṇaya Sāgar Press), *Agnipurāṇa* (3), *Bhāgavatapurāṇa* (8.7–8), *Matsyapurāṇa* (112–114), *Padmapurāṇa* (Bhūmikhaṇḍa 8–10; see N.A. Deshpande, 1990: 1586–1591), *Skandapurāṇa* (1.1.9–10), *Vāyupurāṇa* (*92.9), *Viṣṇupurāṇa* (1.9). Compare the references in I. Stubbe-Diarra (1995: 7). See on this myth and its interpretation: V.M. Bedekar (1967); S.A. Dange (1969): 239–280; J. Bruce Long (1976); J. Miller (1986); W.D. O'Flaherty (1982): 273–280; I. Stubbe-Diarra (1995): 7–15; P. van der Veer (1980); H.H. Wilson's transl. of the *Viṣṇupurāṇa* (66–67). See on Dhanvantari: G.V. Davane (1976); L.H. Gray (1922); Sūramcandra (1978): I, 115–117; Vettam Mani 223; Yādavaśarman's upodghāta (2–3) to ed. z of the *Carakasaṃhitā*.
A. Kuhn (1886: 222–223) supposed Dhanvantari to be the personification of the amṛta.
12 *Harivaṃśa* I.29 (ed. Poona). Compare W. Kirfel (1927a): 370–371.
13 *Agnipurāṇa* (278), *Bhāgavatapurāṇa* (9.17), *Garuḍapurāṇa* (139.9), *Harivaṃśa* (I.32.21), *Viṣṇupurāṇa* (4.8): son of Dīrghatamas. *Brahmāṇḍapurāṇa* (III: upodghātapāda 67), *Brahmapurāṇa* (11.65; transl. 1985, part I, 73), *Harivaṃśa* (I.29.26–27), *Vāyupurāṇa* (Uttarārdha 30): grandson of Dīrghatapas. See ABI 481–482; AVI 47–48; C. Dwarakanath (1976): 3–4; Hemarājaśarman 28–30; HIM II, 310–312; R. Śāstrī (1977): 292–293, 297–303; V. Śukla and R. Tripāṭhī (1982): 35–36; Sūramcandra (1978): I, 164; Vettam Mani 223; Wilson's transl. of the *Viṣṇupurāṇa* (325–327); Yādavaśarman's upodghāta to ed. cc of the *Suśrutasaṃhitā*, 3–4.
The *Bhāvaprakāśa* (I.1.72) relates that Dhanvantari was born in Kāśī as the son of a

kṣatriya.
14 See: Divodāsa.
15 Compare Ḍalhaṇa ad Su.Sū.1.3: he is either this Dhanvantari or, according to others, an avatāra of Brahmā.
16 See: works ascribed to Dhanvantari.
17 *Brahmavaivartapurāṇa*, Kṛṣṇajanmakhaṇḍa 51 (transl. R.N. Sen, part 2: 315–318) (Dhanvantari addresses a dhyāna to the snake goddess Manasā in this chapter; see N.K. Bhattasali, 1929: 219–220). See AVI 49; A. Daniélou (1964): 184–185; Vettam Mani 223; H.R. Zimmer (1948): 38–43. Dhanvantari is associated with Takṣaka and other Nāgas in the Indian folk tradition (see L.H. Gray, 1922: 326–328).
18 See A. Hohenberger (1967): 64–65.
19 AVI 48. HIM II, 312–314. G.P. Srivastava (1954). 37–38. Vettam Mani 223. G. Mukhopadhyaya (HIM II, 315) is one of the few authors mentioning that this Dhanvantari married the three daughters of Aśvinīkumāra, called Siddhavidyā, Sādhyavidyā and Kaṣṭasādhyavidyā; he is said to have become the father of fourteen sons and to have been made king of Benares by Bharadvāja and other sages on the request of Brahmā; G. Mukhopadhyaya identifies this Dhanvantari with the teacher of Suśruta. B. Rama Rao (1972c) tells that the son of Vīrabhadrā learned āyurveda from Aśvinīkumāra and became the originator of the Vaidya community. See also O.P. Jaggi (1966): 38; Vṛddhatrayī 129–131.
20 Quoted in HIM (II, 313–314) and Vṛddhatrayī (129–131).
21 These nine gems, enumerated in the rather late *Jyotirvidābharaṇa* (see A.M. Shastri, 1996: I, 3–4), are Amarasiṃha, Dhanvantari, Ghaṭakarpara, Kālidāsa, Kṣapaṇaka, Śaṅku, Varāhamihira, Vararuci, and Vetālabhaṭṭa. See: J. Bentley (1979): 242–243; S.N. Dasgupta and S.K. De (1947): 729–731; Gaṇanātha Sena's upodghāta (3) to ed. dd of the *Suśrutasaṃhitā*; L.H. Gray (1922): 325–326; A.B. Keith (1973): 76; A.M. Shastri (1996): I, 3–4; H.H. Wilson (1984): III, 167–171; Winternitz III, 42–43; NCC IX, 228. See, in particular, *B. Bhattacharya (1948) and P.K. Gode (1948b).
22 Gaṇanātha Sena's upodghāta (4) to ed. dd of the *Suśrutasaṃhitā*.
23 R. Śarmā and S. Śarmā (1991): 8.
24 *Edited by R. Tyāgarājan, Madras 1974.
25 *Edited by S. Venkatarajan, Tanjore 1966.
26 See D. Suresh Kumar (1990): 99.
27 *Viṣṇudharmottarapurāṇa* 3.73.41 (see P. Shah, 1990: 215). See P.K. Gode (1948b): 139. Compare D.V. Davane (1976): 96–97. See also *Bhāgavatapurāṇa* 8.8.
28 See P.K. Gode (1948b): 139. E. Balfour (1967: I, 932–933) describes two shrines, found in Rājasthān, one of which contains a statue of Takṣaka, while the other has one of Dhanvantari (compare L.H. Gray, 1922: 327–328). See also H. Krishna Sastri (1916): 254, 259. A statue of Dhanvantari is reproduced in O.P. Jaggi (1973).
29 See L.H. Gray (1922): 326–327.
30 See, for example, C. Dwarakanath (1976); Gaṇanātha Sena's upodghāta to ed. dd of the *Suśrutasaṃhitā*; HIM II, 316–317; G.P. Srivastava (1954): 35–38; V. Śukla and R. Tripāṭhī (1982): 33–37; Sūramcandra (1978): 115–119 and 164–175; Vettam Mani 223.
31 See, for example, *Agnipurāṇa* 3.11; *Bhāgavatapurāṇa* 1.3, 2.7, 8.8.
32 *Brahmavaivartapurāṇa*, Kṛṣṇajanmakhaṇḍa 51. See also G.V. Davane (1976): 100; Hopkins 218; G. Mukhopadhyaya (HIM II, 316). The Bower MS reverses the roles in presenting Dhanvantari as the teacher of Keśava (= Viṣṇu).



33 See H.R. Zimmer (1948): 37–38.
34 Anuśāsanaparvan 17.104 (ed. Poona).
35 Vanaparvan 3.25 (ed.Poona).
36 His name is Dhammantari in Pali texts.
37 *Milindapañha* 4.7.20 (see I.B. Horner, 1964: 91; T.W. Rhys Davids, 1894: II, 109).
38 See Jyotir Mitra (1974): 5–6; (1985): 26, 215–216, 305, 359.
39 *Ayogṛhajātaka* 38 (see J.S. Speyer, 1971: 322). Compare: ABI 480; Hemarājaśarman 31; Yādavaśarman's upodghāta (8) to ed. cc of the *Suśrutasaṃhitā*.
40 A.K. Chatterjee (1978): 286.
41 P.K. Gode (1948b): 144, 149–150.
42 See L.H. Gray (1922): 326; B. Rama Rao (1972c): 5. Examples are found in the *Vaidyakīyasubhāṣitasāhitya* (22.8: from the *Skandapurāṇa*; 35.17: from the *Hitopadeśa*).
43 Bhagvat Sinh Jee (1927): 163.
44 E.g., *Rāmāyaṇa*, Bālakāṇḍa 45.31–32: āyurvedamayaḥ pumān; *Agnipurāṇa* 3.11: āyurvedapravartaka; *Bhāgavatapurāṇa* 8.8: āyurvedadṛś; *Matsyapurāṇa* 114.1: āyurvedaprajāpati (compare S.G. Kantawala, 1964: 58–59). P.V. Sharma (Intr. to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*, VI) remarks that Dhanvantari holds the same position in the Purāṇas as the Aśvins in the Vedic age; the pot of ambrosia in his hands, symbolizing longevity, resembles the pot of honey of the Aśvins.
45 E.g., *Bhāgavatapurāṇa* 9.17: āyurvedapravartaka.
46 HIM II, 312–314.
47 *Harivaṃśa* I.29.27 (ed. Poona). Compare W. Kirfel (1927a): 372. See on the connection between Dhanvantari and Bharadvāja: J. Filliozat (1975): 5.
48 *Brahmavaivartapurāṇa*, Brahmakhaṇḍa 16.9–22. Compare Vṛddhatrayī 6–7.
49 *Matsyapurāṇa* 114.3cd–4ab (compare A. Daniélou, 1964: 184–185; V. Śukla and R. Tripāṭhī, 1928: 34; Sūramcandra, 1978: I, 117).
50 *Brahmavaivartapurāṇa*, Kṛṣṇajanmakhaṇḍa 51. Compare AVI 49.
51 G. Liétard (1862: 7–8) stressed the relationship between Dhanvantari and the gandharvas; he regarded him as an equivalent of the Centaur Chiron of Greek mythology.
52 Ad Su.Sū.1.3.
53 Ad Su.Sū.1.1–2.
54 See on the etymology of Dhanvantari: A. Daniélou (1964): 184–185; G.V. Davane (1976); L.H. Gray (1922): 328; M. Mayrhofer (1963); PW.
55 See *Agnipurāṇa* 228.
56 *Agnipurāṇa* 292. Some Indian authors refer to Dhanvantari as an expert in gajaśāstra (e.g., AVI 49).
57 CC I, 77 and 267: *Auṣadhaprayoga*. NCC III, 106 and IX, 228: *Auṣadhaprayogakārikā*. Check-list Nr. 88: *Auṣadhaprayogakārikā*.
58 CC III, 12 and 58. NCC II, 154 and IX, 228: nominally by Dhanvantari. Compare Dhanvantarikara.
59 CC I, 267 and 371. NCC IX, 228 and XIII, 275–276.
60 CC I, 186. NCC VII, 24; IX, 228.
61 CC I, 186 and 267. NCC VII, 27 and IX, 228: *Cikitsādīpaka*.
62 CC I, 186 and 267: *Cikitsāsāra*. NCC VII, 31 and IX, 228: *Cikitsāsāra(saṃgraha)*. Cat. Madras Nr. 13137: *Cikitsāsārasaṃgraha*, ascribed to Dhanvantari in the colophon. Check-list Nr. 200: *Cikitsāsārasaṃgraha*. HIM II, 329–330. Sūramcandra (1978): I, 175.

63 CC I, 186 and 267. NCC VII, 27 and IX, 228. The *Cikitsātattvavijñāna* is mentioned as a work of Dhanvantari in the *Brahmavaivartapurāṇa*, Brahmakhaṇḍa 16.9–22. Compare Gaṇanātha Sena, 1924: I, 14–15; Satyaprakāś, 1960: 93; V. Śukla and R. Tripāṭhī, 1982: 12; Vṛddhatrayī 6–7. N. Gangadharan (1997: 64) calls Dhanvantari's work *Cikitsādarpaṇa*.

64 Kavīndrācāryasūcipatram Nr. 930.

65 CC and NCC: not recorded. Check-list Nr. 233: by Dhanvantari? Sūramcandra (1978): I, 175: *Cat. Baroda II, MS Nr. 1576.

66 NCC IX, 41 and 228: by Ācārya Dhanvantari.

67 NCC VI, 45.

68 CC and NCC: not recorded. Check-list Nr. 319. Sūramcandra (1978): I, 175: *Cat. Baroda II, MS Nr. 1565.

69 CC I, 96 and 267. NCC IV, 19 and IX, 228. A *Bṛhatkālajñāna* of Dhanvantari is also known (Collection Punyavijayaji Nr. 80).

70 CC and NCC: not recorded. Cat. BHU Nr. 125.

71 CC and NCC: not recorded. AVI 427.

72 CC II, 57. NCC IX, 228 and X, 131. This work contains Ḍalhaṇa's commentary on the Nidānasthāna of the *Suśrutasaṃhitā* (P.K. Gode, 1948b: 146).

73 CC: not recorded. NCC IX, 228. Sūramcandra (1978): I, 175. Cat. München Nr. 396 (copy of the BORI MS); authorities mentioned are the Aśvins, Caraka, Dhanvantari, Divodāsa, Hārīta, Kāśirāja, Nakula, Parāśara, Sahadeva, Suśruta, and Vṛddhavāgbhaṭa. CBORI XVI, 1, Nr. 306: the MS dates from 1706/07. The text of the *Saṃnipātakalikā* attributed to Dhanvantari resembles that of the *Saṃnipātakalikā* or *-cikitsā* from the *Aśvinīkumārasaṃhitā* and the *Trayodaśasaṃnipātānāṃ cikitsā* of Vaidyamathanasiṃha (see CBORI XVI, 1, Nr. 307 and Cat. IO Nr. 2712). Check-list Nr. 728.

74 CC II, 57. NCC IX, 228. STMI 53–54. Bodleian d.713 (8) and 735(3); see D. Wujastyk (1990): 105; d.735(3) is complete in 15 paricchedas; the Jammu MS (M.A. Stein, 1894: 190) has 22 paricchedas. AVI 314. HIM II, 329. Sūramcandra (1978): I, 175.

75 Collection Punyavijayaji Nr. 134.

76 CC II, 57. NCC IX, 228. STMI 53–54. Check-list Nr. 964: *Vaidyavinoda*. AVI 315.

77 CC I, 267 and 574. NCC IX, 228. STMI 53–54. R. Mitra's Notices III, Nr. 1446: attributed to Dhanvantari, but apparently a modern work. AVI 313. HIM II, 328. Sūramcandra (1978): I, 175.

78 CC I, 267 and 477. NCC IX, 228. STMI 53–54. Check-list Nr. 1039. AVI 310. HIM II, 328. Sūramcandra (1978): I, 175. CBORI XVI, 1, Nr. 157: a small work in 151 verses, dealing with general remarks, etc., kvāthas, cūrṇas, guṭikās, kṣāras, avalehas, and rasas.

79 CC I, 267 and 477. NCC IX, 228.

80 HIM II, 328. Sūramcandra (1978): I, 175. See also K. Raghavan Pillai's Intr. (IV) to his ed. of the Śārīrasthāna and Nidānasthāna of the *Aṣṭāṅgahṛdayasaṃhitā* with the commentary of Śrīdāsapaṇḍita.

81 See: various anonymous works. Compare Dhanvantarikara and Tulajā.

82 Compare the *Dhanvantarisaṃhitā* from the *Garuḍapurāṇa*.

83 See D. Wujastyk (1987) on the history of the claim for the existence of such a work.

84 Compare the quotations from and the references to the *Dhanvantarīyanighaṇṭu*.

85 Chapters 279–286 contain Dhanvantari's expositions on the medical science addressed to his pupil Suśruta; chapter 288 is on aśvaśāstra, chapter 292 on rites beneficial to cattle, as taught by Dhanvantari.



86 See Ambikādatta's Prākkathan, 11, to ed. hh of the *Suśrutasaṃhitā*.

87 The *Dhanvantarimata* is one of the sources mentioned at the end of kallola six.

88 *Bhāvaprakāśa* 3.325 and 4.5; gloss ad cikitsā 1.208.

89 Bower MS II.968–974: Dhanvantari expounds the citrakakalpa to Keśava.

90 Mentioned ad Su.Sū.1.1–2, 3–4, 6–7; ad Sū.40.11–12: the *Dhanvantarimata* is referred to.

91 Ad A.h.Sū.1.3–4ab: Dhanvantari received the āyurveda from Indra; 6.158cd: the *Dhanvantarīyanighaṇṭu* is quoted.

92 Mentioned ad *Cikitsākalikā* 1; Dhanvantari and the *Dhānvantara* are among the sources of the *Yogaratnasamuccaya* according to R.P. Bhatnagar (1992: 286) and P.V. Sharma (AVI 285).

93 Ca.Śā.6.21; Vi.8.11.

94 Mentioned ad Su.Sū.1.1–2 and 3; U.40.7–8ab: Kāśirāja, mentioned in the text, is identified as Dhanvantari.

95 Chapters 146–219 of the *Garuḍapurāṇa* form a medical treatise that is sometimes called *Dhanvantarisaṃhitā*. Chapters 146 to 174 contain Dhanvantari's lessons to Suśruta; chapter 197 on the gāruḍī vidyā is also expounded by Dhanvantari.

96 Ad A.s.Sū.36.5; Śā.7.23; [U.16.5–6]: the *Suśrutasaṃhitā* is referred to and quoted. Compare Sūramcandra (1978): I, 173.

97 The quotations attributed to Dhanvantari, about sixty in number, are from the *Suśrutasaṃhitā*.

98 *Kāśyapasaṃhitā*, Vimāna (śiṣyopakramaṇīya), p.57.

99 The quotations are, for the greater part at least, from the *Dhanvantarīyanighaṇṭu*; Suśruta and the sauśrutāḥ are separately cited.

100 *Vāgbhaṭamaṇḍana* 7, 43, 44, 45, 52, 58, 59 (twice), 68 (the *Suśrutasaṃhitā* is quoted).

101 T.R. Chintamani (1938). The quotations may be from the *Dhanvantarīyanighaṇṭu*.

102 *Sahasrayoga* 74 (the formula of dhānvantarataila).

103 Ad Cakrapāṇi's *Dravyaguṇa*, dhānya 8: vīrya is of two kinds, cintya and acintya, according to Dhanvantari (see Cakrapāṇidatta ad Su.Sū.40.5 and 14); the *Carakasaṃhitā* distinguishes a cintya and an acintya type of prabhāva (see Cakrapāṇidatta ad Ca.Vi.1.4 and 14).

104 Most of the quotations are from the *Dhanvantarīyanighaṇṭu*.

105 Dhanvantari (probably the *Dhanvantarīyanighaṇṭu*) is one of the sources of the *Soḍhalanighaṇṭu*.

106 Ad A.h.Sū.1.1; 17.4ab (a verse on sālvala = Su.Ci.4.14cd–15); Śā.5.127: the Ātreya, mentioned in the text, is regarded as identical with Dhanvantari.

107 Ṭoḍara III.3.152–155: a patient should concentrate his mind on Dhanvantari when taking medicines, and recite a mantra addressed to Dhanvantari and some other deities.

108 A.h.Śā.2.52; 3.16 and 50; Ci.10.63; 12.24; 17.14. A.s.Sū.1.6; 8.59; Śā.3.8; U.40.36. Compare Sūramcandra (1978): I, 173–174.

109 P.K. Gode (1948b): 138–139.

110 P. Cordier (1903a): 618–620. A. Csoma de Körös (1980): I, 22. P. Tsering (1980): 109 (Thaṅ-la-ḥbar).

111 A.s.Sū.28.27–29ab.

112 See Ambikādatta's Prākkathan, 11, to ed. hh of the *Suśrutasaṃhitā*.

113 Ad Ca.Ci.5.44.

114 Mentioned in his commentary ad *Cikitsākalikā* 2.

115 Ca.Ci.5.44 and 63.

116 Ad Su.Ni.9.28cd–33.
117 Ad A.h.Sū.19.20cd–24ab.
118 Ad Ca.Ci.5.61cd-64ab.
119 Ad A.h.Sū.26.46cd–47; 29.7.
120 Ad *Śivakoṣa* 163.
121 Ad A.h.Sū.1.1 and 6cd; 19.20–24ab and 45cd-46ab; 26.47–55ab; 29.6cd-8ab; 30.3–8ab; Ni.10.20cd-21.
122 *Cikitsākalikā* 2.
123 Ad A.h.Sū.19.20cd-24ab.
124 Ad A.h.Sū.5.44–45ab.
125 *Gadanigraha*, prayogakhaṇḍa, tailādhikāra 185–196ab.
126 *Rasaratnadīpikā* 248–249.
127 *Rasaratnākara* II, pariṇāmaśūla 11–17.
128 Bower MS II.232–240. Bhela Ci.15.39. *Rasaratnadīpikā* 336.
129 Bhela Ci.6.50; 11.18; 19.13.
130 *Rasakāmadhenu* IV.1.158–160. *Rasayogasāgara*, takārādi 310.
131 *Bṛhadyogataraṅgiṇī* 90.179–185. *Gadanigraha*, guṭikā 317–323. *Yogaratnākara* 453. *Yogataraṅgiṇī* 40.89–95.
132 Soḍhala's *Gadanigraha*, atīsāra 59–60.
133 *Bṛhadyogataraṅgiṇī* 147.216–222. *Napuṃsakāmṛtārṇava* 3.33–38.
134 Harṣakīrti's *Yogacintāmaṇi*, p.135.
135 Gaṇeśaśarman's *Pākapradīpa* 487–499.
136 *Bhāratabhaiṣajyaratnākara* Nr. 5561.
137 *Rasaratnadīpikā* 215.
138 *Siddhaprayogalatikā* 26.61–63.
139 *Bṛhadrasarājasundara* 499. *Rasendrasārasaṃgraha*, plīharoga 30–37.
140 *Rasayogasāgara*, pakārādi 695.
141 *Bheṣajasaṃhitā*, Nr. 168. *Bṛhadrasarājasundara* 376–377. *Rasayogasāgara*, pakārādi 148. *Yogaratnākara* 282.
142 *Yogataraṅgiṇī* $24^2$.5–13.
143 *Rasayogasāgara*, yakārādi 162.
144 *Bhāratabhaiṣajyaratnākara* Nr. 6146.
145 *Bhaiṣajyaratnāvalī*, vātarakta 91–97. *Rasayogasāgara*, yakārādi 127.
146 *Rasendrasārasaṃgraha*, jvara 150–155.
147 *Rasayogasāgara*, yakārādi 133.
148 *Bhaiṣajyaratnāvalī*, svarabheda 21–27.
149 *Rasayogasāgara*, pariśiṣṭa 90.
150 *Rasayogasāgara*, yakārādi 203.
151 *Bṛhadrasarājasundara* 255. *Rasayogasāgara*, yakārādi 206.
152 Anantakumāra's *Yogaratnasamuccaya* 11.41cd–48.
153 *Bṛhadyogataraṅgiṇī* 112.56–62.
154 *Bṛhadyogataraṅgiṇī* 118.45–58ab.
155 *Rasakāmadhenu* IV.40.39–41.
156 *Bhāratabhaiṣajyaratnākara* Nr. 2659.
157 *Rasayogasāgara*, takārādi 158.
158 *Bṛhadrasarājasundara* 503. *Rasakāmadhenu* IV.1.482–498. *Rasayogasāgara*, yakārādi 487. *Rasendrasārasaṃgraha*, plīharoga 89–104.



159 *Bhaiṣajyaratnāvalī*, jvara 1162–1169.
160 *Bṛhadrasarājasundara* 315.
161 NCC IX, 49.
162 Su.Sū.1.3.
163 The teacher of the *Suśrutasaṃhitā* is called Dhanvantari at the beginning of each chapter.
164 The *Ṛgveda* (6.16.5; 6.31.4) uses the word bharadvāja adjectively to qualify Divodāsa (see N.G. Chapekar, 1950).
165 *Ṛgveda* 1.112.14; 1.116.18; 1.119.4; 1.130.7; 1.130.10 (plural); 2.19.6; 4.26.3; 4.30.20; 6.16.5; 6.16.19; 6.26.5; 6.31.4; 6.43.1; 6.47.22; 6.47.23; 6.61.1; 7.18.25; 9.61.2.
166 *Ṛgveda* 1.51.6; 1.53.8; 1.53.10; 1.112.14; 1.130.7; 2.14.7; 4.26.3; 6.18.13; 6.26.3; 6.47.22; 7.19.8; 8.53.2; 10.48.8.
167 Sāyaṇa identifies Atithigva with Divodāsa in most of the verses where the name occurs, but is vague in some instances, where he is referred to as a king (1.53.8 and 10) or sage (8.53.2); Sāyaṇa remarks ad *Ṛgveda* 7.19.8 that Atithigva is either Sudāsa or Divodāsa. See on the identity of Atithigva: V.M. Hillebrandt (1965); A.A. Macdonell and A.B. Keith (1967); H.Oldenberg (1888): 210–212, (1923): 152; S.N. Pradhan (1927): 7–9; Th. Sarmah (1991): 181–182; H.C. Seth (1942); H.D. Velankar (1942). A. Bergaigne (1883: II, 341–345; *English transl. II, 352, 354–356) took Divodāsa and Atithigva as two different individuals; the PW distinguishes three Atithigvas; H.D. Velankar (1942) was of the opinion that there is one king called Divodāsa, while there are no less than four different kings of the name Atithigva mentioned in the *Ṛgveda*.
168 *Ṛgveda* 1.116.18; 6.16.5; 6.31.4.
169 V.M. Hillebrandt (1965). A.A. Macdonell and A.B.Keith (1967): I, 363; II, 97–98. J.E. Mitchiner (1982): 114, 221. Th. Sarmah (1991). The *Pañcaviṃśabrāhmaṇa* (15.3.6–7; see W. Caland, 1982: 393–394) refers to him as the purohita (see on the purohita: J. Gonda, 1955) of Divodāsa. See about their relationship also: *Mahābhārata*, Anuśāsanaparvan 30 (ed. Poona).
170 Bhaimaseni Divodāsa is mentioned.
171 Pratardana Daivodāsi is mentioned. See A. Weber (1850): 214–215.
172 Pratardana Daivodāsi is mentioned, who receives Indra's teachings on prāṇa; he is called Kāśirāja in Śaṃkara's commentary and Kātyāyana's *Sarvānukramaṇī*. See A. Weber (1850): 214.
173 *Āśvalāyanaśrautasūtra* 12.10.10; compare Th. Sarmah (1991): 37 and 191: Daivodāsa is a ṛṣipravara.
174 Th. Sarmah (1991): 191.
175 Daivodāsi Pratardana (see Sūramcandra, 1978: I, 165) and Parucchepa Daivodāsi are mentioned.
176 See on the sources: ABI 478–479; AVI 51; Gaṇanātha Sena's upodghāta to ed. dd of the *Suśrutasaṃhitā*, 6–7; PW; Th. Sarmah (1991); Sūramcandra (1978): I, 165; Yādavaśarman's upodghāta, 6–7, to ed. cc of the *Suśrutasaṃhitā*.
177 *Mahābhārata*, Anuśāsanaparvan 30.5–49 (ed. Poona). This story is also found in the *Vāyupurāṇa* (D.R. Patil, 1973: 8–9). See also: A.S. Altekar (1937); R.P. Goldman (1977): 111–112; J.E. Mitchiner (1982): 121–122; F.E. Pargiter (1922): 153–155; S.N. Pradhan (1927): 23–27, 55.
178 *Brahmapurāṇa* 11.65–67 (transl. 1985, part I, 73); *Harivaṃśa* 1.29.29–71 and 32.23–27 (ed. Poona).

179 *Mahābhārata*, Udyogaparvan 117 (ed. Poona). Bhaimaseni Divodāsa is also mentioned in the *Kāṭhakasaṃhitā* (7.8). Other references to Divodāsa in the *Mahābhārata* are found at Sabhāparvan 8.12 and Śāntiparvan 96.21 (ed. Poona). Compare S. Sörensen (1963): 256.
180 See D.D. Shulman (1980): 77–82.
181 *Agnipurāṇa* (278); *Bhāgavatapurāṇa* (9.71); *Garuḍapurāṇa* (139); *Brahmāṇḍapurāṇa* (III, upodghātapāda 67.26–31); **Brahmapurāṇa*; *Skandapurāṇa* (Kāśīkhaṇḍa 43–58); *Vāyupurāṇa* (Uttarārdha 30). See on Divodāsa in the *Vāyupurāṇa*: D.R. Patil (1973).
182 *Agnipurāṇa* 278.22–23.
183 *Matsyapurāṇa* (ed. J.D. Akhtar) 50.6–7 (son of Vindhyāśva). Compare S.G. Kantawala (1964): 26.
184 See D.R. Patil (1973): 33.
185 *Viṣṇupurāṇa* 4.19.62.
186 See Th. Sarmah (1991) on the Pāñcāla king Divodāsa.
187 See Th. Sarmah (1991) for a discussion of the views presented by D.R. Mankad (1951), F.E. Pargiter (1913), (1962), S.N. Pradhan (1927: 1–18), *V.G. Rahurkar (1964), and H.C.Seth (1942). See also: S.G. Kantawala (1964): 31; D.R. Mankad (1975); F.E. Pargiter (1918).
188 See, for instance, ABI 481; AVI 51; K.R. Srikanta Murthy (1992a): 199.
189 Divodāsa figures in the list of royal sages (rājarṣi) of the *Vāyupurāṇa* (D.R. Patil, 1973: 22–23).
190 Pāṇini's *Aṣṭādhyāyī* (4.2.116) calls Kāśī a janapada, while Vārāṇasī is said to be a city (nagara) (*Gaṇapāṭha* ad Pāṇini 4.2.97). See N.N. Bhattacharyya (1991); N. Dey (1979); B.C. Law (1933–34): 15–17, (1984): 42, 46, 94–96.
191 Compare *Kāśikā* 6.3.21.5, quoted by Sāyaṇa ad *Ṛgveda* 1.116.18. See also the references to Divodāsa in Kātyāyana's *Vārttika* and the *Mahābhāṣya* (*3.147) (see ABI 479; AVI 51).
192 See, for example, Gaṇanāthasena's upodghāta, 3, to ed. dd of the *Suśrutasaṃhitā*; Sūramcandra (1978): I, 164–174. K.R. Srikanta Murthy (1992a: 199) regards the Divodāsa of the *Suśrutasaṃhitā* as the one who is mentioned as the father of Pratardana in the *Mahābhārata* and some Purāṇas. Dhanvantari is referred to as Kāśipati at Su.Ka.1.3.
193 Compare a variant of Su.Ka.1.3, recorded by Ḍalhaṇa, where Divodāsa is called kṣitipati and tapodharmaśrutākara.
194 *Brahmavaivartapurāṇa*, Brahmakhaṇḍa 16.13–16 (quoted: Gaṇanātha Sena, 1924: I, 14–15; Satyaprakāś, 1960: 93; Vṛddhatrayī 6–7).
195 See Gaṅganatha Jha (1936). Quoted by Rama Rao (1972c: 5) and Sūramcandra (1978: I, 118).
196 See NCC IX, 49.
197 NCC IV, 138: a name of Dhanvantari. Compare Kāśīnātha, who is sometimes called Kāśīrāja. *Kāśīrājanighaṇṭu* is an alternative title of the *Madanapālanighaṇṭu* (Check-list Nr. 390).
198 Divodāsa is also referred to as Kāśipati (Su.Sū.1.41; U.18.3). Compare P. Cordier (1901a): 82–83.
199 Su.Sū.1.3; U.40.7.
200 *Brahmavaivartapurāṇa*, Brahmakhaṇḍa 16.13–16 (see the quotation in Vṛddhatrayī 6–7; compare N. Gangadharan, 1997: 64). G. Hāldār (Vṛddhatrayī 441) quotes *Majumdār's 'The Hindu history', where Kāśīrāja, the author of the *Cikitsākaumudī*, is regarded as identical with Vāmaka, the second king of Kāśī, who is supposed to have lived about 700 B.C. G. Hāldār (Vṛddhatrayī 119, 442) does not accept Majumdār's chronological scheme, but agrees with the identification and is of the opinion that Vāmaka, the second Kāśīrāja, is the same as the Vāmaka who figures in the *Carakasaṃhitā*.



201 Kavīndrācāryasūcipatram Nr. 947. NCC IV, 139.
202 Bower MS I.9: Suśruta turns to the muni Kāśīrāja for information on the properties and uses of garlic.
203 *Paribhāṣāpradīpa* 1.84: the flesh of castrated goats is recommended for consumption; comments ad 1.81–82: the flesh of castrated sheep is recommended. Compare Su.Sū.46.129, where the flesh of female quadrupeds is thought to be the best.
204 Introductory verses of the *Siddhasāra*: Kāśīrāja expounded the āyurveda to his pupils.
205 See K.K. Handiqui (1949): 460: Yaśodhara is declared to be well versed in the art of healing, like Kāśīrāja; Kāśīrāja is Dhanvantari according to the commentator.
206 *Bhaiṣajyaratnāvalī*, vājīkaraṇa 299–311.
207 *Bhaiṣajyaratnāvalī*, rasāyana 78–98. *Bheṣajasaṃhitā* 1, Nr. 174.
208 *Bhaiṣajyaratnāvalī*, garbhiṇīroga 99–101. *Bhāratabhaiṣajyaratnākara* Nr. 1384.
209 *Bhaiṣajyaratnāvalī*, raktapitta 60–63. *Bṛhadrasarājasundara* 467. *Rasayogasāgara*, pakārādi 168. *Rasendrasārasaṃgraha*, pittaroga 6–9.
210 *Bhaiṣajyaratnāvalī*, mūtrāghāta 43–48.
211 *Bhāratabhaiṣajyaratnākara* Nr. 501.
212 See: Vāmaka; Vāryovida. See also Hemarājaśarman's upodghāta, 38–39, to his ed. of the *Kāśyapasaṃhitā*. Hemarājaśarman adds Brahmadatta, who is often mentioned in the Jātakas.
213 I refrain from references to the extensive literature on the philosopher Nāgārjuna and his date.
See on Nāgārjuna, in particular as a legendary figure and as an author of non-philosophical works: P. Arènes (1996): 18–19; S. Ārya (1984): 34–35 and 37; Atrideva (1961): 52–58, (1976): 185–187, 357–358, 363–368, 396–398, 400–403, 486–487, (1978): 198–202; A. Bareau (1964): 122–123, 136–137, 155–160, 173; A. Barth (1918): IV, 461–462; S. Beal (1884); Bhagwan Dash (1976): 53–68; A. Bharati (1965): R. Bhaṭnāgar (1984): 73–87; B. Bhattacharyya (1964): 63, 65, 67–68, 154–155; A.K. Chatterjee (1978): 108, 255, 261–262; E. Chavannes (1984); L. Chimpa and A. Chattopadhyaya (1970); P.C. Choudhury (1964): 6–7; Chou Yi-liang (1944–45); T. Clifford (1984): 42; P. Cordier (1896a), (1899a): 1–3; S.C. Das (1882): 115–120, (1970): 197–202; S. Dasgupta (1975): II, 426–427 and 436; S.B. Dasgupta (1974); B. Datta (1944); J. Deleu (1981): 69; S. Dietz (1984); Nalinaksha Dutt (1931); Sukumar Dutt (1962): 278–280; M. Eliade (1960): 276–277, 302, 387–388, 398; Ch. Eliot (1988): I, XXXII–XXXIII; II, 65, 84–86; III, 307; W. Filchner (1933): 462–464; J. Filliozat (1940), (1948): 10–11, (1951), (1953): 144, 147, 157, 168–169, (1975): 9–11 and 19; (1979): X-XIX; W. Fuchs (1938): 437; Gaṇanātha Sena (1924): 11–12, 38; A. Getty (1914): 156–157; H. von Glasenapp (1936), (1940): 46–47 and 50–51; Ph. Granoff (1988); T. Goudriaan (1978); T. Goudriaan and S. Gupta (1981): 117; A. Grünwedel (1916): 161–163, (1970a): 12–19, 117–118, 158; G. Hāldār (1963): 181–184, 242, 314, 317–319; Hemarājaśarman (1953): upodghāta 33–34, 56; A.F.R. Hoernle (1978): 9, 99–100; G. Huth (1895); O.P. Jaggi (1966): 187–192, (1973): IV, 18, 21, 33–34, 37, 62, (1973): V, 124, 127–129, 142; Jan Yün-hua (1970); L.M. Joshi (1967); S. Julien (1853–*1858); Jyotir Mitra (1974): 62–64; A.B. Keith (1973): 71–72, 470, 511, 512; J. Klaproth (1831): 171; E. Lamotte (1962), (1966); S. Lévi (1896),

(1931), (1936); Chr. Lindtner (1982); R.C. Majumdar (1971): 222, 223, 231, 233; J. May (1979); G.J. Meulenbeld (1974): 413–414; B. Mookerjee (1938), V: XXVIII-XXXII; G. Mukhopadhyaya (1974): III, 822–843; K.S. Murty (1978); J. Needham (1976): V,3: 161–164; E. Obermiller (1986, 1987); S. Pathak (1954); Pushpendra Kumar (1980); S.K. Ramachandra Rao (1985): 71–72, 80; P. Rāy (1956): 61, 116–119; Rechung Rinpoche (1973): 14, 185, 200, 219–227, 285; A. Rémusat (1848); L. Renou and J. Filliozat (1953): 377–378; G. Roerich (1959); G.N. Roerich (1976; see index); A. Roşu (1989): LXXIII, LXXVI, LXXXI, LXXXIII, LXXXVIII, LXXXIX–XC, XCIX; R. Sāṅkṛtyāyana (1934); S.K. Śarmā (1992): 10–13; R. Śāstrī (1977): 577–629; V.P. Śāstrī (1940): 39; Satyaprakāś (1960): 309–320; E. Schlagintweit (1968); H.H.M. Schmidt (1978): 14–15; G. Schulemann (1958): 43–45, 46; B. Seal (1985): 62–64; S.N. Sen (1971): 41; D. Seyfort Ruegg (1971), (1982); P.V. Sharma (1972d): 103, (1975c): 55–56, 64–66, 178–179, 457, (1977): Intr., (1992a): 125–126; K.R. Srikanta Murthy (1992a): 200, (1992b); O. Stein (1933); B.V. Subbarayappa (1971): 317; V. Śukla (1977): I, 208–210; Sūramcandra (1978): 286–292; J. Takakusu (1966): LVI, LVII, LIX, 34–35, 158–162, 166, 181; M. Taube (1981): 16, 24, 28, 35, 65, 78; S. Thapaliyal (1977); G. Tucci (1930), (1949): I, 214, 231; *L.de la Vallée Poussin (1931/32): I, 383, (1937): V, 270; C. Vogel (1965a); Vṛddhatrayī 182 and 318–319; M. Walleser (1990); M.L. Walter (1980): 28–31, 33, 39–40; A.K. Warder (1980): 374–389, 491; W. Wassiljew (1860); Th. Watters (1961): II, 100–102 and 200–206; D.G. White (1996); M. Winternitz (1968): II, 250–254, III, 391, 541, 543, 547, 552–553; D. Wujastyk (1984a); Yādavaśarman (1938), upodghāta (11–12) to ed. cc of the *Suśrutasaṃhitā*.

214 A few examples are Bāpālāl (1968: prastāvanā 29); J. Filliozat (1979: IV-XIX); Jyotir Mitra (1974: 62–64); G.P. Srivastava (1954: 83–90). Jyotir Mitra and Srivastava regard the philosopher as the Nāgārjuna who revised and completed the *Suśrutasaṃhitā*. Srivastava is convinced that he also occupied himself with alchemy. J. Filliozat tended to accept the attribution of some medical works (*Yogaśataka*, *Rasavaiśeṣikasūtra*) to the Buddhist philosopher.

215 An example is J. Needham (V:3, 1976: 161).

216 The number of different Nāgārjunas varies considerably; their number is, for instance, three (H.H.M. Schmidt, 1978: 14–15), four (*E. Lamotte, 1966: XI; K.R. Srikanta Murthy, 1992b), five (P.V. Sharma, Intr. to his ed. of the *Yogaratnamālā*; Intr. to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*, IX), six (P.V. Sharma, 1975c: 55–56), and eight (S.K. Śarmā, 1992: I, 10).

217 This author, usually called Siddhanāgārjuna, is assigned to a period ranging from the third to the eleventh century. Examples are: third or fourth century (G. Tucci, 1930); about A.D. 400 (Chr. Lindtner, 1982: 11); sixth century (H.H.M. Schmidt, 1978: 14–15); seventh or eighth century (P. Rāy, 1956: 116–119); eighth century (Satyaprakāś, 1960; O. Stein, 1933); ninth century (P.V. Sharma, Intr. to his ed. of the *Yogaratnamālā*); eleventh century (B. Bhattacharya, 1964: 67–68).

218 See E.C. Sachau (1964): I, 189.

219 See in particular Jan Yün-hua, with whose arguments I agree. See also: D. Chattopadhyaya (1979: 39–40); Ph. Granoff (1988); R.F.G. Müller (1932: 799); K.S. Murty (1978). Some authors assume that the philosopher Nāgārjuna and the alchemist of this name later fused into a composite figure (B. Bhattacharyya, 1964: 67; H. von Glasenapp, 1936, 1940: 50–51; H.H.M. Schmidt, 1978: 14); the earliest accounts concerning Nāgārjuna, however, depict him already as a multifaceted personality.



220 One recipe (*Cakradatta*, arśas 61–70) alludes to its use for magical purposes; another prescription (*Bhaiṣajyaratnāvalī*, kṛmi 56–63) cannot be early, because it mentions the two kinds of yamānī and the disease called śītapitta.

221 A. Grünwedel (1970): 13. M. Walleser (1990): 9.

222 J. Needham V:3 (1976): 163.

223 See on this subject: S. Thapaliyal (1977). Pāṭaliputra is probably mentioned on account of Nāgārjuna's relationship with a Śātavāhana king in the biographical accounts. See on Nāgārjuna and this king, whose identity is disputed, as well as on Nāgārjuna's *Suhṛllekha*, addressed to a royal person: A.L. Basham (1968): 426; L. Chimpa and A. Chattopadhyaya (1970): 9; S. Dietz (1980): I, 36–39, (1984); L. Kawamura (1975): 4, 114–117; E. Lamotte (1976): 379; S. Lévi (1936); Chr. Lindtner (1982): 22, 218–224; K.S. Murty (1978): 11–13, 18–20, 62–65; H. Nakamura (1996): 241; D. Seyfort Ruegg (1981): 26–27, (1982), (1995): 67–70; A.K. Warder (1968): 331–335; M. Winternitz II, 252–253.

224 See: A. Grünwedel (1970): 13; K.S. Murty (1978): 65–66; M. Walleser (1990): 9, 12 and 25; H.H.M. Schmidt (1978): 14. The *Kathāsaritsāgara* (chapter 41) describes Nāgārjuna as the minister of a king called Cirāyus (long-lived). Nāgārjuna acquired a mythic character, associated with the elixir of immortality, in the Tibetan tradition (see M.L. Walter, 1980: 28–31, 33, 39–40: text and English translation of the *Kloṅ-chen sñiṅ-gi thig-le* of Hjigs-med gliṅ-pa Raṅ-byuṅ rdo-rje).

225 See on al-Bīrūnī's knowledge of medicine: R.L. Verma (1979).

226 Nāgārjuna is a Rasasiddha in the *Ānandakanda*, *Pāradasaṃhitā*, *Rasajalanidhi*, *Rasaratnākara*, *Rasaratnasamuccaya*, *Rasataraṅgiṇī* and *Rasendrasambhava*.

227 This work is preserved in a Chinese translation by Kumārajīva, completed in A.D. 406; it was translated into French by E. Lamotte (1966). The treatise is regarded as decidedly spurious by Chr. Lindtner (1982: 11); see on the problems regarding its authorship: H. Nakamura (1996): 239–241; D. Seyfort Ruegg (1981): 32–33.

228 M. Eliade (1960): 279. J. Needham V:3 (1976): 161.

229 See M. Walleser (1990): 9, 11, 25.

230 *Cakradatta*, rasāyana 34–125.

231 Nāgārjuna distinguished the large number of eighteen varieties of iron according to Āḍhamalla and the commentator on the *Rasendramaṅgala*.

232 See *Yuktikalpataru* 173–174 on khaḍgaparīkṣā. Compare A. Grünwedel, 1970: 13–14.

233 See A. Grünwedel, 1970: 13; M. Walleser, 1990: 9.

234 Bhagwan Dash (1976): 61.

235 D. Bhāratī (1968). B. Bhattacharyya (1964): 67–68, (1968: *Sādhanamālā*): II, Intr. XLIII–XLV. L. Chimpa and A. Chattopadhyaya (1970): 102, 382–383. Ch. Eliot (1988): III, 219. A. Grünwedel (1916): 150–151, (1970): 10–15. R.C. Majumdar (1974): 389–390. P.L. Paul (1939): II, 18–19. J.B. Robinson (1979): 41–43, 291. R. Sāṅkṛtyāyana (1934): 219, 226. D. Seyfort Ruegg (1982): 511. M. Walleser (1990): 5, 7, 8.

236 Ph. Granoff (1988). J.P. Jain (1964): 149. See also on Pādalipta: J. Deleu (1981): 64–65; H. von Glasenapp (1940): 115; JAI 72–73; A.K. Warder (1968): 331.

237 See on biographical accounts of Nāgārjuna: Chr. Lindtner (1982): 21 (with references); K.S. Murty (1978).

238 Nāgārjuna's connection with the Nāgas, popular with Buddhists, Hindus and Jains, was one of the elements facilitating this process. See on Nāgārjuna and the Nāgas: W. Filchner (1933): 463; A. Grünwedel (1970): 14–16; L. Kawamura (1975): Intr. XIII; K.S. Murty (1978): 50–53. Nāgārjuna is a son of the serpent-king Vāsuki in the *Prabandhacintāmaṇi*.

239 See on Nālandā: A.L. Basham (1954): 164–165; P.L. Paul (1939): II, 24–25; G. Roerich (1959); H.D. Sankalia (1972).
240 Compare K.S. Murty (1978): 59–61.
241 A mountain called Ḍhaṅka is usually given as his birthplace in the Jain accounts. Ḍhaṅka is either another name for Śatruñjaya or a name for one of its peaks (Ph. Granoff, 1988: 48). See on Ḍhaṅka: D.G. White (1996): 114–118.
242 See the references in Chr. Lindtner (1982: 22). See also K.S. Murty (1978): 59–61.
243 The Tibetan name of Nāgārjuna is Klu-sgrub.
244 NCC II, 165. Jaggi IV, 21: a lost tantra on rasāyana; IV, 34.
245 Ad *Cakradatta*, agnimāndya 72: the characteristics of ajīrṇa.
246 Ad *Mādhavanidāna* 6.5–6; quoted on the subject of ajīrṇa.
247 NCC: not recorded. Bhagwan Dash (1976): 11, 15–16; (1976a): 15. Bhagwan Dash and Doboom Tulku (1991): XX. P. Cordier (1903a): 627: this work may correspond to Nāgārjuna's *Sārasaṃgraha*; it consists of a collection of formulae, on the basis of vegetable substances, against nervous disorders, skin diseases, fever, eye diseases, etc., accompanied by Buddhist mantras. P. Cordier (1915): 501. Lokesh Chandra in T. Clifford (1984): XVII. M. Taube (1981): 16–17.
This work is referred to as *Sman rin-po-cheḫi rim-pa* (*Auṣadharatnāvalī*) in the *Vaiḍūrya sṅon-po*, the commentary of Saṅs-rgyas rgya-mćho on the *Rgyud-bźi*, and as *Gser-ḫgyur sbyor-ba* (*Rasayoga*?) in the *Mkhas-paḫi dgaḫ-ston* of Chos-rgyal don-grub (M. Taube, 1981: 16). See on Saṅs-rgyas rgya-mćho and Chos-rgyal don-grub: G. Schulemann (1958); M. Taube (1981): 8, 73–77.
Dharmapāla lived from A.D. 1441 to 1528 (Lokesh Chandra in T. Clifford, 1984: XVII); see on Dharmapāla also: S.C. Das (1881); G. Huth (1895a): 282. Źa-lu is a famous monastery, not far from Sa-skya; Bu-ston (A.D. 1289–1364) lived and worked there (Bhagwan Dash, 1976: 67; G. Schulemann, 1958: 94; C. Vogel, 1965: 25).
248 NCC: not recorded. Bhagwan Dash (1976): 11, 15–16; (1976a): 15.
249 NCC I, 421; X, 15. Bhagwan Dash (1976): 10, 14; (1976a): 14. P. Cordier (1903a): 607: *"Aba" bheṣajakalpa*, a collection of formulae called aba for the treatment of fractures, luxations, ulcers, skin diseases, and internal diseases; the meaning of the term aba is unknown. P. Cordier (1915): 469–470. G. Huth (1895): 269: *Sman a-paḫi cho-ga*, Über die Anwendung des Heilmittels 'a-pa. J. Filliozat, Liste Nr. 321. H. Laufer (1991), Teil 2: 86. H. Ui et al. (1934): 659 (Nr. 4308). M. Taube (1981: 16) calls this work *Avabheṣakalpa*; Tibetan titles mentioned by Taube are: *Rća a-waḫi cho-ga* (according to the *Mkhas-paḫi dgaḫ-ston*) and *Rćva a-baḫi cho-ga* (according to the *Vaiḍūrya sṅon-po*).
250 M. Taube (1981): 74.
251 Hemarājaśarman (upodghāta to the *Kāśyapasaṃhitā* 33, n.2) heard about a MS of this work that presumably belongs to the Himis monastery near Leh in Ladakh (see on this monastery: L.A. Waddell, 1958: 282–283).
252 NCC: not recorded. P. Cordier (1903a): 617: also called *Gandhayogacaturaṅgacitrasādhanakalpa*, or, in Tibetan, *Dri sbyar-baḫi mig-maṅs ris-kyi sbyor-ba cho-ga*. G. Huth (1895): 272.
253 NCC IX, 301 and X, 16. P. Cordier (1903a): 617. E. Obermiller (1986): 127. G. Huth (1895): 272: translated by Źal-mda-nas from Kaśmīr and Rin-chen bzaṅ-po; the translation dates from the first half of the eleventh century.
254 Rechung (1973): 14. Rechung ascribes this work to the Aśvins elsewhere in his book (1974: 11).



255 See Rechung Rinpoche (1973): 219, 226–227.
256 See Rechung Rinpoche (1973): 219, 226–227.
257 See M. Taube (1981): 16, n. 59. Compare: *Somarāja*.
258 NCC VII, 203 and X, 18.
259 See the description of this work.
260 See the description of this work.
261 NCC III, 250; X, 18–19. P. Cordier (1909): 357: Tibetan title: *Dge-baḫi ḫdod-ḫjo*. *JBORS 23, 1, 46 (referred to in NCC).
262 NCC III, 357: based on Surūpa's *Kāmaśāstra*; X, 290. Compare P. Cordier (1909): 258: Tibetan title: *Ḫdod-paḫi bstan-bcos źes-bya-ba*; an abbreviation of Nāgārjuna's *Kāmaśāstra*, written by Gzugs-bzaṅ (Surūpa). See on Surūpa and his treatise: C. Vogel (1965a); the author acknowledges himself that his work is based on Nāgārjuna's *Kāmaśāstra*.
263 NCC III, 142; X, 18–19: on alchemy.
264 NCC: not recorded. P. Cordier (1896a): 3: regarded as related to or identical with the *Yogaratnamālā*. Tāntrika Sāhitya 155: on māraṇa, uccāṭana, vaśīkaraṇa, etc. Compare *Kautukacintāmaṇi*.
265 NCC V, 105; X, 18–19: in 28 paṭalas. Compare *Kautūhalacintāmaṇi*.
266 NCC X, 18–19. P. Cordier (1896a): 2–3: related to or identical with the *Yogaratnamālā*; 7: MSS of *(Laghu)yogaratnāvalī*.
267 Mentioned as a medical work of Nāgārjuna in the *Bśad-mjod yid-bźin nor-bu* by Don-dam smra-baḫi seṅge (M. Taube, 1981: 16). See on Don-dam and his work: M. Taube (1981): 8. *Edition: A 15th century Tibetan Compendium of knowledge; The bŚad mdzod Yid bzhin nor bu by Don-dam-smra-ba'i-seṅge, edited by Lokesh Chandra with an introduction by E. Gene Smith, Śata-piṭaka Series, Indo-Asian literatures, Vol. 78, New Delhi 1969.
268 NCC X, 18–19. See on this text: *P.V. Sharma (1993c).
269 *Cakradatta*, rasāyana 34–125.
270 *Rasakāmadhenu* I.2.43–59ab (borrowed from the *Rasendracintāmaṇi*).
271 NCC X, 18–19. *Rasendracintāmaṇi* 76 = *Rasakāmadhenu* I.2.43–59ab.
272 Ad *Cakradatta*, rasāyana 34.
273 *Cikitsāsārasaṃgraha*, rasāyana 474–489 (identical with *Cakradatta*, rasāyana 34–49).
274 *Lohasarvasva* 6 and 23.
275 Ad *Śārṅgadharasaṃhitā* II.11.44–45 and 48cd-53ab.
276 Ad *Rasataraṅgiṇī* 20.22–24.
277 Ad Ca.Sū.21.21–28.
278 See P. Cordier (1903b): 339.
279 Ad *Cakradatta*, arśas 4–7 (recipes).
280 See M. Taube (1981): 13. The work is mentioned as *Pañcasūtra* in P.V. Sharma's intr. to his ed. of Nāgārjuna's *Yogaratnamālā* (Intr. 14).
281 See Rechung Rinpoche (1973): 185, 219, 226.
282 NCC X, 19.
283 This work, written in a mixture of Prakrit and Apabhraṃśa, deals with rasaśāstra and rasāyana; Pādaliptasūri, the author's teacher, is referred to several times in one of the MSS, but his name is absent from a second MS (JAI 79).
284 NCC X, 18–19: *Nāgārjunatantra* is an alternative title of the *Kakṣapuṭa*. See on some of the MSS: S.C. Banerji (1992): 507. Jaggi IV, 21: a lost tantra on rasāyana. See on the *Nāgārjunatantra*: S.C. Banerji (1992): 188, 190–192, 193, 199–200, 200–201, 202, 214, 237–238, 240, 241, 242, 243, 244, 299.

285 Introduction to Khare's commentary.

286 Ad Ca.Sū.21.21–28.

287 NCC: not recorded. Check-list Nr. 482.

288 NCC X, 19. P. Cordier (1896a: 7): list of MSS. Pushpendra Kumar (upodghāta to his ed. of the *Yogaratnamālā*, 5) records a *Nāgārjunīyacikitsā*, distinct from the *Yogaratnamālā*. Tāntrika Sāhitya 327: 400 ślokas, 196 prayogas, incomplete (MS Baroda Nr. 8313). P. Cordier (1896a: 3): related to or identical with the *Yogaratnamālā*; quoted in the *Rasarājalakṣmī*.

289 Ad Su.Ni.8.4.

290 Ad *Cakradatta*, śūla 50–51 (a prescription); raktapitta 26 is from the *Nāgārjunīya* according to one of the MSS.

291 See: *Rasendramaṅgala*. The *Kakṣapuṭa* is called *Rasaratnākara* in some of its MSS (NCC X, 18–19).

292 The *Rasārṇava* by Nāgārjuna is one of the sources of the *Rasayogasāgara*.

293 Mentioned in Tibetan sources as *Dṅul-chu grub-paḥi bstan-bcos* (Jayapaṇḍita's *Thob-yig*), *Dṅul-chu rin-chen phreṅ-ba* (*Mkhas-paḥi dgaḥ-ston*) or *Dṅul-chuḥi sbyor-ba rin-chen phreṅ-ba* (*Vaiḍūrya sṅon-po*); see M. Taube (1981): 16. Compare *Rasasiddhiśāstra* and Vyāḍi.

294 NCC: not recorded as one of Nāgārjuna's works.

295 *Cikitsāsārasaṃgraha*, rasāyana 136–166.

296 See the description of this treatise.

297 NCC: not recorded as one of Nāgārjuna's works. *Edition: Ratiramaṇa, Science of Life, or Hindu system of sexual secrets: by (Siddha)Nāgārjuna, translated into English with original Sanskrit text, Ganguly and Co., Calcutta 1909. This treatise may be the same as Nāgārjuna's *Ratiśāstra*.

298 NCC X, 18–19. A.B. Keith (1973): 470. Winternitz III, 541.
Editions: (a) Ratiśāstra or Siddhavinoda, ascribed to Nāgārjuna; in 11 pādas. A manual of divination from sexual affairs. Edited with a Hindi version by Kanhaiyālāl Miśra, Moradabad 1899 [BL.14053.d.59]. (b) Rati-Sastram or the Hindu System of Sexual Science (with text in Devanagri), translated from original text by Abinash Chandra Ghose, Poosan Press, 2nd ed., Calcutta 1904 [IO.3.C.40]; 5th ed., New Saraswati Press, Calcutta 1920 [IO.San.B.454]; 6th ed., Kusumikā Press, Calcutta 1921 [IO.San.B.944(d)]; *repr. of 2nd ed., Delhi 1977. (c) Ratiśāstra or Vātsyāyanaśāstrasāra, ed., with Marāṭhī translation, by Gaṇeś Ayyar, Murādābād 1904; see on this edition: R. Schmidt, 1909 (with extracts from the Sanskrit text). (d) Bātsyāyana Kāma-sāra sahita Rati-śāstra arthāt Koka-śāstra, Paṃ. Chedālālātmaja Munnālāla Sarma dvārā [Hindī meṃ] saṃgṛhīta, 2nd ed., Bhuvaneśvarī Press, Moradabad 1905 [IO.3443]. (e) Science of life of Hindu System of Sexual Secrets, translated into English with original Sanskrit text (by Pundit Charu Chandre Jyotiratna, F.T.S.), parts I and II, Recorder Electric Printing works, Calcutta 1909 [IO.18.B.1]. (f) Koka-śāstra vā Rati-śāstra vā Ādī-śāstra Bhagawāna Siddha Nāgārjjuna prokta, [vaṅgānuvāda sahita],...Śrī Naṭavihārī Majūmadāra karttṛka saṃgṛhīta o [anuvādita], Majumdar's Press, Calcutta 1910 [IO.3402], (g) Bhagavān Nāgārjuna viracita Kokaśāstra vā Ādi-śāstra... Kavirāja Śrī Hṛśikeśa Paṇḍā... karttṛka utkala bhāṣāre anuvādita, Utkal Press, Calcutta 1915 [IO.San.B.7], (h) Koka-śāstra arthāt Rati-śāstra vā Ādi-śāstra, Bhagavāna Siddhanāgārjjuna prokta [vaṅgānuvāda sameta], Śrī Bolānātha Vidyānidhi sampādita, Pañcānana Press, Calcutta 1924 [IO.San.B.844(e)].



(i) Sa-citra Koka-śāstra Rati-śāstra [Utkala bhāṣānuvāda sameta], Mana-mohana Press, Cuttack 1926 [IO.San.B.791(i)]. (j) Rati-sastram or The greatest work on Hindu system of sexual science, translated into English with original Sanskrit text (compiled from various old Sanskrit manuscripts), 2nd ed., Sircar and Co., Calcutta, n.d.
See on this work R. Schmidt (1909); Revaṇārādhya wrote a commentary on it with the title *Smaratattvaprakāśikā* (see R. Schmidt, 1904).
The treatise is composed in the form of a conversation between Siddhanāgārjuna and Tuṇḍi, one of his pupils; Nāgārjuna expounds the *Ratiśāstra*, also called *Siddhavinodana*, based on Maheśvara's work of that title and Garga's *Ādiśāstra*.

299 See Rechung Rinpoche (1973): 219, 226.

300 NCC X, 18–19. J. Filliozat, Liste Nr. 179. Compare *Āryamūlakoṣamahauṣadhāvalī*.

301 See Rechung Rinpoche (1973): 219, 226.

302 NCC X, 18–19: an alternative title of the *Kakṣapuṭa*. Check-list Nr. 358: an alternative title of the *Kakṣapuṭa*. Cat. Mysore XIII, Nrs. 42908–09: the verses quoted contain āyurvedic prescriptions. Cat. Tanjore Nrs. 11148–59: an alternative title of the *Kakṣapuṭa*. G.P. Srivastava (1954: 90) regarded the *Siddhanāgārjuna* as a work distinct from the *Kakṣapuṭa*.

303 NCC: not recorded as one of Nāgārjuna's works. Mentioned in the *Rasendrasārasaṃgraha* (2.340–350).

304 The *Somarāja* (Tibetan title: *So ma ra ja*, also called *Sman-dpyad zla-baḥi rgyal-po*) is ascribed to Nāgārjuna in the biography of the elder G-yu thog-pa (see Rechung Rinpoche, 1973: 256). Other Tibetan sources claim that the work was translated from the Chinese (M. Taube, 1981: 11). See on the *Somarāja* and the subjects of its 112 chapters according to the *Vaiḍūrya sṅon-po*, which used it as one of its sources: M. Taube (1981): 11–13 and 76. See on the *Somarāja* also: N.D. Bolsokhoyeva (1993): 17.

305 NCC: not recorded as a work by Nāgārjuna. Cat. Mysore XIII, Nr. 42666.

306 NCC: not recorded as a work by Nāgārjuna.

307 Ad *Cakradatta*, agnimāndya 14–15 and chardi 19 (prescriptions).

308 Ad *Siddhayoga* 15.15.

309 Rechung Rinpoche (1973): 219, 226.

310 NCC X, 18–19.

311 NCC: not recorded as one of Nāgārjuna's works.

312 Ad *Cakradatta*, śūla 54 (a prescription from Nāgārjuna's *Yogamañjarī*); jvara 2 (the *Yogamañjarī* is mentioned in a series of treatises); netraroga 36 (the *Yogamañjarī* is referred to by Niścala's teacher).

313 NCC: not recorded as one of Nāgārjuna's works. Check-list Nr. 1047: with commentary. Identical with the *Yogaratnamālā*?

314 See the description of this work.

315 NCC X, 18–19. Gambier-Perry (1930): Nr. 53: title and name of author are mentioned at the end; deals with the treatment of various diseases, yantras, vātaroga, rasāyana, lauharasāyana, bhojanavidhi, sevyāsevya, tāmrayogas, vājīkaraṇa, and miśraka. P. Peterson (1899): Preface XXII. The *Yogasāra* appears to be a large work (J. Jolly, 1901: 125; C.G. Kashikar 151).

316 *Bṛhadyogataraṅgiṇī* 136 (on strīdveṣacikitsā).

317 *Cikitsāsārasaṃgraha*, the section between strīroga 90 and 91, which contains the strīdoṣacikitsāpariccheda from the *Yogasāra*. P. Cordier (1896a: 3) regarded the *Yogasāra*, quoted by Vaṅgasena, as identical with the *Yogaratnamālā*.

318 See *Pāradasaṃhitā* 45.16–17 (attributed to Nāgārjuna).
319 *Pāradasaṃhitā* 37.143–149 (on transmutation); 42.27–31 (pāradaharītakī), 32–40 (a rasāyana), 86–87 (gandhakaśuddhi); 44.132, 133–134, 135; 45.1–11 (on aurifaction), 16–17 (on the conversion of lead into gold), 21–22 (on transmutation), 39–43 (on transmutation; a karpūrakoṣṭha is employed), 44–45.
320 *Yogataraṅgiṇī* 25.14 (navāyasacūrṇa) and 15–18 (maṇḍūravaṭaka).
321 *Bṛhadyogataraṅgiṇī* 147.167–170 (aśvagandhāpāka).
322 See the description of this work.
323 See: Rasaśāstra texts.
324 See the description of this work.
325 See: Rasaśāstra texts.
326 See: Suśruta and the *Suśrutasaṃhitā*.
327 NCC V, 106.
328 Kavīndrācāryasūcipatram Nr. 2054.
329 Kavīndrācāryasūcipatram Nr. 989.
330 J.C. Sikdar (1980: 7); the work is assigned to the sixteenth to eighteenth centuries.
331 P. Cordier (1903b): 333. See: Suśruta.
332 J. Needham V:3 (1976): 163.
333 Compare HIM III, 833–843 (some of the quotations could not be traced; see *Rasaratnasamuccaya* and *Rasendrasārasaṃgraha*; the siddharasa is from a text abbreviated as A.P., which may be the *Āyurvedaprakāśa*. S.K. Śarmā (1992: 12) adds a khageśvararasa and a śleṣmaśailendrarasa.
334 Ad *Śārṅgadharasaṃhitā* II.11.44–45: Nāgārjuna distinguishes eighteen varieties of loha (iron): māṇḍūra, māṇḍūka, sāra, loha, madhyasāraloha, sthūlasāraloha, cakramardaloha, bandhaloha, vajrakaloha, surāyasa, kaliṅga, bhadraloha, garalasthitaloha, vajra, pāṇḍinirava, arbudaka, kānta, and kuliśa; some of the verses quoted are related to *Cakradatta*, rasāyana 127–128.
335 *Ānandakanda* I.3.49 (mentioned as a Siddha).
336 *Yogaratnasamuccaya* 9.381 and 548 (prescriptions against fever); 10.74cd–75ab (a prescription against cough); 12.42 (a prescription against vomiting); 15.233 (a prescription against madhumeha); 16.240 (a prescription against gulma) and 288 (a iatrochemical rasāyana); 17.74–75 (a iatrochemical rasāyana); 18.85 and 110 (prescriptions against jaundice); 20.204–206 (a prescription with āyurvedic and iatrochemical elements).
337 Ad *Rasaratnasamuccaya* 28.59–83 (Cakrapāṇi is said to quote Nāgārjuna; the quotations are identical with *Cakradatta*, rasāyana 79–82 and 108–109).
338 *Āyurvedaprakāśa* 2.281 (= *Rasendracūḍāmaṇi* 10.113).
339 *Basavarājīya* 166 (mahāvaṅgeśvararasa).
340 *Bhāratabhaiṣajyaratnākara* Nrs. 116 (abhravaṭikā), 448 (ārogyavardhanī guṭikā), 3443 (nimbādicūrṇa), 5554 (mahābalavidhānābhraka), 5648 (mṛtasaṃjīvanī guṭikā), 6115 (rasābhravaṭī), 6345 (laghusiddhābhrakarasa).
341 *Bheṣajasaṃhitā* 1, Nr. 31 (ārogyavardhanī vaṭī)
342 *Yuktikalpataru* 173–174 (on khaḍgaparīkṣā, the examination of swords).
343 *Bṛhadrasarājasundara* 118, 182.
344 *Cikitsāsaṃgraha*, arśas 61–70 (a nāgārjunayoga of an āyurvedic character); netraroga 125–129 (the famous nāgārjunavarti, written by Nāgārjuna on a pillar in Pāṭaliputra); rasāyana 34–125 (from Nāgārjuna's *Lohaśāstra*; Nāgārjuna is mentioned by name at 34 and 76).



345 Ad *Rasahṛdaya* 19.70 (mentioned as a yogīndra).
346 Cat. Madras Nr. 13145 (mentioned as one of the sources).
347 Ad Su.Sū.1.1–2 (mentioned as the pratisaṃskartar of the *Suśrutasaṃhitā*): Śā.4.80 (a quotation attributed to Nāgārjunācārya; the *Rasavaiśeṣikasūtra* is quoted); Ka.7.11cd-12 (a quotation on a toxicological subject).
348 *Bṛhadrasarājasundara* 349 (abhravaṭikā), 355 (laghusiddhābhraka), 480 (nāgārjunābhra), 511–512 (saṃkocagolarasa), 548 (vīryastambhanayoga).
349 *Dhanvantarīyanighaṇṭu* 6(rasāḥ).27 (on rasaka); 6(rasāḥ).25–27 = *Rasendracūḍāmaṇi* 10.110cd-113ab.
350 Ad Su.Ni.3.12 (on vesical calculi and related disorders); 8.4 (from the *Nāgārjunīya*; on mūḍhagarbha).
351 *Bhaiṣajyaratnāvalī*, jvarātīsāra 85–94 (abhravaṭikā); kṛmiroga 56–63 (haridrākhaṇḍa or pāribhadrāvaleha); vātavyādhi 28–35 (nimbādicūrṇa); prameha 164–165 (vaṅgeśvararasa); netraroga 176–180 (nāgārjunāñjana).
352 Ad *Āyurvedaprakāśa* 8.281–283 (Nāgārjuna is mentioned in the text of the *Āyurvedaprakāśa*).
353 Ad *Rasataraṅgiṇī* 20.22–24 (on bhānupāka).
354 Ad *Rasaratnasamuccaya* 2.144 (= Sukul's edition 2.155); 3.126–127 (= Sukul's edition 3.134–135).
355 Jinadattasūri acknowledges in his *Suvarṇaraupyasiddhiśāstra* his indebtedness to Nāgārjuna; the work contains formulae borrowed from Nāgārjuna (J.C. Sikdar, 1980: 10).
356 Two prescriptions are attributed to Nāgārjuna: 4.42 (garbhastambha) and 65–66 (vīryastambha; = *Rasamañjarī* 9.1–2).
357 Ad *Śārṅgadharasaṃhitā* II.11.48cd-53ab (mentioned in a quotation on the varieties of iron distinguished by Nāgārjuna; compare Āḍhamalla's quotation).
358 Khare in his introduction (2; the *Nāgārjunatantra* is mentioned); ad *Rasaratnasamuccaya* 3.126–127 (p.39; on the sādhāraṇarasas) and 8.53 (p.84; on pataṅgīrāga).
359 *Lohapaddhati* 6 (Nāgārjuna's *Lohatantra* is referred to as a source) and 23 (on lohamāraṇa).
360 Niścalakara quotes Nāgārjuna, his *Ārogyamañjarī*, *Mahendrakalpa*, *Nāgārjunīya*, *Vārttāmālā*, and *Yogamañjarī*. He is referred to as Nāgārjunacaraṇāḥ or -pādāḥ; he is also called a muni. Nāgārjuna is quoted, without the title of a particular work of his, ad *Cakradatta*, jvara 64; grahaṇī 37–38, 86–92 (a reference to alchemy), 93–99; arśas 66–75 and 165–171; agnimāndya 29; rājayakṣman 27 (a long quotation on the preparation of pañcāmṛtaparpaṭikā); madātyaya 20; vātavyādhi 227–271 (Nāgārjuna's formula of gandhataila, found in Pṛthvīsiṃha's treatise); āmavāta 2, 4, 9; pariṇāmaśūla 77–78. Some verses of the *Cakradatta* were borrowed from Nāgārjuna according to Niścala: atīsāra 54; grahaṇī 37–38 and 93–99; arśas 66–75; agnimāndya 29; āmavāta 4; pariṇāmaśūla 77–78.
361 *Pāradasaṃhitā* 1.98 (mentioned as a Rasasiddha); 37.95–99 (smarasundarī guṭikā); 41.27–33 (aṅkolatailaprayoga).
362 The formula of laghusiddhābhrakarasa (see *Rasayogasāgara*, śakārādi 389).
363 *Rasajalanidhi* III, 389–390 (mentioned as a Rasasiddha).
364 *Rasakāmadhenu* I.2.43–59ab (from Nāgārjuna's *Lohaśāstra*; borrowed from the *Rasendracintāmaṇi*); II.1.758–770ab (on lohamāraṇa; from the *Lohapaddhati*) and 3.287 (on rasa and rasaka; identical with *Rasendracūḍāmaṇi* 10.113); IV.1.564–565 (mṛtasaṃjīvanī guṭikā), 14.185–189 (dāsaloharasāyana), 21.268–282 (bṛhatpānīyabhaktavaṭī), 48.79 (nāgārjunī guṭikā).

365 *Rasamañjarī* 9.1–2 (on vīryastambha; = *Kāmaratna* 4.65–66).
366 *Rasapaddhati* 154–155 (ātaṅkāntakarasa).
367 *Rasaprakāśasudhākara* 5.107 (on rasa and rasaka).
368 Mentioned as one of the sources.
369 The formula of laghusiddhābhrakarasa (see *Rasayogasāgara*, śakārādi 389).
370 *Rasaratnadīpikā* 154–155 (abhravaṭī); 376–377 (nimbādicūrṇa); 395–396 (bṛhatpānīyabhaktavaṭikā).
371 *Rasaratnākara*, Rasakhaṇḍa 1.17 (mentioned as a source); Rasendrakhaṇḍa, grahaṇī 12–21 (abhravaṭikā), amlapitta 49–67 (pānīyabhaktavaṭikā), netraroga 36–40 (nāgārjunavaṭikā); Vādikhaṇḍa 1.67 (mentioned as a Rasasiddha) and 5.51–52ab (kālikāhīnatāmreṇa joṭakaḥ).
372 Mentioned as a source.
373 *Rasaratnasamuccaya* 1.4 (mentioned as a Rasasiddha); 2.144 (on rasa and rasaka; = *Rasendracūḍāmaṇi* 10.113); 3.126–127 (on the sādhāraṇarasas; = *Rasendracūḍāmaṇi* 11.90–91); 6.51 (mentioned as a Rasasiddha); 9.61–63 (on vahnimṛtsnā; = *Rasendracūḍāmaṇi* 5.59–61); 16.57–61 (laghusiddhābhraka); 20.75–78 (dadrukuṣṭhavidrāvaṇarasa) and 106–112 (ārogyavardhanī guṭikā). G. Mukhopadhyaya (HIM III, 835 and 843) adds a ghoḍācolīrasa, which I could not trace.
374 *Rasasaṃketakalikā* 5.15 (nāgārjunaguṭikā), 21–23 (mṛtasaṃjīvanī guṭikā) and 25–27 (nāgārjunavarti).
375 Viṭṭhala's *Rasasindhu* quotes Siddhanāgārjuna.
376 *Rasataraṅgiṇī* 1.29–32 (mentioned as Rasasiddha).
377 *Rasayogasāgara*, akārādi 151 (abhrarasāyana), 156 (abhravaṭikā), 325 (ārogyavardhanī guṭikā); takārādi 401 (nāgārjunacūrṇa), 402–408 (nāgārjunavaṭī), 409 (nāgārjunābhra); pakārādi 549 (mahābalavidhānābhra) and 668 (mṛtasaṃjīvanī vaṭī); yakārādi 335 (vaṅgeśvararasa) and 413 (vaḍavānalarasa); śakārādi 240 (saṃkocagolarasa) and 389 (siddhābhrakarasa).
378 *Rasendracintāmaṇi* 13 (on tiryakpātana) and 165–166 (bṛhatpānīyabhaktaguṭikā). Compare *Rasakāmadhenu* I.2.43–59ab.
379 *Rasendracūḍāmaṇi* 5.59–61 (on vahnimṛtsnā); 10.113 (on rasa and rasaka); 11.90–91 (on the sādhāraṇarasas).
380 See the description of this work.
381 *Rasendrapurāṇa* 3.76 (on tiryakpātana) and 25.17 (on rasa and rasaka).
382 The formula of laghusiddhābhrakarasa (see *Rasayogasāgara*, śakārādi 389).
383 *Rasendrasambhava*, introductory verses (mentioned as a Rasasiddha).
384 *Rasendrasārasaṃgraha*, jvarātīsāra 16–25 (abhravaṭikā); grahaṇī 120–125 (rasābhravaṭī); hṛdroga 4–6 (nāgārjunābhra). G. Mukhopadhyaya (HIM III, 834 and 836–837) adds a viśveśvararasa; the two formulae of this name (jvara 307–308 and vātarakta 17–22) are, however, not attributed to Nāgārjuna.
385 *Rasopaniṣad* 16.6cd-10 (on śvetatāmrakriyā).
386 Tāntrika Sāhitya 623–624: said to belong to the Kāpālika sect.
387 The formula of kṛmibhadrā vaṭī (see HIM III, 835).
388 Ad Ca.Sū.21.21–28 (an alchemical operation described in the *Nāgārjunatantra* is referred to); ad A.h.U.38.3cd-6ab (on toxicology); ad *Cakradatta*, agnimāndya 14 (on treatment), chardi 19 (on treatment), śūla 70 (on treatment), rasāyana 34 (Nāgārjuna's *Lohaśāstra*, mentioned in the text, is referred to), 76 (on lohapāka according to Nāgārjuna, who is mentioned in the text of the *Cakradatta*), 125 (the muni mentioned in the *Cakradatta* is identified as Nāgārjuna), 126 (a lohabhasman).



389 *Gadanigraha*, netraroga 264–268 (caturdaśāṅgī vartiḥ) and 299–302 (nāgārjunī guṭikā).
390 Ad *Siddhayoga* 6.14 (a prescription against agnimāndya, also quoted by Śivadāsasena ad *Cakradatta*, agnimāndya 14); 15.15 (a prescription against vomiting from Nāgārjuna's *Vārttāmālā*, also quoted by Śivadāsa ad *Cakradatta*, chardi 19).
391 See J.C. Sikdar (1980).
392 Ṭoḍara II: 6.28cd–29 (on the examination of the urine); IV: 3.260 (a prescription against bleeding haemorrhoids); VII: 16.252–255 (the nāgārjunavarti); IX: 1.449–450 (rules for the processing of iron), 530–556 (rules for the administration of metallic preparations, the course of treatment, things to be avoided during treatment, the regimen to be observed, therapeutic effects; various procedures to prepare medicinal lohas); 2.66–67 (mentioned in a quotation from the *Rasārṇava*); 3.153–154 (thirteen subjects dealt with in a work by Nāgārjuna), 257–259 (rules for subjecting iron to puṭa); 4.155–156 (mentioned in a quotation said to be from the *Rasadarpaṇa*) and 377 (Nāgārjuna recommended the use of the substances belonging to the raktavarga for the purification of tīkṣṇaloha, etc.).
393 *Yogataraṅgiṇī* 14.12–13 (Nāgārjuna's method of examining the urine). *Bṛhadyogataraṅgiṇī* 131.155–156 (nāgārjunī śalākā, a prescription against eye diseases); 136 (strīdveṣacikitsā from Nāgārjuna's *Yogasāra*). The quotations from an unspecified *Yogasāra* are probably borrowed from Nāgārjuna's work of that title: *Yogataraṅgiṇī* 25.14 (navāyasacūrṇa) and 15–18 (maṇḍūravaṭaka); *Bṛhadyogataraṅgiṇī* 147.167–170 (aśvagandhāpāka).
394 *Vaidyakasāroddhāra* 32 (rasābhravaṭikā) and 290 (bṛhannāgārjunāvaleha).
395 *Cikitsāsārasaṃgraha*, netraroga 337–341 (nāgārjunāñjana); strīroga, the section between 90–91 (the strīdoṣacikitsāpariccheda from Nāgārjuna's *Yogasāra*); rasāyana 136–166 (mahābalavidhānābhraka from Nāgārjuna's *Rasāyanasaṃhitā*), 319–324 (lohābhraka), 474–489 (from Nāgārjuna's *Lohaśāstra*).
396 Ad *Mādhavanidāna* 6.5–6 (a quotation from Nāgārjuna's *Ārogyamañjarī*).
397 *Siddhayoga* 61.148–152 (nāgārjunavarti).
398 *Yogaratnākara* 573 (mahāvaṅgeśvararasa).
399 See on the Jain accounts of Nāgārjuna: R. Bhaṭnāgar (1984): 73–78; J. Deleu (1981); Ph. Granoff (1988); Sūramcandra (1978): 287–288.
400 See Ph. Granoff (1988): 58.
401 See on the Tibetan text and its English translation: J. Robinson (1979). The Tibetan version was *critically edited, with a Hindī translation, by Sempa Dorjee (1979). See also K. Dowman's English translation (1989) and *J. Saupe (1988). See also on the Siddhas: A. Egyed (1984); H. von Glasenapp (1940): 56–57; A. Grünwedel *(1905) and (1916); R. Sāṅkṛtyāyana (1934): 218–230; T. Schmid (1958); G. Tucci (1930), (1949): I, 226–232.
402 D.N. Lorenzen (1991): 37. K.R. Srikanta Murthy (1992b): 292.
403 *Harṣacarita*, ucchvāsa 8, p.250–251; transl. E.B. Cowell and F.W. Thomas, 252.
404 *Kathāsaritsāgara*, ratnaprabhālambaka, taraṅga 7; translation of C.H. Tawney, I, 376–379.
405 *Kumārapālaprabodhaprabandha*, prose between verses 521ab and 521cd: mentioned as a pupil of Pādaliptācārya. This work, written in a mixture of Sanskrit verse and prose by an unknown author, was edited by Jinavijaya Muni in the Kumārapāla-caritrasaṃgraha, Siṅghi Jain Series, Vol. 41, Bombay 1956; see on the work the editor's Kiñcit Prāstāvik 4–5.
406 See Ph. Granoff (1988).

407 *Kumārapālapratibodhasaṃkṣepa* 2.332–342 (nāgārjunabhikṣuvarṇana); this work, written in Prakrit, was edited in the Kumārapāla-caritrasaṃgraha.

408 CC: not recorded. NCC: not recorded. Krishnamachariar (1989): not recorded. See K.R. Srikanta Murthy (1992b): 291.

409 CC: not recorded. NCC: not recorded. See K.S. Murty (1978): 29–30; K.R. Srikanta Murthy (1992b): 292.

410 See R. Bhaṭnāgar (1984): 74.

411 *Prabandhacintāmaṇi* 220–221 (nāgārjunotpatti-stambhanakatīrthāvatāraprabandha (ed. Jinavijaya Muni, Singhi Jain Series, Vol. 1, Śāntiniketan 1993); translation by C.H. Tawney (1899): 194–197. The *Prabandhacintāmaṇi* dates from A.D. 1306 (see M. Winternitz II, 332–333).

412 See R. Bhaṭnāgar (1984): 73–77; Ph. Granoff (1988). The *Prabandhakośa*, written in A.D. 1349 (see M. Winternitz II, 332–333), was *edited by Jinavijaya Muni, Singhi Jain series, Vol. 6, Śāntiniketan 1935.

413 See R. Bhaṭnāgar (1984): 73–77; Ph. Granoff (1988). The *Prabhāvakacarita*, completed in A.D. 1277 (about A.D. 1250 according to M. Winternitz II, 332), was *edited by Jinavijaya Muni, Singhi Jain Series, Vol. 13, Ahmedabad 1940.

414 See R. Bhaṭnāgar (1984): 73–77; Ph. Granoff (1988). *Edited by Jinavijaya Muni, Singhi Jain Series, Vol. 2, Śāntiniketan 1936. The *Purātanaprabandhasaṃgraha* is a collection of prabandhas; see the Nāgārjuna-, Abhayadeva- and Pādaliptācāryaprabandhas.

415 *Rājataraṅgiṇī* 1.173.

416 See D.N. Lorenzen (1991: 37) and Tāntrika Sāhitya 623–624: Nāgārjuna is one of the twelve pupils of the twelve sages to whom the Kāpālika doctrine was revealed; the list from the *Śābaratantra* is quoted in the *Gorakṣasiddhāntasaṃgraha*.

417 The *Sādhanamālā* records two sādhanas of Nāgārjuna, one for the worship of Vajratārā (I, 193–194), the other for the worship of Ekajaṭā (I, 265–267) (B. Bhattacharyya, 1964: 68).

418 CC: not recorded. See Ph. Granoff (1988). This work, dating from the mid-fifteenth century, was *edited by Lābhasāgaragaṇi, Āgamoddhāragranthamāla 41, Ahmedabad 1969/70.

419 See K.S. Murty (1978): 115.

420 See Ph. Granoff (1988). The *Vividhatīrthakalpa*, completed in A.D. 1333, was *edited by Jinavijaya Muni, Singhi Jain Series, Vol. 10, Śāntiniketan 1934.

421 P. Hymavathi (1993): 280. Compare on Gaurana and his work: D.G. White (1996).

422 This Digambara Jain treatise, written in Kannaḍa, describes Nāgārjuna as a philosopher and alchemist, living in Karṇāṭaka in the eighth century; he is said to be the son of a sister of Pūjyapāda (K.R. Srikanta Murthy, 1992b; 293; compare V.P. Śāstrī's Prastāvanā, 89, to his ed. of Ugrāditya's *Kalyāṇakāraka*).

423 See Ph. Granoff (1988): 47 and 65.

424 The Tibetan Tanjur contains seventy works ascribed to Nāgārjuna according to J.B. Robinson (1979: 293–295); D. Chattopadhyaya (1979: 40) even mentions a number of 180.

425 See on this text: J. Filliozat in L. Renou et J. Flliozat (1953): 374–375; K.S. Murty (1978): 43; H. Nakamura (1996): 319; H.H.M. Schmidt (1978): 14; M. Willson (1986): 39–43. *Edited by T. Gaṇapati Śāstrī, parts 1–3, Bibliotheca Indo-Buddhica 57–59, Trivandrum 1920–25; repr. 1989.

426 See M. Walleser (1990). Translated into German by A. Grünwedel (1970a). Translated into English and edited by David Templeman (1983). *Edited in: The collected works of Jo-Nan Rje-btsun Taranatha, 17 vols., Delhi 1985; also edited by Sarat Chandra Das (1901).



427 See H.H.M. Schmidt (1978): 14. English translation by E. Obermiller (1986): 122–130 (The life of Nāgārjuna), (1987). *Edition: Bu-ston's history of Buddhism in Tibet (Chos 'byuṅ), critically edited (in transliteration) with a comprehensive index (Tibetan, Sanskrit and Chinese) by Janos Szerb, Beiträge zur Kultur- und Geistesgeschichte Asiens 5, Wien 1990.

428 See S. Pathak (1954); M. Walleser (1990): 4. The full title of this work is *Ḫphags-yul rgya-nag chen-po bod daṅ sog-yul-du dam-paḫi chos-ḫbyuṅ ćhul dpag-sam ljon bzaṅ*, or History of the holy religion in Āryadeśa, great China, Tibet and Mongolia, entitled Bhadrakalpadruma (G. Huth, 1895a: 280); it was written in A.D. 1747 (G. Huth, 1895a: 280) or 1748 (R.A. Stein, 1972: 314). *Edition: Pag Sam Jon Zang by Sumpa Khan-po Yeçe Pal Jor, I. History of the rise, progress and downfall of Buddhism in India, edited with a list of contents and an analytical index in English by Śri Sarat Chandra Das; II. History of Tibet from early times to 1745 A.D., edited with an analytical list of contents in English by Śri Sarat Chandra Das, Calcutta 1908.

429 M. Walleser (1990): 8. The full title of this work is : *Grub-mtha thams-cad-kyi khuṅs daṅ ḫdod-ćhul ston-pa legs-bśad śel-gyi me-loṅ* (translated into German as : 'Der Ursprung und Absicht aller fest gewurzelten Lehrmeinungen darlegende Kristallspiegel'); its author was a Thu-kuang Chutuktu, who lived from 1737 to 1803 (see on him G. Schulemann, 1958: 85–86, n.111 and 317–318). The work was translated by *G. Tucci and L. Petech (1954). See on this work also: S.C. Das (1881), (1882).

430 See G. Huth (1895: 276): On the way of representing (in painting) the 84 Siddhas.

431 This work is the Tibetan translation of Abhayadatta's *Caturaśītisiddhapravṛtti* (see this work). James B. Robinson (1979) rendered it into English; see on Nāgārjuna: 75–80, 87–89, 173, 233, 258.

432 See M. Walleser (1990): 3–4. Translated into German by G. Grünwedel (1916).

433 See M. Walleser (1990); 8. Edited and translated into German by A. Schiefner (*1862, 1869); translated into English by Lama Chimpa and Alaka Chattopadhyaya (1970).

434 See Ph. Granoff (1988): 59. This biography was translated by G. Roerich (1959).

435 The biography of the Elder G-yu-thog was translated into English by Rechung Rinpoche Jampal Kunzang (1973). Edition of the biographies of the Elder and Younger G-yu-thog: Rje btsun g'yu-thog yon-tan mgon-po rñiṅ-ma'i rnam par thar pa bka' rgya ma gzi brjid rin po che'i gter mdzod. The biography of the Tibetan physician G'yu-thog yon-tan-mgon-po the Elder by his descendant Jo bo Lhun grub-bkra-śis. Dus gsum gyi rgyal ba sras bcas kyi mkhyen brtse'i spyi gzugs mkhas pa daṅ grub pa'i pha rol tu son pa rigs kun khyab bdag g'yu-thog gsar-ma yon-tan mgon-po'i snam thar – The biography of the Tibetan physician G'yu-thog yon-tan-mgon-po the younger by Dar-mo Sman-rans-pa Blo-bzaṅ-chos-grags; reproduced from clear prints from the 17th century Lhasa blocks, published by Konchhog Lhadripa, Darjeeling 1984.
See on the biographies of G-yu-thog-pa: *W. Stablein (1977); M. Taube (1981): 48–49. See on G-yu-thog-pa also: *D.J. Lauf (1971), (1972); B.C. Olschak (1976): 2–3; T.J. Tsarong (1981): 6; Yeshe Dhonden and Gyatsho Tshering (1976): 8–10. See on the Elder and Younger G-yu-thog: N.D. Bolsokhoyeva (1993); W. Filchner (1933): 367–368.

436 See S. Beal (1884); E. Chavannes (1894); K.S. Murty (1978): 44–45; J. Takakusu (1966).

437 See: K.S. Murty (1978): 44; M. Walleser (1990): 25–37.

438 *Fan-i-ming-i-chi* by Fa-yun (M. Walleser, 1990: 23: written in A.D. 1151); *Fu-fa-tsung-yin-yüan-fu* by Chi-chia-yeh and T'an-yao (see: K.S. Murty, 1978: 45; M. Walleser, 1990: 32); *Lung-shu-phu-sa-chuan* (J. Needham V:3, 1976: 162).

439 See M.A. Zahuri (1979).

# Chapter 9
# Authorities mentioned in the Suśrutasaṃhitā, but absent from the Carakasaṃhitā

1 See on Dhanvantari, Divodāsa, Kāśipati, and Kāśirāja: Authorities associated with the Suśrutasaṃhitā. See on Mārkaṇḍeya, Parāśarya, Śaunaka, Subhūti Gautama, and Videha: Authorities associated with the Carakasaṃhitā. See on Suśruta: Suśruta and the Suśrutasaṃhitā.

1a NCC III, 101. Hemarājaśarman (upodghāta to the *Kāśyapasaṃhitā*, 109) asks himself if there may be a relationship between Aupadhenava and Aupagava, the name of a descendant of Upagu (see *Kāśikā* 4.2.39).

2 Su.Sū.4.9.

3 Su.Sū.1.3.

4 Ad Su.Sū.1.3 and 12–13; 4.9; 6.5.

5 Ad *Cikitsākalikā* 1 and 145.

6 Ad Su.Sū.1.3; 4.9; U.39.5cd-7.

7 Ad Su.Sū.4.9.

8 Ṭoḍara II: 4.56–59.

9 Ca.Ci.15.22cd-26, printed within brackets in ed. z and not commented upon by Cakrapāṇidatta. Gaṅgādhara says in his commentary on the *Carakasaṃhitā* that some regard these verses as unauthoritative.

10 NCC III, 103.

11 Su.Sū.4.9.

12 Su.Sū.1.3.

13 Dāmodara, Indu, Narasiṃha, Vinodalāla Sena, and the *Kairalī* commentary on the *Aṣṭāṅgahṛdayasaṃhitā* call him Urabhra. Aurabhra may designate a descendant of Urabhra or it refers to Urabhra's treatise. See on Aurabhra/Urabhra: Hemarājaśarman 109; Tārācand Śarmā (1981/82): 158–159.

14 Ad *Cikitsākalikā* 1, 2, 145.

15 Ad Su.U.39.5cd–7.

16 *Ārogyacintāmaṇi*, bheṣajakalpa 81.

17 Ad A.s.U.36.8.

18 Ad A.h.U.31.8 (the same quotation as in Indu's commentary).

19 Narasiṃha's commentary ad *Rasavaiśeṣikasūtra* 3.36.

20 Ad A.h.Sū.5.44–45.

21 *Āyurvedavijñāna* II, pages 375–376.

22 ABI 203. AVI 154. Gaṇanātha Sena (1924): I, 23. Gulabkunverba I, 145. Jaggi IV, 21. H. Parāḍkar 16. Ṭoḍarānanda II, Intr. 4.

23 Narasiṃha ad *Rasavaiśeṣikasūtra* 3.36 (on the relationships between the tastes and the doṣas).

24 See Dāmodara's quotation.

25 See Śrīdāsapaṇḍita's quotation.

26 The quotations by Anantakumāra refer to the treatment of śvāsa, hikkā, prameha, vṛddhi, udara, and śūla.

27 Anantakumāra's *Yogaratnasamuccaya* 21.354.

28 *Yogaratnasamuccaya* 15.333.

29 Indu ad A.s.U.36.8; the names of the eight varieties are: masūrikā, sarṣapikā, ajakā, kodrava, kaṅgu, visphoṭaka, apākin, and visarpin.

30 *Yogaratnasamuccaya* 16.507–510; these verses are said to be common to Aurabhra, the *Mahāpāṭhā*, and Hariścandra.

31 The *Bhelasaṃhitā* mentions gulmaśūla (Ci.5.39).

32 NCC VI, 166–167.

33 Su.Sū.1.3.

34 Ad.Su.Sū.4.9. P. Cordier (1901a: 84) claimed that fragments of Gopurarakṣita's treatise have been discovered.

35 ABI 203. AVI 154. Gāṇanātha Sena (1924): I, 26. Gulabkunverba I, 145. Jaggi IV, 21. H. Parāḍkar 16. *Āyurvedasaukhya* II, Intr. 5.

36 Ad *Cakradatta*, jvara 64 (compare Śivadāsasena's quotation ad jvara 256–257).

37 Ad *Cakradatta*, jvara 256–257.

38 Ṭoḍara IX: 1.83–84 (rules about doubling or not doubling the quantity of a drug mentioned in a recipe).

39 Ṭoḍara II: 3.34–36; 4.129–130; 5.57; 6.42; III: 3.94 and 131–132; 4.1095; V: 11.271, 284–293, 380; VI: 8.104–105; IX: 1.219 (the preparation of guṭikās; doses, dependent on the type of preparation), 299 (the preparation of ariṣṭas).

40 *Mādhavacikitsā*, arśas 44–45 (the recipe of a bhallātakavidhi).

41 Ḍalhaṇa refers to this view in his comment ad Su.Sū.1.3; see also, e.g., NCC VI, 166–167; Gaṇanātha Sena (1924): I, 26; Hemarājaśarman; Sūramcandra I, 265.

42 NCC III, 177. See on him: Tārācand Śarmā (1981/82): 158.

43 Ad Su.Sū.4.9.

44 ABI 203 and AVI 154 (Kṛtavīryatantra). Gaṇanātha Sena (1924): I, 26. Gulabkunverba I, 145. Jaggi IV, 21. H. Parāḍkar 16 (Karavīrya). Ṭoḍara II, Intr. 5 (Kṛtavīrya).

45 Some (ABI 203; AVI 154; H. Parāḍkar 16; Ṭoḍara II, Intr.) regard Karavīrya and Kṛtavīrya as two different persons, each being the author of a śalyatantra.

46 Su.Śā.3.32.

47 Ca.Śā.6.21.

48 Bhela Śā.4.30.

49 Ad *Cakradatta*, kuṣṭha 71–72; Karavīra's verses are close to kuṣṭha 71–72 = Su.Ci.9.21–22.

50 Ṭoḍara V: 11.213.

51 Ad *Mādhavanidāna* 3.14–19.

52 *Āyurvedābdhisāra* 615.

53 A city on the river Dṛṣadvatī. See on this river: N.N. Bhattacharyya (1991): 123; N. Dey (1979): 57–58; S. Saxena (1995): 466–467. See on Karavīrapura: N.N. Bhattacharyya (1991): 174; N. Dey (1979): 93.

54 Vṛddhatrayī 54.

55 Hemarājaśarman 107.

56 CC I, 346. NCC XII, 158. The author is usually called Puṣkalāvata (NCC XII, 158), but sometimes Pauṣkalāvata (CC I, 346; NCC XII, 207).



57 Atrideva (ABI 203). Gaṇanātha Sena (1924): I, 24. Gulabkunverba I, 145. Jaggi IV, 21. S.K. Mishra (1992): 310. H. Parāḍkar 16. P.V. Sharma (AVI 154). Tārācand Śarmā (1981/82): 157–158. Ṭoḍara II, Intr. 4.

58 *Yogaratnasamuccaya* 7.66; 16.241; 17.57 and 60–61; 26.34–35.

59 Ad Ca.Ci.3.160cd–161ab; 12.98; 20.20–22; Su.Sū.14.4–5.

60 Candraṭa (ad *Cikitsākalikā* 1) mentions Pauṣkalāvata as an ancient medical authority.

61 Referred to as an ṛṣi ad A.s.U.30.11–12.

62 Ad Su.Śā.

63 Ad A.h.U.26.21cd–22ab and 50cd–52ab.

64 Ad *Cakradatta*, jvara 48 and 64 (Puṣkalāvata), 188 (Pauṣkalāvata).

65 Ad *Cakradatta*, jvara 49.

66 Ad A.h.Sū.3.42cd–44ab (Pauṣkalāvata).

67 Su.Sū.1.3: Pauṣkalāvata is one of the pupils of Divodāsa Dhanvantari. Su.Sū.4.9: the *Pauṣkalāvata* is mentioned as one of the ancient śalyatantras.

68 Ṭoḍara III: 3.58; IX: 1.88.

69 A.s.U.30.11–12 is a quotation from Puṣkalāvata.

70 See Niścala ad *Cakradatta*, jvara 48.

71 R. Mitra's Notices VIII, Nr. 2633; this MS probably contains a version of the *Hārītasaṃhitā*.

72 P. Cordier (1901a: 84) claimed that fragments of Puṣkalāvata's work have been discovered.

73 Cakrapāṇidatta quotes a definition of saṃśamana (ad Ca.Ci.20–22) and a verse on the nature of blood (ad Su.Sū.14.4–5). See also Niścala ad *Cakradatta*, jvara 64. Ṭoḍara (IX: 1.88) quotes a verse on the relationship between pala and kuḍava, which depends on the fresh or dried condition of the drug.

74 Cakrapāṇidatta (ad Ca.Ci.3.160cd–161ab), Niścala (ad *Cakradatta*, jvara 48) and Śivadāsasena (ad *Cakradatta*, jvara 49) cite a verse on the three stages (taruṇa, madhya, purāṇa) of fever. Niścala (ad jvara 188) cites a verse on the fever called abhinyāsa or ojoghna. See also Ṭoḍara III: 3.58 and *Yogaratnasamuccaya* 16.241, 17.57 and 17.60–61.

75 Cakrapāṇidatta's citation ad Su.Sū.14.4–5 is in prose.

76 See on Puṣkalāvatī: V. Agravāl (1955/56): 55; N.N. Bhattacharyya (1991): 249 and 256; P. Cordier (1901a): 86; A. Cunningham (1871): 49–51; N. Dey (1979): 163; A. Foucher (1901), (1985); Der Kleine Pauly IV, 678–679; Dowson; B.C. Law (1984): 119; R.K. Mookerji (1951): 45–46; W.H. Schoff (1974): 183–184; M.R. Singh (1972): 139–141; E.H. Warmington (1974).

77 Uttarakāṇḍa 101.10–11.

78 H.H. Wilson refers in his translation of the *Viṣṇupurāṇa* (308) to the *Vāyupurāṇa*.

79 Varāhamihira mentions the Puṣkalāvatas (*Bṛhatsaṃhitā* 14.26). Puṣkalāvatī or Puṣkarāvatī is also known from the *Kathāsaritsāgara* and Buddhist sources.

80 Examples are the authors Arrianus (*Anabasis* 4.22 and 28: Peukelaōtis), Ptolemaeus, and Strabo (*Geography* 15.1.27: Peukolaïtis).

81 CC I, 610.

82 Su.Sū.1.3.

83 ABI 203. AVI 154. Gaṇanātha Sena (1924): I, 24. Gulabkunverba I, 145. Jaggi IV, 21. H. Parāḍkar 16. Ṭoḍara II, Intr. 4 (*Vaitarājatantra*).

84 *Yogaratnasamuccaya* 11.25.

85 Ad Su.Sū.18.13–15 and 17–18.

86 See Candraṭa's *Yogaratnasamuccaya*.
87 Ad Su.Ci.3.55–66; 7.30–36; U.55.51cd-52ab.
88 Ad Su.Ni.13.41.
89 Ad A.s.U.42.50.
90 Ad A.h.U.36.16cd-17.
91 Ad *Cakradatta*, aśmarī 47–49; bhagna 16–27 (some verses on gandhataila); kuṣṭha 63; mukharoga 46–47; nirūha 28–30.
92 Ad *Cakradatta*, vraṇaśotha 10.
93 Ad A.h.Sū.1.14cd-15ab; 20.17.
94 The *Kusumāvalī* ad *Siddhayoga* 76, kṣārabasti 1–3, mentions Vaitaraṇa, which appears to refer to the description of vaitaraṇabasti that follows. A quotation from a source called *Vaikāraṇa* (ad *Siddhayoga* 58.45cd) may be from Vaitaraṇa, as suggested by Sūramcandra (I, 266).
95 Ṭoḍara VI: 8.113–114.
96 A.s.U.42.50.
97 *Cakradatta*, nirūha 31 (on vaitaraṇabasti).
98 See: Jyotir Mitra (1985): 26, 215, 305, 359; G.P. Malalasekera (1983): II, 918.
99 Śrīdāsapaṇḍita ad A.h.Sū.1.14cd-15ab.
100 Śrīdāsapaṇḍita ad A.h.Sū.20.17.
101 Ḍalhaṇa ad Su.U.55.51cd-52ab. *Yogaratnasamuccaya* 11.25.
102 *Kusumāvalī* ad *Siddhayoga* 58.45cd (a quotation from Vaikāraṇa, who may be Vaitaraṇa).
103 *Kairalī* ad A.h.U.36.16cd-17.
104 *Cakradatta*, nirūha 32. Vṛnda's *Siddhayoga* 76, vaitaraṇabasti.

## Chapter 10
## Commentaries on the Suśrutasaṃhitā

1 See on Amitaprabha: commentators on the *Carakasaṃhitā*.
2 NCC I, 373. STMI 24–25: ascribed to an Aruṇadatta who lived in the fifteenth century. Cat. Skt. MSS. N.-W. P. I, 594–595: *Suśrutaṭīkā* by Aruṇadatta; old and apparently correct; cannot be procured for copying. See on Aruṇadatta: commentaries on Vāgbhaṭa's works.
3 See: commentators on the *Carakasaṃhitā*.
4 CC: not recorded. The library of Kavīndrācārya is said to have contained a copy of Bhāskara's *Pañjikā* (ABI 200; AVI 210). The Kavīndrācāryasūcipatram records a MS of a ṭīkā by Bhāskara on the *Siddhāntaśiromaṇi* (Nr. 801) and a MS of a *Bhāskarasiddhānta* (Nr. 875); both are works on astronomy/astrology.
5 The apparent absence of quotations from Bhāskara led A.F.R. Hoernle (1906a: 286–287) to suppose that he is identical with Kārttikakuṇḍa.
6 See Ḍalhaṇa and Gayadāsa ad Su.Ni.13.37.
7 Ad Su.Sū.45.157. S. Dasgupta (1975: II, 428), for unaccountable reasons, considers the *Bṛhallaghupañjikā* to be Jejjaṭa's commentary on the *Suśrutasaṃhitā*.
8 Ad Su.Sū.46.130–133, 141–142, 202–203ab.
9 *Āyurvedaprakāśa* 1.100: Bhāskara mentions substitutes for caṇakakṣāra, a substance used in the saṃskāra of mercury called niyamana.
10 *Brahmavaivartapurāṇa*, Brahmakhaṇḍa 16.8–22. See: S. Ārya (1984): 31; N. Gangadharan (1997): 64; Satyaprakāś 92–94; Sūramcandra I, 90–93; Vṛddhatrayī 5–7 and 323. Sūramcandra (I, 94) regards a medical treatise of the name *Sāvitra*, quoted by Ḍalhaṇa (ad Su.Ka.3.5), as a work of Bhāskara, which points to his being identical with the solar deity Savitar.
11 *Bṛhannighaṇṭuratnākara* 31.
12 The formula of bhāskaralavaṇa- or lavaṇabhāskara(cūrṇa) is found in many treatises: A.h.U.13.28–31ab; *Āyurvedasaukhya* IV: 4.96–104; *Bhaiṣajyaratnāvalī* 10.79–87; *Bhāvaprakāśa*, cikitsā 6.61–68; *Bheṣajasaṃhitā* 7 (Nr. 55); *Cakradatta*, agnimāndya 39–47; *Kusumāvalī* ad *Siddhayoga* 6.33–42; *Śārṅgadharasaṃhitā* II.6.138–144; Vaṅgasena, ajīrṇa 64–71, etc. See also HIM I, 87–89.
13 The formula of udarkarasa (see S. Ārya, 1984: 31; HIM I, 89–90), gaganeśvararasa (*Sahasrayoga* 240), and rasasindūra (Harṣakīrti's *Yogacintāmaṇi* 241).
14 *Pāradasaṃhitā* 1.96; *Rasaratnasamuccaya* 1.2–5ab; *Rasataraṅgiṇī* 1.29–32. The *Rasendracūḍāmaṇi* (15.32) mentions Bhāskara's opinion on the purification of mercury. See on Bhāskara in the alchemical tradition: D.G. White (1996; see index).
15 P.V. Sharma's Intr. (XIV) to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*.
16 See on jyotiṣa authors called Bhāskara: CESS A 4, 297–328; A 5, 254–263.
17 Ḍalhaṇa ad Su.Sū.46.130–133 and 141–142.
18 Ḍalhaṇa ad Su.Sū.46.202–203ab.
19 Atrideva (ABI 200) and G. Hāldār (Vṛddhatrayī 463) assign Bhāskara to the tenth or eleventh, P.V. Sharma (AVI 210) places him in the eleventh century. A.F.R. Hoernle inclined to the view that the commentator Bhāskara might be the same as a Bhāskarabhaṭṭa

of whom is said in a Patna inscription that king Bhoja conferred the title of Vidyāpati on him (JRAS 1906a: 286–287); A.F.R. Hoernle (1907: 17) confused this Bhāskara with the author of the *Śārīrapadminī* (see on this work: A.F.R. Hoernle, 1978). G. Hāldār (Vṛddhatrayī 463) was convinced that Bhāskarabhaṭṭa or Bhaṭṭabhāskara, who lived at Bhoja's court, wrote the *Pañjikā* and the *Rasendrabhāskara*.

20 CC: not recorded.

21 Ad Ca.Ci.3.216–217.

22 Introduction to the *Nibandhasaṃgraha*; ad Su.Sū.18.36–45; 20.16; 46.13, 202–203ab, 262, 332–339; Ni.1.52–58; 8.14; 13.3; Śā.10.12; Ci.1.38–39, 99cd–100, 112–118, 134; 38.85–86; U.25.1–4; 31.6–9ab; 39.217cd–218ab; 40.84cd–86b and 97cd–98ab; 47.43–44; 56.10. Three more quotations are found in G.N. Mukherjee (1934): 448–449 (Nrs. 16, 20, 21); I could not locate them in the editions consulted.

23 Ad A.h.Sū.7.40.

24 Ad Ca.Sū.1.24; *Cakradatta*, śūkadoṣa 10; Cakrapāṇidatta's *Dravyaguṇa*, māṃsavarga$^2$.36; śākavarga$^1$.14; A.h.U.25.6 and 14; 35.17 and 21.

25 Ad *Siddhayoga* 1.25, 32, 54, 91, 102; 3.23; 30.56; 37.26–27; 47.6; 65.1–4; 69.1; 70.1; introduction to 76; 76$^1$.24–27; 76$^2$.1–2; 76$^6$.13; 78$^2$.12 and 19.

26 See: commentators on the Carakasaṃhitā.

27 P.K. Gode (1944a).

28 *Kusumāvalī* ad *Siddhayoga* 1.32 (see Ḍalhaṇa ad Su.U.39.102cd–103ab), 1.54 (see Ḍalhaṇa ad Su.U.39.108cd–109ab), 1.91 (compare Ḍalhaṇa ad Su.U.39.169), 3.23 (see Ḍalhaṇa ad Su.U.40.84cd–86ab), 30.56 (see Ḍalhaṇa ad Su.U.42.24), 65.1–4 (see Ḍalhaṇa ad Su. Śā.10.59–62), 69.1 (see Ḍalhaṇa ad Su.Ci.27.1–2), 70.1 (see Ḍalhaṇa ad Su.Ci.26.6–9cd), 76$^2$.1–2 (see Ḍalhaṇa ad Su.Ci.38.85–86), 78$^2$.12 (see Ḍalhaṇa ad Su.Ci.40.53), 78$^2$.19 (see Ḍalhaṇa ad Su.Ci.40.46).

30 Cakrapāṇidatta ad Ca.Ci.3.216–217.

31 Ḍalhaṇa ad Su.Ci.1.38–39.

32 Ḍalhaṇa ad Su.Ni.8.14; 13.3; Ci.1.38–39; Ci.38.85–86; U.40.97cd–98ab; Hemādri ad A.h. Sū.7.40.

33 Ḍalhaṇa ad Su.Sū.46.202–203ab.

34 Ḍalhaṇa ad Su.Sū.18.36–45; 20.16; 46.202–203ab.

35 See Ḍalhaṇa ad Su.U.25.1–4; *Kusumāvalī* ad *Siddhayoga* 78.12.

36 *Kusumāvalī* ad *Siddhayoga* 1.32.

37 Ḍalhaṇa ad Su.U.39.217cd–218ab.

38 See, e.g., Ḍalhaṇa ad Su.Śā.10.12; Ci.1.134.

39 Ḍalhaṇa ad Su.U.40.84cd–86ab and *Kusumāvalī* ad *Siddhayoga* 3.23; these definitions are in verse and probably quoted from an earlier source.

40 Ḍalhaṇa ad Su.Ni.1.52–58.

41 In agreement with the *Suśrutasaṃhitā*, but at variance with Jejjaṭa and a group of early commentators.

42 In agreement with the *Suśrutasaṃhitā*.

43 *Kusumāvalī* ad *Siddhayoga* 69.1.

44 *Kusumāvalī* ad *Siddhayoga* 70.1.

45 Ḍalhaṇa ad Su.Sū.46.202–203ab, 262 (description of the plant called suniṣaṇṇa), 332–339 (description of the fish called varmī); Ci.1.99cd–100 and 112–118; U.31.6–9ab. Śivadāsasena ad A.h.U.25.6 and 14; ad *Cakradatta*, śūkadoṣa 10; ad Cakrapāṇi's *Dravyaguṇa*,



māṃsavarga$^2$.36 (varmi); śākavarga$^1$.14 (suniṣaṇṇa). *Kusumāvalī* ad *Siddhayoga* 65.1–4.

46 Ḍalhaṇa ad Su.Ci.1.112–118.

47 Ḍalhaṇa ad Su.Ci.1.262.

48 See G.N. Mukherjee (1934: 446–447) and C.G. Kashikar (1977: 162), who refer to an *article by A.F.R. Hoernle (JRAS 1906: 699; this page number is probably erroneous).

49 Repeated by C.G. Kashikar (1977: 162).

50 The astronomer Brahmadeva, who wrote his *Karaṇaprakāśa* about 1092 (compare A. Rahman, 1982: 302), can neither be identical with the medical author. See Th. Aufrecht's CC on more authors called Brahmadeva.

51 Ad Su.U.40.97cd–98ab.

52 Ad Su.Sū.46.202–203cd.

53 Su.Sū.18.45.

54 A.F.R. Hoernle (1906a): 292.

55 P.V. Sharma (AVI 209) places him in the tenth, Atrideva (ABI 201) in the eleventh century. Compare about Brahmadeva: G.J. Meulenbeld (1974): 416–417; (1982b).

56 See on the author and his other works: Cakrapāṇidatta.

57 NCC VI, 284. Check-list Nr. 134. STMI 42–43. Cat. IO Nr. 2647. The Check-list records only a MS preserved in the library of the Calcutta Sanskrit College.
Editions: *(a) Suśrutasaṃhitā with Bhānumatī and Nibandhasaṃgraha, ed. by Gaṅgāprasād Sen (fifteen parts up to Sū.43.5), Calcutta 1888 ff., and Vijayaratna Sen and Niśikānta Sen (part fourteen), Calcutta 1893 (J. Jolly, Medicin 10–11; C.G. Kashikar 12). Suśrutasaṃhitā... dallanācāryyakṛtanivandhasaṃgraha, cakrapāṇidattakṛtabhānumatīṭīkā vaṅgānuvāda.... śrī vijayaratna sena...śrī bhagavatīprasanna sena...o śrī niśikānta sena kavirāja karttṛka sampādita (incomplete), Maṇirāma Press, Calcutta 1886 [IO.San.C.216].
(b) suśrutasaṃhitāyāḥ sūtrasthānam, śrīcakrapāṇidattaviracitayā bhānumatīvyākhyayā sametam, mahāmahopādhyāyakavirājaśrīgaṇanāthasena...likhitena upodghātena sahitam, ācāryopāhvena trivikramātmajena yādavaśarmaṇā...paṇḍitena nandakiśoraśarmaṇā ca saṃśodhitam, Śrīsvāmilakṣmīrāmanidhigranthamālā, prathamaṃ puṣpam, Jayapura 1939. This edition is based on the India Office MS. References are to ed. b.

58 The *Carakasaṃhitā* is sometimes meant (e.g., 21.9); the *Hārītasaṃhitā* is once (24.8) referred to in this way.

59 Kumārila Bhaṭṭa, the author of the *(Mīmāṃsā)ślokavārttika*.

60 Quotations from a tantrāntara are sometimes from the *Carakasaṃhitā* (e.g., ad 40.5).

61 Unidentified.

62 P. Cordier (1903b: 332) mentions a complete MS that, according to a personal communication, formed part of a private collection in Benares.

63 Ad *Śārṅgadharasaṃhitā* III.5.31; 6.23–24ab.

64 See: Niścalakara.

65 Ad A.h.U.22.40cd–42ab. Ad *Cakradatta*, vātavyādhi 59–64; ānāha 10; aśmarī 20 (twice); vraṇaśotha 8 (three quotations); anuvāsana 5 and 19cd–23; kavalagaṇḍūṣa 4.

66 Examples are the quotations ad *Cakradatta*, vātavyādhi 3–4 (= Su.Ci.4.3–4); vātavyādhi 8 (= Su.Ci.4.6ab and 7cd); vātavyādhi 9 (= Su.Ci.4.8); aśmarī 7–9 (= Su.Ci.7.5–8ab); hṛdroga 5 (= Su.U.43.15–16ab); raktapitta 36 (= Su.U.45.37); tṛṣṇā 2 (= Su.U.48.19); tṛṣṇā 7 (= Su.U.48.25cd–26ab); tṛṣṇā 8 (= Su.U.48.21); udāvarta 34 (= Su.U.55.46cd–47.).

67 Ad A.h.U.22.40cd–42ab.

68 Ad *Cakradatta*, aśmarī 20: the *Bhānumatī* identifies moraṭa as aṅkolapuṣpa.
69 *Madhukośa* ad *Mādhavanidāna* 55.12.
70 A.F.R. Hoernle (1906a): 284.
71 *Kusumāvalī* ad *Siddhayoga* 22.7–10 (compare Su.Ci.4.14cd–16ab); 57.29 (compare Su. Ci.20.61–63); 71.13 (compare Su.Ci.31.39).
72 Ad Su.U.49.19.
73 Ad *Cakradatta*, ānāha 10.
74 P. Cordier (1903b: 332) was of the same opinion, since Niścalakara cites the *Bhānumatī* on all sections of the *Suśrutasaṃhitā*, the Uttaratantra included.
75 AVI 210.
76 The text of the *Suśrutasaṃhitā* in ed. b of the *Bhānumatī* differs at many places from the text of the Nirṇaya Sāgar Press edition (cc); see, e.g., Su.Sū.25.3–28. The order of the verses and prose passages deviates at Sū.45.12–19. See also Yādavaśarman's nivedana and Gaṇanāthaśarman's upodghāta (11) to ed. b.
77 Bāpālāl Vaidya (1982): 416–424.
78 See: Niścalakara.
79 See: commentaries on the *Carakasaṃhitā*. See also: Gayadāsa.
80 The Candrikākṛt quoted by Cakrapāṇidatta ad Ca.Ci.26.293 is Gayadāsa, as appears from a comparison with the quotation from Gayadāsa by Vijayarakṣita ad *Mādhavanidāna* 2. 18–23.
81 See: Niścala.
82 See Niścala ad *Cakradatta*, vraṇaśotha 99. The author of the *Candrikā* sometimes agrees, sometimes disagrees with Jejjaṭa: Niścala ad *Cakradatta*, rājayakṣman 35–39; vātavyādhi 3–5; aśmarī 13–16.
83 Cakrapāṇi is often in agreement with the *Candrikā*: Niścala ad *Cakradatta*, jvara 256–257; arśas 142–146; aśmarī 2–4 and 7–9; vraṇaśotha 1–2; bhagna 2, 5, 14–15, 16–27; visarpa 6 and 15; mukharoga 24; vireka 28.
84 See Niścala ad *Cakradatta*, arśas 147–151: Bakula follows the *Candrikā* in his own *Sāroccaya*.
85 Niścala ad *Cakradatta*, jvara 46; śūkadoṣa 8 and 9; bhagna 14–15.
86 See Niścala ad *Cakradatta*, arśas 142–146.
87 See Niścala ad *Cakradatta*, vātavyādhi 96–105.
88 Compare the quotation ad *Cakradatta*, aśmarī 7–9 with Ḍalhaṇa ad Su.Ci.7.5–8ab, the quotation ad vidradhi 1 with Ḍalhaṇa ad Su.Ci.16.1–3, the quotation ad mukharoga 1 with Ḍalhaṇa ad Su.Ci.22.4.
89 Compare Niścala ad aśmarī 13–16 (= Su.Ci.7.9cd–13) with the *Kusumāvalī* ad *Siddhayoga* 34.11–17.
90 Niścala ad *Cakradatta*, bhagna 2.
91 NCC VIII, 6.
92 This title is mentioned in the introduction to the commentary and at the end of the comments ad U.26. Ḍalhaṇa repeatedly stresses to have consulted all the commentaries (nibandha) accessible to him (see, e.g., his comments ad U.39.146cd–149ab and 62.34–35). See on the type of commentary called saṃgraha: N.V.P. Unithiri (1980–81): 576–577.
93 Editions: see *Suśrutasaṃhitā*.
94 These quotations are sometimes said to be from Lāḍyāyana (HIM III, 761–762).
95 See also paratantra.



96 See: Bhoja (authorities mentioned in commentaries).
97 See: Brahmadeva.
98 Ḍalhaṇa quotes a verse on warfare.
99 See: Kārttika(kuṇḍa).
100 Ḍalhaṇa refers to Nāgārjuna as the redactor of the *Suśrutasaṃhitā*, quotes from the *Rasavaiśeṣikasūtra*, and quotes a verse on toxicology.
101 See: Nimi.
102 See: Gayadāsa.
103 Treatises dealing with other sciences than medicine and with other branches of medicine than surgery are called paratantra or anyaśāstra.
104 A samānatantra deals with surgery.
105 A treatise on toxicology.
106 Śrīpati's *Jyotiṣaratnamālā* according to D.Ch. Bhattacharyya (1947b: 132).
107 This may be a commentary on the *Suśrutasaṃhitā*.
108 See: Nimi.
109 D.Ch. Bhattacharyya (1947b: 132) and G. Hāldār (Vṛddhatrayī 201–202) mention also Halāyudha and Medinī among Ḍalhaṇa's sources
110 Compare, e.g., Ḍalhana ad Su.U.50.6 with the *Madhukośa* ad *Mādhavanidāna* 12.3.
111 All the diseases mentioned in the *Suśrutasaṃhitā* are listed in about forty verses (ad U.66. 7cd–9a); their total number is said to be 1,120. The sixty-three types of imbalance of the doṣas are enumerated, as well as their signs, in about forty verses again (ad U.66.10–12ab); finally, eight verses are quoted from the *Aṣṭāṅgasaṃgraha*.
112 See, e.g., Ḍalhaṇa ad Ka.8.24cd–25ab; U.39.201cd.
113 See, e.g., Ḍalhaṇa ad Ni.2.24cd; U.15.30; 40.25.
114 See the table with examples in P.V Sharma (1982): 41.
115 Ad Ci.4.29.
116 Examples abound; see, e.g., Ḍalhaṇa ad Ci.3.3; 5.40; 9.69.
117 Ad U.3.3–4.
118 See, e.g., Ḍalhaṇa ad U.51.3 and 58.49cd–50.
119 Ḍalhaṇa prefers *Vṛddhavāgbhaṭa* to Jejjaṭa and Gayadāsa ad Ka.5.32d–33.
120 See, e.g., Ḍalhaṇa ad Ni.1.83; Ci.31.7; U.52.39; 55.32ab; 58.13–14 and 44–45.
121 He calls him guru, ācārya or upādhyāya; see Ḍalhaṇa's introductory verse and his comments ad Sū.15.4 and 7; 16.18–19 and 26; Ci.1.30cd–31ab; U.39.323–324; 40.182cd; 44. 24.
122 See on erroneous interpretations of Ḍalhaṇa: P.V. Sharma (1979b); (1982b), especially 36–39.
123 Ad Sū.16.3.
124 Ad Ci.26.6.
125 Ad Sū.1.27.
126 Ad Sū.21.38.
127 Ad Ni.5.12cd.
128 Ad U.42.7cd–8ab.
129 Ad Su.Ni.5.34 and 13.38; Ci.33.12.
130 Ad Su.U.50.16ab.
131 Ad Sū.44.23; U.44.28–29.
132 See, for example, the descriptions of akṣoḍa (Sū.46.187), indīvara (Sū.38.12; Ci.7.11), kṛṣṇasārivā (Sū.38.4), lavalī (Sū.46.189), and vīrataru (Sū.38.12).

133 Ḍalhaṇa gives, for example, the vernacular name of akṣoḍa (Sū.46.187), apāmārga (Sū.39.6), and kaṭphala (Sū.38.14). See appendix I of P.V. Sharma (1982b); Appendix 4 of Bāpālāl Vaidya (1982); S.M. Katre (1958).

134 See P.V. Sharma (1982b), Intr. IX-X. Some examples are citrāṇḍikā (= citrā; Sū.39.3), cirihiṇṭikā (= guñjā; Ci.14.8).

135 Examples are guḍamajjanikā (= jiṅginī; Sū.38.14), kūvikā (= kāmbojī; Ci.19.42), kaṇṭakikā (= vikaṅkata; Ci.11.10). See P.V. Sharma (1982b), Intr. X and XI.

136 See P.V. Sharma (1982b), Intr. XI.

137 Ḍalhaṇa was obviously ignorant as to the identity of ajakarṇa, ajaśṛṅgī, ārtagala, kuṣṭha, puṣkaramūla, etc. See P.V. Sharma (1982b), Appendix I.

138 I am much indebted to P.V. Sharma's book on Ḍalhaṇa (1982b), which contains a wealth of additional information on the contents of the *Nibandhasaṃgraha*. See also Bāpālāl Vaidya (1982): Appendix IV, and Śivakumār Vyās (1989).

139 Frequently used variants of his name are Ḍallaṇa and Ḍalvaṇa; rarer variants are Ullaṇa and Ullana (STMI 49), Ulahaṇa and Ulvaṇa (NCC II, 399).

140 Ad *Āyurvedaprakāśa* 2.316–317.

141 Ad A.h.Sū.7.40–41ab.

142 Ad A.h.U.1.13ab; 5.3; 18.59cd–66; 31.17–18ab; 38.21, 24ab, 36.

143 Ad *Dravyaguṇa*, māṃsādi[1].18; śākavarga[1].8, 42, 44, 46; śākavarga[2].20, 23 and 27 (twice); lavaṇādi 6, 7, 14, 17; pānīya 23; aikṣavādi 9 and 12; madyādi 1; kṛtānna 54; bhakṣya 4; āhāravidhi 10.

144 Ad *Cakradatta*, jvara 103, 208, 210; atisāra 80; agnimāndya 87; pāṇḍuroga 28; raktapitta 36; chardi 2; tṛṣṇā 1–2, 3, 7 (twice), 10–11 (twice); śūla 75; udāvarta 16; ānāha 10; gulma 11; hṛdroga 5–6 and 12; mūtrāghāta 1–2 and 3; strīroga 6–8 (twice); viṣa 11–12. Śivadāsasena sometimes criticizes Ḍalhaṇa (ad tṛṣṇā 7 and 10–11).

145 Ad *Śivakoṣa* 12, 75, 110, 128, 138, 146, 147, 168, 171, 193, 209, 231, 268, 328 (twice), 413, 453.

146 Ṭoḍara II: 2.3; (2.148;) 4.20; (4.24; 7.262;) IX: 1.269.

147 Ad *Mādhavanidāna* 21.8–9; 4.3; 56.27; 57.16; 69.4–8ab.

148 Ad *Jvaratriśatī* 20.

149 *Āyurvijñānaratnākara* III.1.18 and 28.

150 Ad Ca.Sū.19.4 (quoted as *Suśrutaṭīkā*).

151 Introduction to the commentary.

152 The NCC (VIII, 6) calls him the court physician of king Nṛpāladeva, the father of Sahadeva (= Sahapāla).

153 These brāhmaṇas are Śākadvīpīyas according to P.V. Sharma (Intr., XIV, to the 4th ed. of ed. cc of the *Suśrutasaṃhitā*).

154 Introduction; end of the commentary ad Ni.16, U.26, 62 and 66. Ḍalhaṇa refers to local names of plants employed in Bhādānaka (ad Sū.11.13; U.55.43). Rājaśekhara refers in his *Kāvyamīmāṃsā* (10.2) to Bhādānaka as a region where apabhraṃśa is the preferred type of language. A number of Ḍalhaṇa's vernacular names are close to those mentioned by Āḍhamalla (see Bāpālāl Vaidya, 1982: 371–372).

155 P.V. Sharma (1982b: 2) is in favour of the latter view. J. Filliozat (in L. Renou and J. Filliozat, 1953: 159) expressed the opinion that Ḍalhaṇa belonged to Kaśmīr; according to A.F.R. Hoernle (1906a: 290), he had his home in the northwestern part of India.

156 Gaṇanātha Sena (1924): I, 56.



157 G. Hāldār (Vṛddhatrayī 202) is convinced of Ḍalhaṇa's Bengal origin and quotes a number of vernacular names from his commentary in support of this thesis.

158 P.V. Sharma (1982b): 4–5; (1993): Intr. 34.

159 Earlier, P.V. Sharma (1976: 74–75) regarded one of the Tomara Kings of Delhi and Kanauj as Ḍalhaṇa's patron, most probably Anaṅgapāla (about A.D. 1130).

160 See: D.C. Ganguly (1989a): 87; P.V. Sharma (1982b): 4.

161 P.V. Sharma (1982b): 3–4: Ḍalhaṇa refers to Bhāskara as an ācārya. Compare Bhāskara.

162 This fact is apparently not known to a number of scholars (Gaṇanātha Sena, 1924, I, 56; NCC VIII, 6; V. Śukla I, 77–78), although it was already noticed by A.F.R. Hoernle (1906a: 283).

163 Śrīpati wrote his *Siddhāntaśekhara* about A.D. 1040 (see H.R. Kāpadīā, 1937, Intr. 62–63); S.N. Sen (1971a: 168) assigns Śrīpati to about A.D. 1000.

164 Some dates assigned to Ḍalhaṇa are: tenth century (ABI 198; Jaggi IV, 19); latter half eleventh or first half twelfth century (Gaṇanātha Sena, 1924: I, 56), first half eleventh century (V. Śukla I, 78), eleventh or twelfth century (CHSI 226), twelfth century (NCC VIII, 6), A.D. 1150 (P.V. Sharma, 1993: Intr. 40), thirteenth century (Vṛddhatrayī 201), about A.D. 1220 (STMI 49).

165 See on Ḍalhaṇa: R. Bhaṭnāgar (1974); A.F.R. Hoernle (1906a); S.M. Katre (1957); G.J. Meulenbeld (1974): 408–409; P.V. Sharma (1976), (1979b), (1982b), (1984a); Śivakumār Vyās (1989).

166 NCC V, 292. Compare G.J. Meulenbeld (1974): 397–398.

167 Ad *Mādhavanidāna* 1.4.

168 Ad *Siddhayoga* 5.112, 61.7 and 74.33.

169 Niścala ad *Cakradatta*, vātavyādhi 1.

170 *Ratnaprabhā* ad *Cakradatta*, arśas 147–151; agnimāndya 82; pāṇḍuroga 27; hikkāśvāsa 19–20; chardi 15–16; vātavyādhi 1; mukharoga 57; karṇaroga 16; nāsāroga 7–8.

171 See, for example, the *Madhukośa* ad *Mādhavanidāna* 59.59 and 62cd-64, and the *Kusumāvalī* ad *Siddhayoga* 1.67, 6.20, and 61.193.

172 See the *Mādhukośa* ad *Mādhavanidāna* 1.11–13.

173 A.N. Pandey, B. Rama Rao and K. Raghunathan (1975): 193–197. G. Hāldār (Vṛddhatrayī 58), the Gulabkunverba ed. of the *Carakasaṃhitā* (I, 22), Haridattaśarman (see page pha of the upodghāta to ed. ee of the *Carakasaṃhitā*), and B. Tripāṭhī (bhūmikā, 21, to ed. ll of the *Carakasaṃhitā*) mention Gadādhara among the commentators on the *Carakasaṃhitā*.

174 See, for example, the *Madhukośa* ad *Mādhavanidāna* 2.40, 5.31–32, 33.22 and 23–25, 49.17cd-23ab.

175 See about two problematic passages: commentators on the *Carakasaṃhitā* (Gadādhara).

176 Ad *Śārṅgadharasaṃhitā* I.7.155.

177 Ad *Āyurvedābdhisāra* 4983 and 4987.

178 In the glosses ad *Bhāvaprakāśa*, cikitsā 1.119 and 440–444; 63.52.

179 *Bṛhannighaṇṭuratnākara* 34: a list of medical authors borrowed from the introductory verses of the *Madhukośa*.

180 See: Niścalakara.

181 Ad Cakrapāṇidatta's *Cikitsāsaṃgraha*, rasāyana 172–193.

182 Ad *Mādhavanidāna* 33.13–14, 22, 23–25, 34cd–35; 35.16–17, 21–22c, 22d–24; 41.12; 46.8; 48.1 and 16; 49.17cd–23ab; 56.10–11, 15, 47; 58.1; 59.17, 25, 33cd–35ab, 41ab, 41cd–46, 50cd–51ab (twice), 59, 62cd–64, 65ab, 69, 71, 88; 60.1 and 6; 64.7; 69.30–31.

183 Ad *Siddhayoga* 1.53cd, 67 (twice), 75; 5.112; 6.20 and 24; 16.2; 30.38–39; introduction to 31; 41.51; 46.4cd; 47.21; 57.29; 59.13–14; 61.7 and 193; 74.18 and 33.
184 Ṭoḍara IV: 4.9 (in a passage borrowed from the *Madhukośa*).
185 Ad *Mādhavanidāna* 2.42–47; 3.9–10; 5.31–32; 10.19c–f; 22.38cd–39ab and 39cd–41; 33.22–26; 35.16–17; 48.1 and 16; 56.10–11 and 15; 59.17, 41ab, 59, 62cd–64, 88; 64.7; 69.30–31. An anonymous quotation (ad 2.8–9) also derives from Gadādhara (compare the *Madhukośa*).
186 In the introductory verses of the *Madhukośa*; ad *Mādhavanidāna* 1.4 and 11–13; 2.4–7, 8–9, 40, 42–47; 3.4 and 9–10 (twice); 5.31–32; 6.5–6; 10.19c–f; 11.1–2; 16.1–2; 22.38cd–39ab and 39cd–41.
187 A gloss ad *Bhāvaprakāśa*, cikitsā 1.440–441, quotes a verse, which may mean that it is from Gadādhara's *Vaidyaprasāraka*; the verse contains a statement on the doṣas that runs counter to Dṛḍhabala's opinion.
188 Compare Vācaspati's *Ātaṅkadarpaṇa* ad *Mādhavanidāna* 2.40 and 16.1–2 with the *Madhukośa* on the same verses.
189 Compare *Madhukośa* and *Ātaṅkadarpaṇa* ad *Mādhavanidāna* 28.2.
190 Manuscripts of this work have not been preserved.
191 See Niścala ad *Cakradatta*, jvara 256–257; this is the only passage connecting the *Vaidyaprasāraka* with Gadādhara. A problem is that Niścala says: vaidyaprasārake gadādharādayas tu…, which may mean that other authors than Gadādhara contributed to it. D.Ch. Bhattacharyya (1947b: 140 and 148), A.N. Pandey, B. Rama Rao and K. Raghunathan (1975: 194–195), and P.V. Sharma (1993: Introduction 16) regard Gadādhara as the author of the *Vaidyaprasāraka*.
192 A gloss ad *Bhāvaprakāśa*, cikitsā 1.440–441, quotes a verse of Gadādhara that may be from the *Vaidyaprasāraka*.
193 Ad *Śārṅgadharasaṃhitā* II.7.13cd–16.
194 Gopāladāsa remarks that the work was no longer available to him.
195 See: Niścalakara.
196 Ad A.h.U.15.24. Ad Cakrapāṇidatta's *Cikitsāsaṃgraha*, jvara 133; atīsāra 65; grahaṇī 20–21; raktapitta 66–73; gulma 41–42; plīhayakṛt 30–32; vṛddhibradhna 27–30; netraroga 148.
197 Ad *Siddhayoga* 1.128; 4.17–18; 9.49–56; 11.28–29 (twice); 30.27–28; 37.59–61; 40.24–26; 51.22 and 107–110; 58.65–66; 61.170–171; 62.51–53.
198 See the *Kusumāvalī* ad *Siddhayoga* 30.27–28; Niścala ad *Cakradatta*, kuṣṭha 74–82, 104–110, 144–147; kṣudraroga 60–62, 66–71, 72–75; mukharoga 11; nirūha 26–27.
199 See Niścala ad *Cakradatta*, hṛdroga 26–29; kuṣṭha 116–119; vṛṣya 15–25; nirūha 26–27; Śivadāsasena ad *Cakradatta*, netraroga 148; *Kusumāvalī* ad *Siddhayoga* 61.170–171.
200 See Niścala ad *Cakradatta*, gulma 57–59; vṛddhi 27–30; kuṣṭha 116–119.
201 See Niścala ad *Cakradatta*, gulma 57–59 (= Ca.Ci.5.71–73).
202 See Niścala ad *Cakradatta*, kuṣṭha 131–133.
203 See Niścala ad *Cakradatta*, kuṣṭha 116–119 (= A.h.Ci.21.58–61).
204 See Niścala ad kuṣṭha 104–110; nirūha 26–27.
205 See Niścala ad kuṣṭha 144–147.
206 See Niścala ad kuṣṭha 74–82.
207 Ad A.h.U.15.24.
208 Ad *Siddhayoga* 58.65–66.



209 CC II, 85: in ten chapters; III, 80. J. Filliozat, Liste Nr. 161. STMI 41. The MS of the collection Cordier of the Bibliothèque Nationale in Paris is a copy of the MS preserved in the Raghunātha temple in Jammu.
210 See the *Madhukośa* ad *Mādhavanidāna* 10.19c–f, 56.10–11, 58.1, 59.50cd–51ab and 71, 64.7 for readings accepted by Gadādhara. A.N. Pandey c.s. are, however, wrong in asserting that Ḍalhaṇa preferred Gadādhara's text of the *Suśrutasaṃhitā* and revised his text accordingly (A.N. Pandey c.s., 1975: 193 and 194); compare, for example Su.U.2.5 with *Mādhavanidāna* 59.71 and the quotation from Gadādhara in the *Madhukośa* on that verse; compare Su.Ni.8.11 with *Mādhavanidāna* 64.7 and the quotation from Gadādhara in the *Madhukośa*.
211 See the *Madhukośa* ad *Mādhavanidāna* 1.4 and 2.4–7.
212 Gadādhara regarded anna and āma under particular conditions as doṣas (*Madhukośa* ad *Mādhavanidāna* 16.1–2), distinguished four types of ākṣepaka (*Madhukośa* ad *Mādhavanidāna* 22.38cd-39ab), and held his own view on the nosological status of dadru and sidhma (*Madhukośa* ad *Mādhavanidāna* 49.17cd–23ab). See also A.N. Pandey c.s. (1975): 195–197.
213 Śivadāsasena ad *Cakradatta*, rasāyana 172–193.
214 See the *Madhukośa* ad *Mādhavanidāna* 2.8–9, 5.31–32 and 33.22.
215 See the *Madhukośa* ad *Mādhavanidāna* 59.59 and 62cd–64, 69.30–31; *Kusumāvalī* ad *Siddhayoga* 1.67 and 61.193.
216 See the *Kusumāvalī* ad *Siddhayoga* 6.20.
217 See the *Kusumāvalī* ad *Siddhayoga* 59.13–14; Āḍhamalla ad *Śārṅgadharasaṃhitā* I.7.155; Niścala ad *Cakradatta*, karṇaroga 16 and nāsāroga 7–8.
218 Niścala ad *Cakradatta*, hikkāśvāsa 19–20; chardi 15–16; vraṇaśotha 99; karṇaroga 16; nāsāroga 7–8.
219 Niścala ad *Cakradatta*, jvara 64; hikkāśvāsa 19–20; vraṇaśotha 99; mukharoga 57.
220 D.Ch. Bhattacharyya (1947b): 140. P.V. Sharma's edition of the *Ratnaprabhā* (ad vātavyādhi 205–226) reads antaraṅga Gayadāsa; Gadādhara is a variant, recorded in a footnote. Compare Niścala ad vātavyādhi 276cd–278, where gauḍāntaraṅga Śrīgayadāsa is referred to.
221 See the *Madhukośa* ad *Mādhavanidāna* 33.13–15ab. Compare A.N. Pandey c.s. (1975): 194.
222 Ad *Cakradatta*, kṣudraroga 92.
223 Ad *Mādhavanidāna* 1.11–13.
224 Another list of commentators, also found in the *Madhukośa* (ad *Mādhavanidāna* 1.5d-6), runs as follows: Jejjaṭa-Vāpyacandra-Mādhavakara-Kārttikakuṇḍa.
225 Ad *Cakradatta*, jvara 64.
226 Ad *Cakradatta*, hikkāśvāsa 19–20; chardi 15–16; vraṇaśotha 99; mukharoga 57; karṇaroga 16. One exception occurs: Gadādhara precedes Jejjaṭa ad nāsāroga 7–8.
227 Atrideva (ABI 201) places him in the eleventh century. G. Hāldār (Vṛddhatrayī 54) regards him as the son of Trilocanadāsa and assigns him also to the eleventh century. P.V. Sharma (AVI 212–213) supposes him to have lived in the twelfth, B. Tripāṭhī (bhūmikā, 21, to ed. II of the *Carakasaṃhitā*) in the thirteenth century. A.N. Pandey c.s. (1975: 195) agree with my date.
228 Thirty-five stanzas are attributed to this poet (see the author-index in the edition by S.C. Banerji, who identifies this Gadādhara with Vaṅgasena's father). Compare L. Sternbach (1974): 16.

229 See: Vaṅgasena.
230 NCC V, 312. Compare on Gayadāsa: G.J. Meulenbeld (1974): 398–399; (1984a).
231 Called thus by Ḍalhaṇa in the introduction to his *Nibandhasaṃgraha* and also quoted by him as the *Pañjikā*. The kind of commentary called pañjikā is defined in Rājaśekhara's *Kāvyamīmāṃsā* (2.7: viṣamapadabhañjikā pañjikā) (see N.V.P. Unithiri, 1980–81: 576); compare Hemacandra's *Abhidhānacintāmaṇi* (ed. 1964; 2.170: pañjikā padabhañjikā). G. Hāldār (Vṛddhatrayī 197) also quotes some definitions of a pañjikā.
232 This unique MS was discovered in the Bikaner Collection in 1899 by P. Cordier (see A. Roşu, 1989: XCVIII); it is said to date from the end of the fifteenth or the beginning of the sixteenth century (P. Cordier, 1903b: 333). A copy of this MS forms part of the Collection Palmyr Cordier of the Bibliothèque Nationale in Paris (see J. Filliozat, Liste Nr. 65).
233 Suśrutasaṃhitā, with the commentaries of Ḍalhaṇa and Gayadāsa, ed. by Yādavaśarman and Nārāyaṇa Rāma, Nirṇaya Sāgar Press, Bombay 1938. See: editions of the *Suśrutasaṃhitā*.
234 Cambridge Add 2491. This MS was studied by J. Jolly (1904) and A.F.R. Hoernle (1906a): 293–302.
235 Atrideva (ABI 200). D.Ch. Bhattacharyya (1947b): 141. P. Cordier (1903b): 331. J. Filliozat in L. Renou and J. Filliozat (1953): 159. G. Hāldār (Vṛddhatrayī 47). C.G. Kashikar (1977): 162. NCC V, 312. A. Pandey (1977). P.V. Sharma (AVI 209–210).
236 See Niścala ad *Cakradatta*, vātarakta 40 (= Ca.Ci.29.123).
237 G. Hāldār (Vṛddhatrayī 200 and 464) regarded Gayin as distinct from Gayadāsa; he identified him with Gayīsena, a physician with the epithet Kaṇṭhahāra, who lived in a village in Bengal called Viṣapāḍā in the eleventh or twelfth century; this Gayīsena is mentioned in Bharatamallika's *Vaidyakulatattva*. These statements are repeated by Atrideva (ABI 201).
238 Compare Āḍhamalla ad *Śārṅgadharasaṃhitā* I.7.171cd–172ab and the *Kusumāvalī* ad *Siddhayoga* 70.4.
239 Ad Su.Sū.27.26.
240 Ad Su.Sū.45.157; U.1.4cd–8ab.
241 Ad Su.Sū.45.96 and 112.
242 Ad Su.Sū.45.157 (the *Bṛhat-* and *Laghupañjikā* are said to agree on the reading of the verse).
243 Ad Su.Sū.1.22; Ni.16.55–56; U.1.12cd–13 and 39–42; 6.11; 7.28; 11.6cd–10ab.
244 Ad Su.Sū.1.35; 46.162 and 468cd–471ab; Ni.13.37; Ci.33.33; U.3.3–4, 18, 19, 21; 5.9ab; 6.24; 7.6–7ab; 10.10; 15.30–33ab; 21.34cd–36ab; 39.116cd–119ab, 127–129, 146cd–149ab.
245 Introduction to the *Nibandhasaṃgraha*; ad Su.Sū.46.130–133, 141–142, 202–203ab.
246 ABI 200. AVI 209–210. G. Hāldār (Vṛddhatrayī 463). A. Pandey (1977).
247 See: Bhāskara.
248 See Ḍalhaṇa and Gayadāsa ad Su.Ni.13.37.
249 See: *Candrikā*.
250 Ad *Śārṅgadharasaṃhitā* I.7.171cd–172ab.
251 Glosses ad *Bhāvaprakāśa*, cikitsā 3.146; 32.5; 34.2.
252 The *Nibandhasaṃgraha* contains more than one hundred and fifty references to Gayadāsa and Gayin. Ḍalhaṇa also quotes Gayadāsa without mentioning his name (see, for example, Su.Ni.9.27–28ab with Ḍalhaṇa's and Gayadāsa's comments).
253 Meghadeva calls him Gayin and Gayacandra.



254 Ad *Cakradatta*, vātavyādhi 87, 205–226, 276cd–278; vātarakta 40; gulma 40 and 46.
255 Ad A.h.U.22.40cd–42ab and 38.24ab; ad Cakrapāṇidatta's *Dravyaguṇa*, dhānyavarga 27, 32, 39; māṃsādivarga[1].22; pānīyavarga 30; ad *Cakradatta*, jvara 256; pāṇḍuroga 2; raktapitta 36; chardi 3; vātavyādhi 234–255 (twice); aśmarī 48–54; galagaṇḍādi 25; netraroga 62.
256 Ad *Mādhavanidāna* 55.36. Ad *Siddhayoga* 23.62; 34.11–17; 41.49; 44.27; 57.1; 61.13–14; 70.4; 71.2 and 9; 7433 (three quotations); 75.28; 76, nirūha 11 and 12, vaitaraṇabasti 9–10; 78.1–2 and 3; 81.72.
257 Ad *Mādhavanidāna* 2.18–23 and 40; 9.11; 12.8 and 11–14; 16.1–2; 22.59cd–60ab, 68cd–70ab, 70cd–72; 28.3; 29.2. Two quotations, said to be from Gayadāsa in the *Madhukośa* (2.18–23; 28.2), are ascribed to Gadādhara by Vācaspati. The reverse is found in the comments by Vijayarakṣita and Vācaspati ad *Mādhavanidāna* 2.40 and 16.1–2.
258 Ad *Mādhavanidāna* 2.18–23; 9.11 and 12–14; 11.12–13; 12.7, 8, 11–14; 18.7; 22.57cd–58ab (twice), 58cd–59ab, 59cd–60ab, 68cd–70ab, 70cd–72; 28.2, 3, 14; 29.2 and 6.
259 Ad *Siddhayoga* 59.26.
260 J. Jolly (1904): 116.
261 A.F.R. Hoernle (1906a): 302.
262 See J. Jolly (1904) and A.F.R. Hoernle (1906a: 294–301) on differences between Gayadāsa's and Ḍalhaṇa's text of the *Suśrutasaṃhitā*.
263 See, e.g., Ḍalhaṇa ad Su.Ci.5.40–45; 9.69; U.5.9ab.
264 Ḍalhaṇa ad Su.Sū.46.313; Ci.17.20cd–21; 28.4; U.3.22, etc. Gayadāsa ad Su.Ni.5.8 (Gayadāsa calls Jejjaṭa stupid, jaḍa); 7.24, etc.
265 See, e.g., Ḍalhaṇa ad Su.Ci.1.65–70ab; 9.34–38; 18.25–26; Ka.5.32d–33; 8.5–8ab; U.26.4–5ab; 50.15.
266 *Kusumāvalī* ad *Siddhayoga* 41.49 and 78.3; Ḍalhaṇa ad Śā.3.18 and 6.24. Gayadāsa sometimes disagreed with Bhoja (see *Kusumāvalī* ad *Siddhayoga* 76.12).
267 *Madhukośa* ad *Mādhavanidāna* 22.57cd–58ab.
268 *Madhukośa* ad *Mādhavanidāna* 28.3.
269 *Kusumāvalī* ad *Siddhayoga* 70.4 and 78.3; Ḍalhaṇa ad Su.Śā.2.40.
270 Gayadāsa ad Su.Ni.13.33–34.
271 *Madhukośa* ad *Mādhavanidāna* 28.14; Ḍalhaṇa ad Su.Śā.10.68–70.
272 See Śivadāsasena's comment ad A.h.U.22.40cd–42ab. The other authoritative commentator was Kārttikakuṇḍa.
273 Gayadāsa ad Su.Ni.6.15–19.
274 Gayadāsa ad Su.Ni.15.10.
275 Ḍalhaṇa ad Su.Śā.7.22.
276 Ḍalhaṇa ad Su.Śā.5.37 and 41.
277 Ḍalhaṇa ad Su.Śā.6.24 and 28–29.
278 Ḍalhaṇa ad Su.Śā.2.15; 10.59; Ci.5.28; 7.11 and 17; 17.14–15.
279 Ḍalhaṇa ad Su.Ci.10.6 and 12.
280 P. Cordier (1903b): 333.
281 The term antaraṅga is absent from the colophon of the printed text.
282 D.Ch. Bhattacharyya (1947b): 154.
283 A variant reads gauḍeśvarāntaraṅga.
284 Niścala ad vātavyādhi 205–226 and 276cd–278. The reading Gayadāsasena is absent from the edition; Gadādharadāsa is a variant of Gayadāsa ad vātavyādhi 205–226.

285 J. Jolly (1904): 116.
286 A.F.R. Hoernle (1906a): 291 and 301–302; (1907), Intr. 16.
287 AVI 210.
288 Vṛddhatrayī 47 and 52–53.
289 Vṛddhatrayī 54, 197, 201, 463.
290 Vṛddhatrayī 197.
291 D.Ch. Bhattacharyya (1947b): 154.
292 See the *Āyurvedadīpikā* ad Ca.Ci.26. 293.
293 Atrideva (ABI 200) assigns Gayadāsa to the tenth or eleventh, V. Śukla (I, 78–79) to the fifth, Gaṇanātha Sena (upodghāta 8–9 to ed. dd) to the third or fourth century.
294 Niścala ad *Cakradatta*, vātavyādhi 87.
295 D.Ch. Bhattacharyya (1947b): 141.
296 Accepted by Atrideva (ABI 200), G. Hāldār (Vṛdddhatrayī 463), C.G. Kashikar (1977: 162), P.V. Sharma (AVI 209).
297 A. Pandey (1977) holds the same view.
298 NCC: not recorded.
299 Ad *Siddhayoga* 5.113ab.
300 G.N. Mukherjee (1933).
301 See on Candragomin, for instance: L. Chimpa and A. Chattopadhyaya (1970; see index); he is said to have spread the knowledge of medicine and other branches of learning in Siṃhala, and made the disease klu-nad (nāgaroga) disappear from the island by building a shrine for Siṃhanāda (l.c. 202). See also on authors called Candragomin: P.L. Paul (1939): II, 1–2, 18; Winternitz II, 251, 259, 269, 379; III, 183, 399–401.
302 P. Cordier (1903b): 334.
303 S. Dasgupta (1975): II, 428. NCC: not recorded.
304 NCC: not recorded.
305 Ad Su.Ci.14.10; 18.25–26 (twice).
306 Ad *Siddhayoga* 41.49 (twice). The quotations in the *Kusumāvalī* are identical with those by Ḍalhaṇa ad Su.Ci.18.25–26, which indicates that Nārāyaṇa, who added to Śrīkaṇṭhadatta's *Kusumāvalī*, has taken them from Ḍalhaṇa.
307 Ad Su.Ci.14.10.
308 AVI 212.
309 Edition: suśrutasaṃhitā, ...rāmapuraboyāliyā-pravāsi-śrīhārāṇacandracakravartikavirāja-viracita-suśrutārtha- sandīpanabhāṣya-sametam, ...mahāmahopādhyāya-svargīya-candra-kāntabhaṭṭācāryya-pramukhaiḥ saṃśodhitam, Calcutta; Sūtrasthāna, 1910/11; Nidānasthana, 1908/09; Śārīrasthāna, 1910/11; Kalpasthāna and Uttaratantra 1–38, 1917/18. The India Office Library possesses another, complete edition: vol. I, Sūtra-and Nidānasthāna, vol. II, Śārīra-and Cikitsāsthāna, vol. III, Kalpasthāna and Uttaratantra, Vidyodaya Press, Calcutta 1905/06–1926/27 [San.F.144]. References are to the incomplete copy in my own collection; the numbering, however, is that of edition cc (1938) of the *Suśrutasaṃhitā*.
310 Probably the *Agnipurāṇa*.
311 Ajayapāla's *Nānārthasaṃgraha*.
312 The *Amarakoṣa*.
313 A lexicon. See NCC I, 335.
314 Probably the same as Raghunātha's ṭīkā.



315 One of the commentaries of this prolific author who lived in the twelfth century.
316 The author of the *Vedāntasūtra*.
317 The same as the *Bhālukitantra*.
318 Probably the author of the *Brahmasūtrabhāṣya*.
319 The author of the *Bhaṭṭikāvya*.
320 An author on dharma. See CC I, 413.
321 Śaṃkara's commentary.
322 The *Brahmavidyābharaṇa* is a commentary by Advaitānanda on Śaṃkarācārya's *Śārīrakabhāṣya*, i.e., his commentary on the *Vedāntasūtra*.
323 Dharaṇidāsa, the author of the *Anekārthasāra*. See C. Vogel, IL 326–327.
324 Probably Raghunātha Śiromaṇi, the author of the *Dīdhiti* on Gaṅgeśa's *Tattvacintāmaṇi*.
325 A grammarian, author of the *Kātantravṛtti*.
326 Probably the *Gobhilagṛhyasūtra*.
327 The author of the *Abhidhānaratnamālā*, a lexicon.
328 The lexicon of Puruṣottamadeva.
329 The author of the *Pūrvamīmāṃsāsūtra*.
330 Gaṅgādhara's commentary on the *Carakasaṃhitā*.
331 A book by Raghunandana.
332 A grammatical school.
333 A work of Mammaṭa.
334 A commentator on the *Manusmṛti*.
335 Written by Udayana.
336 *Paryāyaratnamālā* 950 is quoted.
337 Mallinātha's commentary on Māgha's *Śiśupālavadha*.
338 Composed by Śrīharṣa.
339 Śrīdhara's commentary on the *Praśastapādabhāṣya*.
340 A lexicographer. See CC I, 492–493.
341 Raghunandana, author of the *Smṛtitattva*.
342 Probably Raghunātha Cakravartin's *Trikāṇḍacintāmaṇi*.
343 A lexicographer. See CC I, 528.
344 The commentator on Jaimini's work.
345 A work on Nyāya by Jagadīśa.
346 Probably Vijñānabhikṣu.
347 Written by Vijñānabhikṣu.
348 Author of a dharmasūtra. See CC I, 630; Kane I.1, 136–142. See on the name: A. Ludwig (1901).
349 Śaṃkara's *Brahmasūtrabhāṣya*.
350 Probably the *Vedāntasūtra*.
351 I.e., Raghunātha, the author of the *Tattvacintāmaṇidīdhiti*.
352 A lexicographer or author of a nighaṇṭu.
353 I.e., the *Amarakośa*.
354 Probably the *Vāyupurāṇa*.
355 The author of the *Mudrārākṣasa*.
356 Probably Maheśvara's *Viśvaprakāśa*.
357 A lexicographer. See CC I, 616.
358 See on Hārāṇacandra: Āyurvedamahāmaṇḍala II, 76–81; Bāpālāl Vaidya (1982): 354; K.R. Srikantamurthy (1968): 85.

359 See: commentators on the *Carakasaṃhitā*.

360 A single MS, containing part of the commentary on the Uttaratantra, is known (NCC VII, 317; STMI 89).

361 See Ḍalhaṇa ad Su.Sū.16.32; Ni.5.16; Ci.1.65–70ab; 9.34–38; 18.25–26; Ka.5.32d–33; 8. 5–8ab and 24cd–25ab; U.3.3–4; 26.4–5ab; 50.15. See also Niścala ad *Cakradatta*, agnimāndya 82; this verse from Suśruta is regarded as spurious by Jejjaṭa; Niścala rejects this judgment.

362 See Ḍalhaṇa ad Su.U.3.3–4.

363 Ad Su.Ni.4.5; 5.8 and 16 (twice); 6.15–19 and 20ab; 7.24.

364 Examples are quotations ad *Cakradatta*, jvara 133, 253–254, 256–257; agnimāndya 82; rājayakṣmān 35–39; hikkāśvāsa 2–5 and 19–20; chardi 15–16; tṛṣṇā 3; unmāda 21–28; vātavyādhi 3–5; udāvarta 34; hṛdroga 5, 23–24, 25; aśmarī 2–4 and 13–16; udara 16; plīhayakṛt 9; nāḍīvraṇa 2, 6, 16; kṣudraroga 1; mukharoga 32–33 and 59; karṇaroga 16 and 30; nāsāroga 7–8; netraroga 16; vireka 28.

365 See Niścala ad *Cakradatta*, jvara 253–254 and 256–257; udāvarta 34; plīhayakṛt 9; nāḍīvraṇa 2.

366 See: Candraṭa.

367 NCC IV, 2.

368 The quotations by Ḍalhaṇa, Śrikaṇṭhadatta and Vijayarakṣita were already collected by P.K. Gode (1947a), whose lists are, however, incomplete.

369 Ad *Śārṅgadharasaṃhitā* I.7.151cd–152 (Kārttikakuṇḍa distinguished between indralupta, alopecia of the bearded face, and khālitya, alopecia of the scalp); III.10.18.

370 Ad *Āyurvedābdhisāra* 4983 and 4987.

371 Glosses ad *Bhāvaprakāśa*, cikitsā 1.9, 119, 401; 63.52.

372 Ad Su.Sū.35.18.

373 Ad Su.U.39. 179–180ab, 181cd–182ab, 229cd–234ab; 40.97cd–98ab; 44.19–20ab and 25–26; 45.21ab, 42cd, 45; 47.30–34ab; 48.21, 27ab, 32ab; 49. 7 and 23 (three references); 50.26; 51.1–3; 56.24ab (twice) and 26–27ab; 57.6cd–7ab; 58.28cd, 47, 48–49ab, 49cd–50, 51, 58–65ab; 59.4 and 11–15ab; 60.25 and 56cd; 63.4; 64.21cd–31, 55cd–56ab, 60.

374 See: Niścalakara.

375 Ad A.h.U.22.40cd–42ab. Ad *Cakradatta*, pāṇḍuroga 28; arocaka 4; tṛṣṇā 11; gulma 94; mūtrāghāta 3, 4, 16; bhagna 15–16.

376 Ad *Mādhavanidāna* 33.34cd–35; 36.17–20; 38.18–20ab; 45.2; 55.28–29; 56.23 and 53; 57.5; 58.1; 59.14, 22, 24, 33cd–35ab, 49, 50cd–51ab (twice), 59, 62cd–64, 65cd, 73ab (twice), 74, 75, 86, 89; 69.21cd–25ab (twice) and 30–31. Ad *Siddhayoga* 1.40 (twice), 44ab, 67 (twice), 68, 231, 238, 254; 12.24; 14.1 and 2; 16.4 and 8; 17.8–9; 22.20; 30.16; 33.2 and 3; 37.42; 46.13; 47.13; 48.5; 54.5; 57.29; 58.27 and 29–31 (three references); 59.30; 61.193; 70.8–9; 74.32; 75.33; 76.16.

377 Ad *Mādhavanidāna* 2.48–54; 5.43; 9.11; 10.2; 22. 64cd, 68cd–70ab, 70cd–72; 55.28–29; 57.5; 58.1; 59.14, 22, 49, 59, 62cd–64; 69.21cd–25ab, 30–31.

378 Introduction to the *Madhukośa* ad *Mādhavanidāna* 1.5d–6; 2.3, 4–7, 8–9, 10–11, 15cd–16, 48–54 (three quotations), 61cd–65 (twice), 66cd–74ab; 3.1–3 and 9–10; 5.43; 6.15; 9.11 (twice); 10.2 and 14; 22.15, 64cd, 68cd–70ab, 70cd–72; 27.8.
Kārttika is also mentioned in the *Bṛhannighaṇṭuratnākara* (I, 34), in a list borrowed from the introduction to the *Madhukośa*. Binod Lal Sen quotes him in his *Āyurvedavijñāna* (II, 472).



379 See Ḍalhaṇa ad Su.U.39.229cd–234ab; 45.21ab and 45; 48.32ab; 49.7; 56.24ab and 26–27ab, etc; *Madhukośa* ad *Mādhavanidāna* 9.11; 38.18–20ab; 56.53; 59.75.

380 See Niścala ad *Cakradatta*, kṣudraroga 84–85.

381 See *Kusumāvalī* ad *Siddhayoga* 12.24. Kārttikakuṇḍa also refers to the siddhavaidyasampradāya (*Kusumāvalī* ad *Siddhayoga* 59.30).

382 See the *Madhukośa* ad *Mādhavanidāna* 1.5d–6, 2.3, 22.70cd–72; *Kusumāvalī* ad *Siddhayoga* 1.254; Niścala ad *Cakradatta*, jvara 64, 253–254, 256–257; udāvarta 34; plīhayakṛt 9; nāḍīvraṇa 2; vireka 28; gloss ad *Bhāvaprakāśa*, cikitsā 1.9.

383 See *Madhukośa* ad *Mādhavanidāna* 59.59 and 62cd–64.

384 He is often called an ācārya. Śivadāsasena (ad A.h.U.22.40cd–42ab) regarded him as one of the two authoritative commentators on the *Suśrutasaṃhitā*.

385 Cakrapāṇidatta is sometimes at variance according to Niścala (see Niścala ad *Cakradatta*, bhagna 2, 5, 14–15, 16–27, visarpa 15); the interpretations of the *Candrikā* differ occasionally according to Niścala (see Niścala ad bhagna 2, 5, 14–15, 16–27); Ḍalhaṇa disagrees at Su.U.39.229cd–234ab and 59.11–15ab; Gayadāsa does so according to the *Madhukośa* (ad *Mādhavanidāna* 22.68cd–70ab and 70cd–72); the same applies to Niścala in his *Ratnaprabhā* (ad *Cakradatta*, galagaṇḍa 40), Vijayarakṣita in the *Madhukośa* (ad *Mādhavanidāna* 2.10–11), and Śrīkaṇṭhadatta in the *Madhukośa* (ad *Mādhavanidāna* 59.75).

386 See Ḍalhaṇa ad Su.U.45.42cd and 58.28cd.

387 A. Pandey and K. Raghunāthan (1976) assert that the quotation in the *Madhukośa* ad *Mādhavanidāna* 2.61cd–65 derives from Kārttika's commentary on the *Carakasaṃhitā*, but it may as well be from his commentary on the *Suśrutasaṃhitā*. The quotation in the *Madhukośa* ad *Mādhavanidāna* 5.43 (= A.h.Ni.7.57) does not prove that Kārttikakuṇḍa commented on the *Aṣṭāṅgahṛdayasaṃhitā*; it is without doubt from Kārttika's comments on a parallel passage of the *Suśrutasaṃhitā* (probably Su.Ni.2.18). G. Hāldār (Vṛddhatrayī 46) and B. Tripāṭhī (bhūmikā, 21, to ed. ll of the *Carakasaṃhitā*) regard him as a commentator on the *Carakasaṃhitā*.

388 Often called thus by Niścalakara.

389 D.Ch. Bhattacharyya (1947b: 140) is of the opinion that both Kārttikakuṇḍa and Vṛndakuṇḍa, on account of their common family names, belonged to a Vaidya family of Bengal. Bharatamallika mentions the Kuṇḍa family of physicians, to which Vṛndakuṇḍa belonged, as inhabitants of Vaṅga, i.e., Eastern Bengal (see Bharatamallika's *Candraprabhā*, *21).

390 See A.F.R Hoernle (1906a): 286–288. See: Bhāskara.

391 *Kusumāvalī* ad *Siddhayoga* 12.24. A.F.R. Hoernle (1906a: 287) was not convinced of the validity of this remark, being of the opinion that it does not convey any chronological implication.

392 Ad *Cakradatta*, mukharoga 32–33.

393 Ad A.h.U.22.40cd–42ab.

394 Ad *Mādhavanidāna* 1.5d-6.

395 *Madhukośa* ad *Mādhavanidāna* 59.59 and 62cd–64.

396 Atrideva (ABI 200) and G. Hāldār (Vṛddhatrayī 46) assign him to the ninth or eleventh century; P.V. Sharma (AVI 211) places him in the eleventh, B. Tripāṭhī (bhūmikā, 21, to ed. ll of the *Carakasaṃhitā*) in the thirteenth century. See on Kārttikakuṇḍa: P.K. Gode (1947a); G.J. Meulenbeld (1974: 394–395); A. Pandey and K. Raghunathan (1976).

397 CC: not recorded.

398 Ad Su.Sū.16.3 and 19; 17.11–13.
399 Ad *Siddhayoga* 70.48 (the same quotation as in Ḍalhaṇa's comment on Su.Sū.16.19).
400 K.R. Srikanta Murthy (1992: 264) is in doubt whether the *Lakṣmaṇaṭippaṇī* consisted of glosses on the *Siddhayoga* or the *Suśrutasaṃhitā*.
401 P.V. Sharma regards the work as belonging to the eleventh century (AVI 212), probably because it is quoted by Ḍalhaṇa.
402 See: Mādhava and his works.
403 Ad Su.Sū.15.41.
404 CC: not recorded. Check-list Nr. 831.
405 Ad *Cakradatta*, mukharoga 32–33 (related to Su.Ci.22.32–33ab); Niścala mentions him together with Cakra.
406 AVI 179 and 213.
407 NCC: not recorded.
408 Ḍalhaṇa ad Su.Ni.13.3.
409 Ḍalhaṇa ad Su.Ka.8.5–8ab.
410 *Bhānumatī* ad Su.Sū.44.26cd–27.
411 Gayadāsa ad Su.Ni.6.15–19.
412 AVI 211.
413 A Śrīnandin, mentioned in Ugrāditya's *Kalyāṇakāraka*, is certainly different from the commentator. Some are in doubt whether or not the Nandin who wrote a *Yogasārasaṃgraha*, commented upon by Pūrṇānanda, is to be identified with the commentator on the *Suśrutasaṃhitā* (AVI 211; V.P.P. Śāstrī, 1984: 387; compare NCC IX, 333: Nandiguru, Jain, author of *Yogasaṃgrahasāra*). The same applies to the author of a *Nandītantra* (see NCC IX, 336: *Nandītantra*, on alchemy). A Nandin is quoted as an astronomical authority in Bhaṭṭotpala's commentary on the *Bṛhatsaṃhitā*.
414 NCC XII, 153.
415 CC: not recorded.
416 Niścala ad *Cakradatta*, nāḍīvraṇa 16. Rāmadeva is absent from the list of authorities quoted by Niścala in G. Hāldār's Vṛddhatrayī (52–56).
417 *Cakradatta*, nāḍīvraṇa 16 is close to Su.Ci.17.25. Compare Ḍalhaṇa's comments.
418 AVI 213.
419 P. Cordier (1903b): 334: author of a *Somaṭippaṇa*.
420 S. Dasgupta (1975): II, 428.
421 The *Somaṭippaṇa* is quoted ad *Siddhayoga* 1.7; 80.1 (= Su.Sū.28.3; Ḍalhaṇa quotes Soma without mentioning his source), 4, 14 (= Su.Sū.29.27), 26–27 (Ḍalhaṇa and Soma are said to agree); 81.3 and 18; 82.2–3 and 8–9 (Soma is said to explain Suśruta's text). K.R. Srikanta Murthy (1992: 264) is in doubt whether Soma wrote glosses on the *Siddhayoga* or the *Suśrutasaṃhitā*.
422 CC: not recorded.
423 See the introductory verses of his commentary on the *Cikitsākalikā*. The word sudhīra is sometimes interpreted as an epithet of Jejjaṭa, who is also mentioned by Candraṭa; this interpretation is probably incorrect (compare B. Rama Rao, 1992: 304).
424 Ad Su.Ci.1.24cd–27ab, 72cd–73ab, and 74cd–75ab; U.58.58–65ab.
425 G. Hāldār mentions Sudhīra among Niścalakara's sources (Vṛddhatrayī 56) and regards him as a twelfth-century commentator on the *Mādhavanidāna* (probably due to his presence among the authorities listed in the introduction to the *Madhukośa*); D.Ch. Bhattacharyya (1947b: 149) refers to Suvīra, not to Sudhīra, as one of Niścala's authorities.



426 Sudhīra is one of a series of authorities, mainly commentators, who are mentioned in the introductory verses of the *Madhukośa*; he is preceded by Sukīra.
427 This list (I, 34) is identical with the one found at the beginning of the *Madhukośa*.
428 Haridattaśarman recorded Sudhīra as one of the commentators on the *Carakasaṃhitā* (page pha of his upodghāta to ed. ee of the *Carakasaṃhitā*). P.V. Sharma (AVI 268) is of the opinion that he commented on the *Suśrutasaṃhitā* and probably also on the *Carakasaṃhitā*. A. Pandey and K. Raghunathan (1977: 1) are convinced of his commenting on both *Caraka-* and *Suśrutasaṃhitā*, since Candraṭa mentions him together with Bhaṭṭāraharicandra and Jejjaṭa. G. Hāldār (Vṛddhatrayī 46) regards Sudhīra or Sudhīśvara as the author of a commentary on the *Carakasaṃhitā* and the *Mādhavanidāna*.
429 AVI 208. B. Rama Rao (1992): 304.
430 A. Pandey and K. Raghunathan (1977): 2–3: ninth or tenth century. B. Tripāṭhī (bhūmikā, 20, to ed. ll of the *Carakasaṃhitā*): last half tenth century.
431 CC: not recorded.
432 Ad Su.U.58.58–65ab.
433 This list is incorporated, without reference to its source, in the *Bṛhannighaṇṭuratnākara* (I, 34).
434 A. Pandey and K. Raghunathan (1977): 3.
435 AVI 211.
436 Vṛddhatrayī 466.
437 Vṛddhatrayī 466.
438 CC: not recorded.
439 Ad Su.Ka.8.5–8ab.
440 Ad Su.Ni.13.3.
441 Ad Su.Ci.1.38–39.
442 Ad *Cakradatta*, vraṇaśotha 99. G. Hāldār does not mention Suvīra among Niścala's sources and refers to Sudhīra instead (Vṛddhatrayī 56).
443 ABI 200.
444 AVI 211.
445 HIM III, 582. NCC: not recorded.
446 H.H. Wilson (1823) (according to P. Cordier, 1901d: 147–148; T.A. Wise, 1986: XVII); H.H. Wilson's text (1984: I, 273) has Vágbhaťta, not Ubhatta.
447 See P. Cordier (1901d): 147–148; Cordier refers to *Review of the History of Medicine 1, 69.
448 Narahari refers in his *Vāgbhaṭakhaṇḍanamaṇḍana* to Vāgbhaṭa as Bhaṭa, Mahodbhaṭa, etc. (P. Cordier, 1901d: 147).
449 This Udbhaṭa is mentioned in Kalhaṇa's *Rājataraṅgiṇī* (4.495; M.A. Stein's translation I, 166; he is regarded as the author of the *Alaṃkāraśāstra*). See P. Cordier (1901d): 147–148. See also A. Roşu (1989): LXXVI, and C. Vogel (1965): 8, n.3.
450 NCC: not recorded.
451 Ad Su.U.42.54cd–55ab.
452 Ad *Siddhayoga* 47.13.
453 CC: not recorded.
454 Ad Su.Ci.3.57cd–59.

455 AVI 211.
456 Vṛddhatrayī 465.
457 See: commentators on the *Carakasaṃhitā*.
458 CC: not recorded.
459 Ad Su.Ni.13.3 and Ka.8.5–8ab.
460 Ad Su.Sū.44.26cd–27.
461 AVI 211.
462 See: Nandin, Suvīra.
463 *Bṛhannighaṇṭuratnākara* I, 31.
464 See: veterinary texts.
465 Vṛddhatrayī 456.
466 CC I, 729. Check-list Nr. 832.

# Part 3

# Aṣṭāṅgahṛdayasaṃhitā

## Chapter 1
# Sūtrasthāna

1 Editions of the *Aṣṭāṅgahṛdayasaṃhitā*:

a Vāgbhaṭa, Aṣṭāṅgahṛdayasaṃhitā, with Malayāḷam commentary, Sūtrasthāna 1–8, Government Press, Calicut 1863 [C. Vogel, 1965: 275].

b Āyurvedaṃ, Aṣṭāṅgahṛdayavuṃ, Uppoṭṭa Kaṇṇan uṇḍākkiya Bhāskaraṃ vyākhyānavuṃ; bhāgaṃ 1 (Sūtra-sthāna), 1874; bhāgaṃ 2 (Śārīra-sthāna), 1875; bhāgaṃ 3 (Nidāna-sthāna), no date; bhāgaṃ 4 (Cikitsā-sthāna), 1876, Minerva Press, Calicut [IO.12.H.33–35]; *bhāgaṃ 5 and 6 [C. Vogel, 1965: 275].

c Astâṅgahṛdayam, A compendium of the Hindu system of medicine, composed by Vāgbhata, with the commentary of Aruṇadatta..., revised and collated by Aṇṇa Moreshvar Kunte, 2 vols., Ganpat Krishnaji's Press, *Bombay 1880 [IO.12.D.12–13] (this edition contains an index); *2nd ed., Nirṇaya-sāgar Press, 1891; *3rd ed., 1891; *4th ed., 1912; *5th ed., 1921.
The Aṣṭāngahṛidaya, a compendium of the Ayurvedic system composed by Vāgbhaṭa, with the commentaries (Sarvāngasundarā) of Aruṇadatta and (Āyurvedarasāyana) of Hemādri, collated by the late Dr. Aṇṇā Moreśwar Kunte and Kṛiṣṇa Rāmchandra Śāstrī Navre, edited by Pt. Bhiṣagāchārya Hariśāstrī Parādkar Vaidya, 6th ed., Nirṇaya-sāgar Press, Bombay 1939; repr., Krishnadas Ayurveda Series 4, Krishnadas Academy, Vārāṇasī 1982; *repr., Chaukhamba Ayurvijnan Granthamala 54, Chaukhamba Surbharati, Varanasi 1997.

d The Astanga hridaya, a treatise on Hindu medicine by Bagbhata, edited by Pandit Jibananda Vidyasagara, Saraswati Press, Calcutta 1882 [IO.22.D.14]; *2nd ed., 1890.

e aṣṭāṅga-hṛdayam, mahāmati-vāgbhaṭa-viracitam, śrīmadaruṇadatta-kṛta-sarvvāṅga-sundarākhya-ṭīkā-sahitam, kavirāja-śrīvijayaratnasenaguptena pariśodhitam [vaṅga-bhāṣāyām] anūditam prakāśitañ ca, Satya Press, Calcutta 1882 [IO.993]; Maṇirāma Press, Calcutta, 1892(?) [IO.8.I.25].

f vāgbhaṭācāryunicē...raciyaṃpabaḍina...aṣṭāṃga-hṛdayamu...sūtra-sthānamu...puvvāḍa-sūryanārāyaṇa-rāvucē...raciyaṃpabaḍina āṃdhra-tātparya-samanvitamuga, Vartamāna-taraṅgiṇī Press, Madras 1888 [IO.10.D.4].

*g ed. by Ganesh Sakharama Sarma, Ganpat Krishnaji Press, Bombay 1889.

*h Vāgbhaṭṭa vaidyakagrantha bhāṣāntar, in Sanskrit and Gujarātī, ed. by Behecharlāl Nathurām, Ahmedabad 1889.

*i Aṣṭāṅgahṛdaya, or a compendium of the system of medicine, containing eight divisions, with the Hindī translation of Ravidatta, Gaṅgāviṣṇu Śrīkṛṣṇadāsa, Bombay 1890.

*j Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā, in Sanskrit and Bengali, ed. by Kāliśa Candra Sena Gupta, Calcutta 1890–92.

*k Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā, ed., with Marāṭhī translation, by Ganesh Krishna Garde, 2 vols., Aryabhushan Press, Poona 1891; 4th ed., 1956.

*l Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā, ed., with Bengali translation, by Binod Lal Sen, 2 vols., Calcutta 1891–92.

m Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā, witha Malayāḷam paraphrase by K. Rāma Vāriyar, Trichur 1891–92 [BL.14043.c.41].

n Aṣṭāṅgahṛdayasaṃhitā, translated into Sinhalese (with the original text and Sinhalese commentary) by W.B. de Alwis..., revised by M. Nanissara, part 1, Colombo 1893 [BL.14043.d.45].

o vāgbhaṭācāryunicē viracimpabadiṇa...aṣṭāṃga-hṛdayamu...uttarārdhamu; cikitsā, kalpa-siddhi, uttara-sthānamulu..., puvvāḍa rāmacaṃdra-rāvu-paṃtulucē...racíyaṃpabadiṇa āṃdhra-tātparya-sahitamuga, Vartamāna-taraṅgiṇī Press, Madras 1898 [BL.14043.dd.1; IO.10.D.1].

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r aṣṭāṅga-hṛdayam...vāgbhaṭa-viracitam...aruṇadatta-kṛtayā sarvvāṅga-sundarākhyayā ṭīkayā ca sametam...devendranātha-sena-gupta-kavirājena...upendranātha-sena-gupta-kavirājena ca saṃśodhitam anūditaṃ prakāśitañ ca, Dhanvantari Steam Machine Press, Calcutta 1910/11 [BL.14044.b.1; IO.16.BB.34].

s sārtha vāgbhaṭa athavā siṃhagupta-putra vāgbhaṭa yāṃeyā aṣṭāṃga-hṛdaya granthācem mūḷāsaha marāṭhī bhāṣāṃtara...bhāṣāṃtara-kāra kai...śaṃkara-dājī-śāstrī pade, 2 parts, Yaśavanta Press, Poona 1915 [BL.14044.b.12; IO.San.C.2/1,2].

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*w aṣṭāṅgahṛdayasaṃhitā, mūlamātrā, kṛṣṇaśāstrī dvivedinā pariśodhitā, Nirṇaya Sāgar Press, Bombay 1925.

x bāhaṭamu vāgbhaṭācārya-kṛtamu, kalpa-sthānamu [Telugu-tātparya-sahitamu], Hindu-ratnākara Press, Madras 1926 [IO.San.D.930].

y Ashtanghridaya <Sutra-Sthan> of Shri Vagbhattacharya with Sarwangasundara, Padarth-Chandrika and Ayurvedarasayan, the famous sanskrit commentaries, ed. with copious critical and explanatory notes by Ramprasad Rajvaidya, Shri Venkateshwar Steam Press, *Bombay 1928; aṣṭāṅgahṛdaya (sūtrasthāna), śrī aruṇadatta kṛta sarvāṅgasundarā śrī candranandana kṛta padārthacandrikā va śrī hemādri kṛta āyurveda rasāyana ṭīkā, rājyavaidya paṃ. rāmaprasādajī śarmā kṛta ṭippaṇī sahita, Śrīveṅkaṭeśvar Steam Press, Bombay 1956/57.

z aṣṭāṅga-hṛdaya (sūtra-sthāna), śrī-vāgbhaṭācārya-viracita, tathā...śivaśarmmā-vidyālaṅkāra-kṛta śiva-dīpikā [Hindī]-bhāṣā-ṭīkā sahita, Śrī-Veṅkaṭeśvara Press, Bombay 1928 [IO.San.F.133].

aa Vagbhata's Ashtangahridaya, with Shiv dipika [Hindī] commentary by Shiv Sharma, Ayurvedacharya, ..., Venkaṭeśvara Steam Press, Bombay 1929 [IO.San.F.150].

bb ṛṣikalpa-śrīvāgbhaṭapraṇītaṃ saṭīkam aṣṭāṅgahṛdayam, vidvadvara-śrīmadaruṇadattakṛtā sarvāṅgasundarākhyā ṭīkā śrīmadācāryamaudgalyakṛtā maudgalyaṭippaṇī ca, Motīlāl Banārsīdās, Bombay Saṃskṛta Press, Lahore 1933.



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ee śrīmadvāhaṭaviracitaṃ aṣṭāṅgahṛdayaṃ – uttarasthānam, kairaḷīvyākhyayā samullasitam, aṣṭavaidyakulaprabhavena vayaskarāgāranivāsinā śrīnārāyaṇaśarmātmajena śaṃkaraśarmaṇā, ceppāṭ k. acyutavāryeṇa ca saṃśodhitam, Vaidyasarathy Series Book No. 1, Vaidyasarathy Press, Kottayam 1942.

ff aṣṭāṅgahṛdaya saṃhitāyā – uttaraṃ tantram, śrīmat śivadāsasena viracitayā tattvabodha vyākhyāyopetam, śrīmaj jyotiṣacandra sarasvatī mahodayair nibaddhenopodghātena sambalitam, ... sarasvatyupanāmakena śrījyotiṣacandra devaśarmmaṇā sampāditam, śrīsvāmi-lakṣmīrāma nidhi granthamālā, dvitīyaṃ puṣpam, Calcutta 1942.

gg śrimadvāgbhaṭaviracitam aṣṭāṅgahṛdayam, 'vidyotinī'bhāṣāṭīkā-vaktavya-pariśiṣṭa-sahitam, ṭīkākāra: kavirāja śrī atrideva gupta, saṃpādaka: vaidya śrī yadunandana upādhyāya, Kāśī Saṃskṛta Granthamālā 150, Caukhambā Saṃskṛt Sīrij Āfis, *Vārāṇasī 1950; *2nd ed., 1959; 3rd ed., 1962; *4th ed., 1970; 5th ed., 1975.

hh Ashtanga Hridaya Samhita, with the Vakyapradeepika commentary of Parameswara, edited by Vayaskara N.S. Mooss, part 1, Vaidyasarathy Series Book No. 9; part 2, Vaidyasarathy Series Book No. 15, Vaidyasarathy Press, Kottayam 1950, 1963.

ii Aṣṭāṅga Hṛdaya Saṁhitā, with the Śaśilekhā commentary of Indu, edited by Vayaskara N.S. Mooss, parts 1 to 5, Vaidya Sarathy Series, Book No. 13, 17, S-3, 18, 19, Vaidyasarathy Press, Kottayam 1956, 1967, 1978, 1968, 1972.

jj śrīmadvāgbhaṭācārya viracita aṣṭāṅgahṛdaya, arthāt vāgbhaṭa, anuvādaka: mathurā nivāsī svargīya śrīkṛṣṇalālajī bharatiyā, sampādaka tathā bhāṣyakāra: govarddhana nivāsī vaidyarāja paṃ. bhikkhīlālajī śarmā ātmaja paṃ. gopālaprasādajī 'kauśika' vaidya āyurvedācārya, Govarddhana Pustakālaya, Mathurā 1956/57.

kk śrīvāgbhaṭaviracitaṃ aṣṭāṅgahṛdayam (cikitsitasthānam), sarvāṅgasundarī-śaśilekhākhyavyākhyādvayasamanvitam, sampādakaḥ: paṇḍitarājaḥ śrī k. acyutappōtuvāḷ, upasampādakaḥ: paṇḍitarājaḥ śrī k. rāman nampyār, Śrīravivarmasaṃskṛtagranthamālā 9, part 1 (Sū.1–6), part 2 (Sū.7–22), publ. by The Sanskrit College Committee, Tripunithura (pūrṇatrayīpurasthasaṃskṛtakalāśālānirvāhakasamityā prakāśitā), 1960, 1964.

*ll Aṣṭāṅgahṛdayasaṃhitā, with the commentary Prabhā on difficult portions of the text, ed. by Sri Harinarayana Sharma, 1967/68.

mm aṣṭāṅgahṛdaya śārīre-prasūtitantram, arthaprakāśikāṭīkāyutam, ṭīkākār: āyurvedācārya Dr. Śaṅkarlāl Kanhaiyālāl Bheṛā, Nirṇayasāgar Press, Bombay 1968. This is an edition of Śā.1–2, with a commentary in Hindī.

nn śrīmadvāgbhaṭaviracitam aṣṭāṅgahṛdayam (sūtrasthānam), śrīmadaruṇadattakṛta-sarvāṅgasundarā-śrīmadatridevakṛta-vidyotinīhindīṭīkāsaṃvalitam, sampādakaḥ: ācā-

ryaḥ priyavrataśarmā, Jayakṛṣṇadāsa Āyurveda Granthamālā 20, Caukhambā Orientalia, Vārāṇasī/Dillī 1978.

oo śrīmadvāgbhaṭaviracitam aṣṭāṅgahṛdayam, savimarśa 'vidvanmanorañjanī'hindī-vyākhyopetam (sūtrasthānam), vyākhyākāraḥ: paṃ. kāśīnātha śāstrī, Kṛṣṇadāsa Āyurveda Sīrij 1, Caukhambā Sarasvatībhavan, Vārāṇasī 1980.

pp Vāhaṭa's Aṣṭāṅga Hṛdaya Saṁhitā, Kalpasthāna, edited and translated by Vayaskara N.S. Mooss, Vaidyasarathy English Series, Book No. 6, Vaidyasarathy Press (P) Ltd., Kottayam 1984.

qq Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā; the romanised text accompanied by line and word indexes, compiled and edited by Rahul Peter Das and Ronald Eric Emmerick, Egbert Forsten, Groningen 1998.

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a Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā, ein altindisches Lehrbuch der Heilkunde, aus dem Sanskrit ins Deutsche übertragen, mit Einleitung, Anmerkungen und Indices, von Luise Hilgenberg and Willibald Kirfel, E.J. Brill, Leiden 1941 (originally published in Janus 41, 1937: Vorwort, Sū.1–26; 42, 1938: Sū.26–Ni.5, etc.).

b Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā, the first five chapters of its Tibetan version, edited and rendered into English along with the original Sanskrit by Claus Vogel, accompanied by a literary introduction and a running commentary on the Tibetan translating-technique, Abhandlungen für die Kunde des Morgenlandes XXXVII, 2, Deutsche Morgenländische Gesellschaft, Kommissionsverlag Franz Steiner GmbH, Wiesbaden 1965.

c see ed. pp.

d Vāgbhaṭa's Aṣṭāṅga Hṛdayam (text, English translation, notes, appendix and indices), vol. I (Sūtra Sthāna and Śārīra Sthāna), vol. II (Nidāna, Cikitsita and Kalpasiddhi Sthāna), vol. III (Uttara Sthāna), translated by Prof. K.R. Srikantha Murthy, Krishnadas Ayurveda Series 27, Krishnadas Academy, Varanasi 1991, 1992, 1995.

2 A prose sūtra follows after the maṅgala. This sūtra begins with athātaḥ. Compare the beginning of the *Carakasaṃhitā*. See on atha and ataḥ also: C.D. Dalal and R.A. Sastry (1934): 113–116.

3 Cf. Ca.Sū.1.3–40; Su.Sū.1.6.

4 The equivalent of kaumārabhṛtya.

5 The equivalent of bhūtavidyā.

6 The equivalent of śālākya.

7 The equivalent of agadatantra.

8 The equivalent of rasāyana.

9 The equivalent of vājīkaraṇa.

10 Cf. Ca.Sū.30.28; Su.Sū.1.7–8.

11 Cf. Ca.Sū.1.59ab (the *Hṛdaya* omits viśada).

12 Cf. Ca.Sū.1.60ab (the *Hṛdaya* replaces Caraka's amla and kaṭu by laghu and visra); Su.Sū. 21.11.

13 Cf. Ca.Sū.1.61ab (the *Hṛdaya* replaces Caraka's mṛdu, madhura and picchila by manda, mṛtsna and ślakṣṇa); Su.Sū.21.15.

14 Cf. Ca.Sū.1.65–66; Su.Sū.42.4.



15 See Sū.9.

16 See Sū.9.

17 See the commentaries, in particular those of Hemādri and Śrīdāsapaṇḍita. Cf. Ca.Śā.6.10; Su.Sū.46.514–525ab.

18 See Sū.12.

19 Cf. Ca.Vi.8.92.

20 Cf. Ca.Ka.1.8; Su.Sū.35.42–45.

21 Cf. Ca.Vi.1.21.

22 Cf. Ca.Sū.9 and 10; Su.Sū.34; Bhela Sū.9; Kāśyapa Sū.26.

23 This verse may be an interpolation, taken from the *Aṣṭāṅgasaṃgraha* (Sū.1.25cd–26ab).

24 Cf. Ca.Sū.10.9–20; Su.Sū.23. See on the term atyantaviparyaya (Sū.1.33): K. Butzenberger and M. Fedorova (1989): 105.

25 Cf. Ca.Sū.5; Su.Ci.24. The *Hṛdaya* has adopted Su.Ci.24 as a model.

26 Suśruta is more elaborate (Su.Ci.24.4–10ab).

27 Cf. Su.Sū.24.10cd–12. The A.h. omits Suśruta's jihvānirlekhana (Ci.24.13–14).

28 Cf. Su.Ci.24.21–23.

29 Cf. Su.Ci.24.24.

30 Cf. Su.Ci.24.25–28 (the application of oil to the head) and 30–37 (the application of oil to the whole body). Suśruta adds combing one's hair.

31 Cf. Su.Ci.24.38–51ab.

32 Cf. Su.Ci.24.51cd–52ab.

33 Cf. Su.Ci.24.31–33 (seka, avagāhana).

34 Cf. Ca.Sū.6; Su.U.64. See on the term brāhma muhūrta (Sū.3.1) the commentaries and Indu ad A.s.Sū.3.2.

35 See on ṛtusandhi: V. Raghavan (1972): 172–173; D.G. White (1996): 23. See on the terms prāvāra (quilt), kauśeya (silk), praveṇī (ramie), and kaucava (goat's-hair sheet) (3.13): C. Vogel (1965): 132; on goṣṭhīkathā (conversation) (3.25): the same, 142; on the pānaka called pañcasāra (3.31): the same, 146; on śaśāṅkakiraṇa (3.32): the same, 147–148; on pustastrī (a gargoyle in the form of a female statue) (3.37): the same, 151; on mastu (whey) (3.46): the same, 159–160; on the rising of Canopus (agastyodaya; 3.52): the same, 165. Compare on silk: Ca.Sū.14.47–50a. See on silk in India also: K. Karttunen (1997; see index).

36 Cf. Ca.Sū.7.3–4; Su.U.55.4–5ab.

37 The list of 4.1 mentions suppression of vāta in general; 4.2 describes the symptoms of suppression of adhovāta (downwards coursing wind); the suppression of eructation is probably absent from the list because it is regarded as the suppression of ūrdhvavāta (upwards coursing wind); see the comments of Hemādri, Indu and Śrīdāsa.

38 Cf. Ca.Sū.7.26–30.

39 Hurricanes (jhañjhā), etc., according to Hemādri.

40 Cf. Ca.Sū.7.51–52.

41 Cf. Ca.Sū.7.53–55.

42 Cf. Ca.Sū.27.178–249; Su.Sū.45.

43 See on these terms: C. Vogel (1965): 231.

44 See on vāruṇī: M.A. Mehendale (1970a); G.J. Meulenbeld (1974): 497–498.

45 Cf. Ca.Sū.27.3–177 and 250–308; Su.Sū.46.

46 Cf. Ca.Sū.27.8–22.

47 Compare the kudhānya group of Suśruta (Sū.46).
48 Compare the śamīdhānya group of Caraka (Sū.27.23–34).
49 Compare the classifications of Caraka and Suśruta.
50 This term is also employed at Ca.Ci.1[4].51 and 54.
51 Cf. Ca.Ci.23.106.
52 Cf. Su.Ka.1.44–47.
53 Cf. Ca.Ci.23.110ab, 116–120; Su.Ka.1.48–74.
54 Cf. Ca.Ci.23.107; Su.Ka.1.18cd–24.
55 Cf. Ca.Ci.23.108–109.
56 Cf. Su.Ka.1.29–34ab.
57 Cf. Ca.Ci.23.112–115; Su.Ka.1.34cd–43.
58 Cf. Ca.Ci.23.46–47; Su.Ka.1.79cd–80 (hṛdayāvaraṇa).
59 Cf. Ca.Ci.23.239–240 (P.V. Sharma interprets heman as the plant usually called nāgakeśara).
60 See Ca.Ci.23.14; Su.Ka.8.24cd–25ab.
61 Cf. Ca.Sū.26.80–101; Su.Sū.20.8–19.
62 Cf. Ca.Sū.26.85; Su.Sū.20.20.
63 Cf. Ca.Sū.26.104–106; Su.Sū.20.21.
64 Cf. Su.Sū.20.21.
65 Cf. Ca.Sū.26.106; Su.Sū.20.22.
66 This method is called sātmyīkaraṇa (see Hemādri's comments). Cf. Ca.Sū.7.36–38; Su.Ci. 24.97.
67 Dhāraṇa, explained by stambha in the commentaries. Compare the term upastambha of Ca.Sū.11.35.
68 Compare the three upastambhas of Caraka: āhāra, svapna and brahmacarya (Sū.11.35). Cf. A.s.Sū.9.18.
69 Cf. Ca.Sū.21.35–59; Su.Śā.4.33–48.
70 Ca.Sū.5 and Bhela Sū.8 have the same title.
71 Cf. Ca.Sū.5.3–4 and 8; Vi.2.6.
72 Cf. Ca.Vi.2.7.
73 Cf. Su.U.56.4.
74 K.R. Srikantha Murthy: gastro-enteritis caused by food poisoning. Cf. Ca.Vi.2.7–11; Su. U.56.6 and 10.
75 K.R. Srikantha Murthy: food poisoning. Cf. Ca.Vi.2.12; Su.U.56.7–8.
76 Cf. Ca.Vi.2.12. Ḍalhaṇa (ad Su.U.56.9) remarks that Suśruta's vilambikā is identical with the disease called daṇḍālasaka in another treatise. The *Hṛdaya* describes vilambikā as one of the varieties of ajīrṇa (Sū.8.28).
77 K.R. Srikantha Murthy regards āmadoṣa as caused by endotoxins. Visūcikā and alasaka are the two types of āmapradoṣa in the *Carakasaṃhitā* (Vi.2.10), but daṇḍālasaka and āmaviṣa are added as incurable disorders associated with āma (Vi.2.12).
78 Cf. Ca.Vi.2.13; Su.U.56.12–20ab.
79 See Ca.Sū.22.
80 Cf. Ca.Vi.3.43.
81 Cf. Ca.Vi.3.42. See also Ca.Ni.1.10.
82 See on the terms vyādhiviparīta and vyādhipratyanīka: Cakra ad Ca.Ni.1.37–40; *Madhukośa* ad *Mādhavanidāna* 1.8–9 = A.h.Ni.1.6–7.



83 I.e., hetuvyādhiviparītārthakārin (see *Madhukośa* ad *Mādhavanidāna* 1.8–9).
84 Cf. Ca.Ci.15.45–49; Su.Sū.46.499–503.
85 Cf. Su.Sū.46.505–513.
86 Cf. Su.U.56.9.
87 Cf. Su.Sū.46.499 and 503.
88 Cf. Su.Sū.46.508–509; A.s.Sū.10.9.
89 Cf. Ca.Vi.1.24–25; Su.Sū.46.476cd–478ab.
90 Cf. Ca.Sū.27.311, 316–317; Su.Sū.46.465–468ab.
91 Cf. A.s.Sū.10.18–20.
92 Cf. Su.Sū.46.460cd–464; A.s.Sū.10.10.
93 Cf. Ca.Sū.27.319–328; Su.Sū.46.419–445; A.s.Sū.10.11–12.
94 Cf. Ca.Sū.27.327–328; Su.Sū.46.440cd–441ab.
95 Cf. Su.Sū.46.487–491.
96 Cf. Su.Sū.41.3.
97 Cf. Ca.Sū.26.28.
98 Cf. Ca.Sū.26.11; Su.Sū.41.4.
99 Cf. Ca.Sū.26.12; Su.Sū.41.5.
100 Cf. Ca.Sū.26.41; Su.Sū.41.6.
101 See Sū.10.
102 Cf. Ca.Sū.26.64; Su.Sū.40.5.
103 Ca.Sū.26.65 is quoted.
104 See the commentaries.
105 See P.V. Sharma (1968): 28.
106 Cf. Ca.Sū.26.58–63; Su.Sū.40.10–12.
107 Cf. Ca.Sū.26.71cd–72ab; Su.Sū.40.14.
108 A.h.Sū.9.25 = Ca.Sū.26.72cd–73ab.
109 Cf. Ca.Sū.26.67–70.
110 The vicitrapratyayārabdha substances are absent from *Caraka*- and *Suśrutasaṃhitā*. See on this concept: G.J. Meulenbeld (1987): 17.
111 Cf. Ca.Sū.26.40; Su.Sū.42.3.
112 Cf. Ca.Sū.26.43; Su.Sū.42.4–10.
113 Cf. Ca.Vi.8.139–144; Su.Sū.42.11.
114 Cf. Ca.Sū.26.45, 53cd, 55ab.
115 Cf. Ca.Sū.26.53–57ab.
116 Cf. Ca.Sū.26.14–22; Su.Sū.42.12.
117 Cf. Ca.Sū.26.23.
118 Cf. Su.Sū.15.3
119 Cf. Su.Sū.15.4.
120 Cf. Su.Sū.15.5.
121 Cf. Su.Sū.15.5.
122 Cf. Su.Sū.15.13.
123 Cf. Su.Sū.15.14.
124 Cf. Su.Sū.15.15.
125 I.e., the waste matter produced by the eyes.
126 Cf. Su.Sū.15.7.
127 Cf. Ca.Sū.17.64–69; Su.Sū.15.9.

128 Cf. Ca.Sū.17.70–72; Su.Sū.15.11.
129 Cf. Su.Sū.15.17–18.
130 Cf. Su.Sū.15.29–31.
131 Cf. Ca.Sū.17.74–75; Su.Sū.15.19–22.
132 Cf. Ca.Sū.17.73, 76–77; Su.Sū.15.23–28ab.
133 Cf. Su.Sū.15.28.
134 Cf. Ca.Sū.17.62.
135 Cf. Ca.Sū.20.8; Su.Sū.21.6–7.
136 Cf. Ca.Ci.28.5–11; Su.Ni.1.11–20.
137 Cf. Su.Sū.21.10.
138 Cf. Su.Sū.21.14. The names of the five kinds of kapha appear for the first time in *Saṃgraha* (Sū.20.4) and *Hṛdaya*.
139 Cf. Ca.Sū.1.59–61.
140 Cf. Ca.Sū.21.18 (caya) and 27 (kopa).
141 Cf. Ca.Sū.6.9–48; Su.Sū.21.20, 22, 24.
142 Cf. Ca.Sū.1.54; 11.37–44; Śā.1.98–126. Compare A.s.Sū.22.6–8.
143 Cf. Ca.Sū.11.48–49. Compare A.s.Sū.22.9.
144 Cf. Ca.Sū.20.11.
145 Cf. Ca.Sū.20.14.
146 Cf. Ca.Sū.20.17.
147 Cf. A.s.Sū.22.1.
148 Cf. A.s.Sū.22.10.
149 Cf. Ca.Sū.18.42–47; Vi.8.94. Compare A.s.Sū.22.11–18.
150 Cf. Ca.Sū.17.41–44.
151 Cf. Ca.Sū.20.13.
152 Cf. Ca.Sū.20.16.
153 Cf. Ca.Sū.20.19.
154 This verse is identical with Ca.Ni.8.23.
155 See the commentaries.
156 I.e., moved away from the koṣṭha.
157 These verses are almost identical with Ca.Ni.8.38–39.
158 Cf. Ca.Ci.30.298–301; Su.U.64.65–83. Compare A.s.Sū.23.12–22.
159 Cf. Ca.Sū.22.
160 Cf. Ca.Sū.22.9–17.
161 Cf. Ca.Sū.22.18.
162 Cf. Ca.Sū.22.25–28.
163 Cf. Ca.Sū.22.19–24.
164 Cf. Ca.Sū.23.3–7.
165 Cf. Ca.Sū.23.8–25.
166 Cf. Ca.Sū.23.26–29.
167 Cf. Ca.Sū.23.30–39.
168 Cf. A.s.Sū.14.
169 See on the classification of drugs in the *Hṛdaya*: V. Dvivedī (1966): 101–155.
170 Cf. Ca.Sū.4.13 (vamanopaga); Su.Sū.43; A.s.Sū.14.2.
171 Cf. Ca.Sū.4.13 (virecanopaga); Su.Sū.44; A.s.Sū.14.3.
172 Cf. Ca.Sū.4.13 (āsthāpanopaga); A.s.Sū.14.4.



173 Cf. Ca.Sū.4.13 (śirovirecanopaga); A.s.Sū.14.5.
174 Cf. Su.Sū.39.7–9; A.s.Sū.14.7.
175 Cf. Ca.Sū.4.9 (jīvanīya).
176 Cf. Su.Sū.38.4–5.
177 Cf. Su.Sū.38.39–40.
178 Compare Suśruta's kākolyādi group (Sū.38.35–36).
179 Cf. Su.Sū.38.43–44.
180 Cf. Su.Sū.38.41–42.
181 Cf. Su.Sū.38.33–34.
182 Cf. Su.Sū.38.50–51.
183 Cf. Su.Sū.38.6–7.
184 Compare Suśruta's sālasārādi group (Sū.38.8–9).
185 Cf. A.s.Sū.38.10–11 (varaṇādi).
186 Cf. Su.Sū.38.37–38.
187 Cf. Su.Sū.38.12–13 (vīratarvādi; the group begins with vellantara = vīratara or vīrataru).
188 Cf. Su.Sū.38.14–15.
189 Cf. Su.Sū.38.16–17.
190 Cf. Su.Sū.38.18–19.
191 Cf. Su.Sū.38.20–21.
192 This group is absent from the *Suśrutasaṃhitā*.
193 Cf. Su.Sū.38.26–28.
194 Cf. Su.Sū.38.45–47.
195 Cf. Su.Sū.38.54–55.
196 Cf. Su.Sū.38.48–49.
197 Cf. Su.Sū.38.24–25.
198 Cf. Su.Sū.38.29–30.
199 Cf. Ca.Sū.13; Su.Ci.31.
200 Cf. Ca.Sū.22.10cd–11ab.
201 Cf. Ca.Sū.13.13; Su.Ci.31.4.
202 Cf. Ca.Sū.13.52–56; Su.Ci.31.46–52.
203 Cf. Ca.Sū.13.41–50; Su.Ci.31.15–19.
204 Cf. Ca.Sū.13.18–21; Su.Ci.31.21–23.
205 Cf. Ca.Sū.13.23–28.
206 Cf. Ca.Sū.13.29–40; Su.Ci.31.25cd–31ab.
207 Cf. Su.Ci.31.56–57.
208 Cf. Ca.Sū.13.22 and 60–64.
209 Cf. Ca.Sū.13.51; Su.Ci.31.36.
210 Cf. Ca.Sū.13.57–59; Su.Ci.31.53–55.
211 Cf. Ca.Sū.13.75–78; Su.Ci.31.31cd–35.
212 Cf. Ca.Sū.22.34–37.
213 Cf. Ca.Sū.22.65–72.
214 Cf. Ca.Sū.22.82–90; Su.Ci.31.37–45.
215 Cf. Ca.Sū.22.91–95.
216 Cf. Su.Ci.31.56–57.
217 Cf. Ca.Sū.14; Su.Ci.32.
218 Cf. Su.Ci.32.3.

219 Cf. Su.Ci.32.4–13. The various types of ūṣmasveda described in the *Carakasaṃhitā* are referred to (17.6–7ab), as well as pariṣeka and avagāha (17.7cd–11).
220 Cf. Ca.Sū.14.6–12; Su.Ci.32.27–28ab.
221 Cf. Ca.Sū.14.13; Su.Ci.32.21.
222 Cf. Ca.Sū.14.67.
223 Cf. Ca.Sū.14.14; Su.Ci.32.24.
224 Cf. Ca.Sū.22.33.
225 Cf. Ca.Sū.22.16–17 and 32.
226 Cf. Ca.Sū.22.39.
227 Cf. Ca.Sū.22.40.
228 Cf. Ca.Sū.14.16–19; Su.Ci.32.25.
229 Cf. Ca.Sū.14.20–24; Su.Ci.32.17–19 and 26.
230 Cf. Ca.Sū.14.64.
231 Cf. Su.Ci.32.21.
232 Cf. Ca.Si.1.9cd–10ab.
233 Cf. Ca.Si.2.10; Su.Ci.33.18.
234 Cf. Ca.Si.2.8–9; Su.Ci.33.14–17.
235 Cf. Ca.Si.2.13; Su.Ci.33.32.
236 Cf. Ca.Si.2.11–12; Su.Ci.33.29–31.
237 Cf. Ca.Sū.15.8–12; Su.Ci.33.5–7. This procedure includes a mantra invoking both Hindu and Buddhist deities.
238 Cf. Ca.Sū.15.13; Si.1.15cd–17ab.
239 Cf. Ca.Sū.15.14–15; Su.Ci.33.10–11.
240 See on peyādikrama: F. Zimmermann (1989): 136–138.
241 Cf. Ca.Sū.15.16; Si.1.11cd–13ab (= A.h.Sū.18.29–30).
242 A.h.Sū.18.31 = Ca.Si.1.13cd–14ab.
243 A.h.Sū.18.32 = Ca.Si.1.14cd–15ab.
244 Cf. Ca.Sū.13.65–69.
245 Cf. Ca.Sū.15.17; Su.Ci.33.19–21.
246 Cf. Ca.Sū.16.5–10; Si.1.17cd–20ab; Su.Ci.33.24–25.
247 Cf. Ca.Sū.15.17; Su.Ci.33.26.
248 Cf. Su.Ci.33.33–34.
249 Cf. Su.Ci.33.35–45.
250 Cf. Su.Ci.33.40 and 46–47.
251 Cf. Ca.Sū.15.22.
252 Cf. Ca.Ka.1.32; Si.1.38–40ab; Su.Ci.35.6.
253 Cf. Ca.Si.2.16; Su.Ci.35.5 and 38.3.
254 Cf. Ca.Si.2.14–15; Su.Ci.35.21–23 and 38.19cd–23.
255 Cf. Ca.Si.2.19; Su.Ci.37.3.
256 Cf. Ca.Si.2.17–18; Su.Ci.35.21–23.
257 Cf. Ca.Si.3.7–10ab; Su.Ci.35.7–9, 12, 14ab. See G. Mukhopadhyaya (1913/1914): I, 127.
258 Cf. Ca.Si.3.10cd–12ab; Su.Ci.35.13–17.
259 Cf. Ca.Si.3.31cd–33ab; Su.Ci.35.9–10.
260 Cf. Su.Ci.35.18; 37.4.
261 Cf. Su.Ci.37.58–63.
262 Cf. Ca.Si.3.12cd–26; Su.Ci.38.3–7.



263 Cf. Ca.Si.3.13cd–16, 30cd–31ab; Su.Ci.38.29–36.
264 Cf. Ca.Si.3.17–26, 33cd–34.
265 Cf. Ca.Si.3.27–30ab, 70; Su.Ci.38.11–19ab.
266 Cf. Ca.Si.1.44–46ab; Su.Ci.35.24–31.
267 Cf. Ca.Si.1.47–49ab; Su.Ci.37.70–80.
268 Cf. Ca.Si.4.52–54; Su.Ci.35.18.
269 Cf. Ca.Si.9.50cd–61; Su.Ci.37.100cd–114ab and 118–126.
270 Cf. Su.Ci.37.123ab and 127.
271 Cf. Ca.Si.9.62–70ab; Su.Ci.37.114cd–117.
272 Cf. Ca.Si.9.88; Su.Ci.40.20.
273 Cf. Ca.Si.9.89–92; Su.Ci.40.21.
274 Cf. Ca.Si.9.93–95; Su.Ci.40.22–23.
275 Cf. Ca.Si.9.96cd–98ab; Su.Ci.40.22–23.
276 Cf. Ca.Si.9.89–92 and 107; Su.Ci.40.21.
277 Cf. Su.Ci.40.28.
278 Cf. Ca.Si.9.111–115.
279 Cf. Su.Ci.40.24.
280 Cf. Ca.Si.9.99cd–104; Su.Ci.40.25–27, 29–30.
281 Cf. Su.Ci.40.41cd.
282 Cf. Ca.Sī.9.105–106, 108; Su.Ci.40.31.
283 Cf. Ca.Si.9.110; Su.Ci.40.32cd–41ab.
284 Cf. Ca.Si.9.116–117; Su.Ci.40.51–53.
285 Cf. Ca.Sū.5.56cd–71ab; Su.Ci.4.28.
286 Cf. Su.Ci.40.54–55.
287 Cf. Ca.Sū.5.33cd–36ab.
288 Cf. Ca.Sū.5.25cd–27ab and 36cd; Su.Ci.40.3. Compare Su.Ci.24.14.
289 Cf. Ca.Sū.5.41–46ab; Su.Ci.40.11.
290 Cf. Ca.Sū.5.55–56ab; Su.Ci.40.17.
291 Cf. Su.Ci.40.12–13.
292 Cf. Ca.Sū.5.49cd–51ab; Su.Ci.40.5.
293 Cf. Ca.Sū.5.33cd–36, 46cd–49ab; Su.Ci.40.6–10.
294 Cf. Ca.Sū.5.20cd–27ab; Su.Ci.40.4.
295 Cf. Ca.Sū.5.20cd–25ab; Su.Ci.40.4 and 10.
296 Cf. Su.Ci.40.4–5, 9, 10.
297 Cf. Ca.Sū.5.27cd–33; Su.Ci.40.14–16.
298 Cf. Ca.Sū.5.76cd–80; Su.Ci.40.62.
299 Compare Suśruta's four kinds of kavala (Ci.40.58).
300 Compare Su.Ci.40.59–60 on the actions of kavalas.
301 Compare Su.Ci.40.61 on the liquids to be employed in a kavala.
302 Cf. Su.Ci.40.63.
303 Cf. Su.Ci.40.62. Compare on kavala: Su.Ci.40.58–68.
304 Cf. Su.Ci.40.69–71.
305 Cf. Su.Ci.24.65cd–66ab.
306 Cf. Su.U.18.48cd–51ab.
307 Cf. Ca.Sū.5.84; Su.Ci.24.29cd.
308 Cf. Ca.Sū.5.81–83; Su.Ci.24.25–26.

309 Cf. Ca.Sū.5.18cd–20ab; Su.U.18.44–48ab.
310 Cf. Su.U.18.51cd–52ab.
311 Cf. Su.U.18.52cd.
312 Cf. Su.U.18.53–56.
313 Cf. Su.U.18.67cd–68ab.
314 Cf. Su.U.18.61–63.
315 Cf. Su.U.18.58.
316 Cf. Su.U.18.59–60.
317 Cf. Ca.Sū.5.17–18ab; Su.U.18.57.
318 Cf. Su.U.18.68cd–69.
319 Cf. Su.U.18.67cd–68ab.
320 Cf. Su.U.18.5–11 and 17–18.
321 Cf. Su.U.18.12ab.
322 Cf. Su.U.18.12cd–15.
323 Compare Su.U.18.19cd–20ab.
324 Cf. Su.U.18.20cd–22.
325 Cf. Su.U.18.23–26.
326 Cf. Su.U.18.33–37ab.
327 Cf. Su.U.18.37cd–38.
328 Cf. Su.U.18.31–32 and 39–41.
329 Cf. Su.U.18.28–29.
330 Cf. Su.Sū.7.4.
331 Cf. Su.Sū.7.10.
332 Cf. Su.Sū.7.11.
333 A type of saṃdaṃśa with small teeth. Not described in Su.Sū.7, but mentioned at Su.U. 15.5. See G. Mukhopadhyaya (1913/1914): I, 105–106; II, plate XVI.
334 Cf. Su.Sū.7.12.
335 Cf. Su.Sū.7.13.
336 See Ḍalhaṇa ad Su.Sū.7.13. Mentioned at Su.Ci.8.53.
337 See G. Mukhopadhyaya (1913/1914): I, 113; II, plate XIX.
338 See G. Mukhopadhyaya (1913/1914): I, 118; II, plate XXII.
339 These instruments are used for cupping. Compare Ḍalhaṇa ad Su.Sū.7.13.
340 Mentioned at Su.Sū.5.6 and 12.4.
341 Cf. Su.Sū.7.14.
342 Cf. Su.Sū.7.15 (upayantras).
343 Cf. Su.Sū.7.17.
344 Cf. Su.Sū.7.21.
345 The number of śastras is twenty in the *Suśrutasaṃhitā*.
346 Cf. Su.Sū.8.3.
347 Cf. Su.Sū.8.
348 Called sarpavaktra in the *Aṣṭāṅgasaṃgraha* (Sū.34.21). Absent from the *Suśrutasaṃhitā*. See G. Mukhopadhyaya (1913/1914): I, 277–278; II, plate LXXVIII.
349 Compare Ḍalhaṇa's comments ad Su.Sū.8.4.
350 Called śarārimukha in *Suśrutasaṃhitā* and *Aṣṭāṅgasaṃgraha*.
351 Called kuśapattra in *Suśrutasaṃhitā* and *Aṣṭāṅgasaṃgraha*, kuśāsya in the list at the beginning of A.h.Sū.26.



352 Called āṭīmukha in *Suśrutasaṃhitā* and *Aṣṭāṅgasaṃgraha*.
353 Called antarvaktra in the list.
354 The description can be interpreted in two ways: the antarvaktra has a semilunar end (ardhacandrānana) or the ardhacandrānana is a separate instrument. The list has both antarvaktra and ardhacandraka. Aruṇadatta regards the ardhacandrānana as distinct from the antarmukha. See G. Mukhopadhyaya (1913/1914): I, 250–251; II, plate LXVIII.
355 This is the salākā for couching a cataract. The śalākā does not figure on Suśruta's list of śastras.
356 This is the mudrikā of *Suśrutasaṃhitā* and *Aṣṭāṅgasaṃgraha*. The name aṅguliśastra is used at Su.Ci.15.12.
357 A pair of scissors. Absent from Suśruta's list.
358 The *Suśrutasaṃhitā* has a dantaśaṅku.
359 Cf. Su.Sū.25.23–24.
360 Absent from Su.Sū.8.
361 A brush with sharp spikes. Absent from Suśruta's list. Mentioned as a śastra in the *Carakasaṃhitā* (Ci.7.50). See G. Mukhopadhyaya (1913/1914): I, 252–253; II, plate LXIX.
362 A khaja is, like a kūrca, an instrument with spikes (kaṇṭaka). Absent from Suśruta's list. See G. Mukhopadhyaya (1913/1914): I, 253–254; II, plate LXIX.
363 An instrument for piercing the earlobes. Absent from Suśruta's list.
364 Cf. Su.Sū.8.15.
365 Cf. Su.Sū.8.4.
366 Cf. Su.Sū.8.9.
367 Cf. Su.Sū.8.5.
368 Cf. Su.Sū.8.13. See G. Mukhopadhyaya (1913/1914): I, 80–85.
369 Cf. Su.Sū.13.3.
370 Cf. Su.Sū.13.11.
371 Cf. Su.Sū.13.12.
372 Cf. Su.Sū.13.22 (indramada).
373 Cf. Su.Sū.13.19–21.
374 Cf. Su.Sū.13.22.
375 Su.Sū.13.17.
376 Cf. Ca.Ci.21.68cd–69 and 29.36–37.
377 Cf. Su.Sū.14.25–26.
378 Cf. Ca.Ci.29.36–38; Su.Śā.8.25–26.
379 Cf. Su.Sū.14.45.
380 Cf. Su.Śā.8.
381 Cf. Su.Sū.14.22.
382 Cf. Ca.Sū.28.11b–13c; Su.Sū.24.9.
383 Cf. Su.Sū.14.24; Śā.8.3 and 7.
384 Cf. Su.Śā.8.17.
385 Cf. Su.Śā.8.8.
386 Cf. Su.Śā.8.9.
387 Cf. Su.Śā.8.11.
388 Cf. Su.Sū.14.27–28; Śā.8.13.
389 Cf. Su.Sū.14.35.
390 Cf. Su.Śā.8.12.

391 Cf. Su.Sū.14.32; Śā.8.11.
392 Cf. Su.Śā.8.14.
393 Cf. Su.Sū.14.21.
394 Cf. Su.Śā.8.16.
395 Cf. Su.Sū.14.30.
396 Cf. Su.Śā.8.14.
397 Cf. Su.Sū.14.43.
398 Cf. Su.Sū.14.36 and 39–42.
399 Cf. Su.Sū.14.37–38; Śā.8.24.
400 Cf. Su.Sū.14.33.
401 Cf. Su.Sū.26.8.
402 Cf. Su.Sū.26.10.
403 Cf. Su.Sū.26.10.
404 Cf. Su.Sū.26.11.
405 Cf. Su.Sū.26.12–15.
406 Cf. Su.Sū.27.6–7.
407 Several svastikayantras are mentioned by name. Cf. Su.Sū.27.9–10.
408 Cf. Su.Sū.27.13.
409 Cf. Su.Sū.27.14.
410 Cf. Su.Sū.27.5 and 15–16.
411 Cf. Su.Sū.27.5.
412 Cf. Su.Sū.27.17–19.
413 Cf. Su.Sū.27.21.
414 Cf. Su.Sū.27.5.
415 Cf. Su.Sū.27.20.
416 Cf. Su.Sū.27.5.
417 Cf. Su.Sū.17.5.
418 Cf. Su.Sū.17.5.
419 Cf. Su.Sū.17.7–8.
420 Cf. Su.Sū.17.5.
421 Cf. A.h.U.25.36–37.
422 Cf. Su.Sū.17.9.
423 Cf. Su.Sū.17.11–13.
424 Cf. Su.Sū.19.4–15, 20–37.
425 Cf. Su.Sū.19.16–19.
426 Cf. Su.Sū.25.16cd–17ab.
427 Cf. Su.Sū.25.17cd–18ab.
428 Cf. Su.Sū.25.18cd–26.
429 Cf. Su.Sū.25.27–28.
430 Cf. Su.Sū.18.16.
431 Cf. Su.Sū.18.17–18.
432 Cf. Su.Sū.18.19–26.
433 Cf. Su.Sū.18.29.
434 Cf. Su.Sū.18.28 and 30.
435 Cf. Su.Sū.18.32–34.
436 Cf. Su.Sū.18.29.



437 Cf. Su.Sū.11.3.
438 Cf. Su.Sū.11.7–8.
439 Cf. Su.Sū.11.9 and 28–30.
440 Cf. Su.Sū.11.11.
441 Cf. Su.Sū.11.12–13.
442 Cf. Su.Sū.11.14–15. The *Hṛdaya* is more specific than the *Suśrutasaṃhitā*.
443 Cf. Su.Sū.11.16. Suśruta enumerates ten qualities. The *Hṛdaya* adds śikharin (remaining for a long time at the site of application) and sukhanirvāpya (easily cooling down). See the commentaries on these terms. The eight defects (doṣa) of a caustic, mentioned by Suśruta (Sū.11.17) are absent from the *Hṛdaya*.
444 Cf. Su.Sū.11.18.
445 Cf. Su.Sū.11.19–22ab.
446 Cf. Su.Sū.11.26.
447 Cf. Su.Sū.11.22cd–25.
448 Cf. Su.Sū.11.31.
449 Cf. Su.Sū.12.3.
450 Cf. Su.Sū.12.4 and 10.
451 Cf. Su.Sū.12.14.
452 Cf. Su.Sū.12.13.
453 Cf. Su.Sū.12.8.
454 This is the pluṣṭa type of Suśruta (a burn of the first degree).
455 Samyagdagdha (proper burning) has already been described (Sū.30.45cd–46ab). Cf. Su.Sū.12.16.
456 Cf. Su.Sū.12.20–27ab.
457 Cf. Su.Sū.12.29ab.
458 The intoxication by smoke (dhūmopahata) and some other subjects, dealt with in Su.Sū.12, are omitted in the *Hṛdaya*.

# Chapter 2
# Śārīrasthāna

1 See on a Telugu translation of the Śārīrasthāna of the *Hṛdaya*, made by an author called Khaṇveśvara and called *Śārīratattvamu*: K.S. Ramamurti (1974); B. Rama Rao (1974c): 80.
2 Cf. Ca.Śā.3–4; Su.Śā.3.
3 Sattva is the principle of consciousness (cetas) here. See on the use of sattva, instead of the jīva of the *Saṃgraha*: A. Roşu (1978): 169.
4 Cf. Ca.Śā.4.6 and 8.
5 Cf. Ca.Śā.4.12–14 and 18ab; Su.Śā.2.37 and 3.5.
6 Cf. Su.Śā.3.11.
7 Cf. Su.Śā.10.53.
8 Cf. Su.Śā.10.54–55.
9 Cf. Ca.Ci.30.139ab–145ab; Su.Śā.2.3–5. See P. Tivārī (1990): 144–156.
10 Cf. Ca.Ci.30.146cd–153ab; Su.Śā.2.6–11ab and 12cd–16. A.h.Śā.1.13ab = Su.Śā.2.7cd. See P. Tivārī (1990): 156–178.
11 Cf. Su.Śā.2.11cd–12ab and 17.
12 Cf. Ca.Śā.8.4.
13 Cf. Su.Śā.3.7–8.
14 Cf. Sū.Śā.3.9.
15 Cf. Su.Śā.3.10.
16 Cf. Ca.Śā.8.5; Su.Śā.2.25.
17 Cf. Su.Śā.3.6.
18 Cf. Ca.Śā.8.10–11 (putreṣṭi); Su.Śā.2.27–29 (putrīyavidhāna). See on Vidhātar, mentioned in this ritual: G. Bailey (1983): 141–142; E.C. Dimock Jr. (1969). Ca.Śā.8.8 refers to Dhātar and Vidhātar.
19 Cf. Ca.Śā.8.5–8.
20 Cf. Ca.Śā.2.23; Su.Śā.3.13.
21 Cf. Ca.Śā.8.19–20; Su.Śā.1.32.
22 Cf. Ca.Śā.4.18 and 8.21–22; Su.Śā.3.16 and 10.3.
23 Klība is the same as napuṃsaka.
24 Cf. Ca.Śā.4.9–10; Su.Śā.3.18.
25 Cf. Ca.Śā.4.16; Su.Śā.3.14–15.
26 The more usual term dauhṛda is employed at Śā.1.70.
27 Cf. Ca.Śā.4.15 (dvaihṛdayya); Su.Śā.3.18–29 (dauhṛda). See on a classification of pregnancy longings: *Aṅgavijjā*, p. 171–172.
28 Cf. Ca.Śā.4.11, 20–25 and 8.22–30, 32; Su.Śā.3.18, 30–33 and 10.4.
29 Cf. Ca.Śā.2.24–25ab; Su.Śā.3.34.
30 Cf. Ca.Śā.8.33–35; Su.Śā.10.5.
31 Cf. Ca.Śā.8.36; Su.Śā.10.6–7.
32 Cf. Ca.Śā.8.37–40; Su.Śā.10.8–9.
33 Cf. Ca.Śā.8.41; Su.Śā.10.11 (garbhasaṅga) and 21 (aparāpatana).
34 Cf. Ca.Śā.8.41; Su.Śā.10.21.
35 Cf. Su.Śā.10.22.
36 Cf. A.h.U.1.
37 Cf. Ca.Śā.8.48–49; Su.Śā.10.16–20.
38 Cf. Ca.Śā.8.24–25; Su.Śā.10.57.
39 Cf. Ca.Śā.8.23.
40 Cf. Su.Śā.10.57.
41 Cf. Ca.Śā.8.26; Su.Śā.10.57 (nāgodara only). K.R. Srikantha Murthy regards upaviṣṭaka and nāgodara as pseudocyesis.
42 Cf. Ca.Śā.8.27; Su.Śā.10.57.
43 Cf. Su.Śā.10.57. Compare Ca.Śā.8.28.
44 Cf. Ca.Śā.8.29.
45 Cf. Ca.Śā.8.30; Su.Ni.8.12–13.
46 Cf. Su.Ci.15.9.
47 Cf. Ca.Śā.8.31; Su.Ci.15.12–16.
48 Cf. Su.Ci.15.19–20ab.
49 Cf. Ca.Śā.8.31; Su.Ci.15.20cd–28ab.
50 Cf. Su.Ci.15.28cd–39. Compare Caraka's balātaila (Ci.28.148cd–156).
51 Cf. Su.Ni.8.14.
52 Cf. Su.Śā.10.59–65.
53 Cf. Ca.Śā.7.5; Su.Śā.5.3.
54 Cf. Ca.Śā.7.11; Su.Śā.5.4.
55 Cf. Ca.Śā.4.12 and 7.16.
56 Cf. Ca.Śā.3.6–7; Su.Śā.3.33.
57 Cetanā is the ātman according to Aruṇadatta.
58 Cf. Ca.Śā.3.10; Su.Śā.3.33.
59 Cf. Ca.Śā.3.11; Su.Śā.3.33. The *Hṛdaya* lists āyus, which is ātmaja in the *Carakasaṃhitā*.
60 Cf. Ca.Śā.3.12; Su.Śā.3.33.
61 Cf. Ca.Śā.3.13; Su.Śā.4.81–99; A.h.Śā.3.119.
62 Cf. Ca.Śā.7.4; Su.Śā.4.4.
63 Cf. Su.Śā.4.5–20.
64 Cf. Su.Śā.5.8.
65 Cf. Su.Śā.5.8.
66 Cf. Ca.Śā.7.10.
67 Cf. Ca.Sū.29.3 and Śā.7.9 (prāṇāyatana).
68 Cf. Su.Śā.5.12.
69 Cf. Su.Śā.5.11.
70 Cf. Su.Śā.5.13.
71 Cf. Su.Śā.5.15.
72 Cf. Su.Śā.5.14.
73 Cf. Su.Śā.5.16.
74 Cf. Su.Śā.5.17.
75 Cf. Ca.Śā.7.6; Su.Śā.5.18.
76 Cf. Ca.Śā.7.14 (two hundred sandhis); Su.Śā.5.26.
77 Cf. Ca.Śā.7.14; Su.Śā.5.29.
78 Cf. Ca.Śā.7.14 (four hundred muscles); Su.Śā.5.37–39.

79 Cf. Ca.Sū.30.3–8; Su.Śā.7.3–5.
80 Cf. Su.Śā.7.19–22.
81 Cf. Su.Śā.7.6.
82 Cf. Su.Śā.7.18.
83 Cf. Su.Śā.9.3–4.
84 Cf. Ca.Śā.7.12.
85 Cf. Ca.Vi.5.7–8; Su.Śā.9.12.
86 A.h.Śā.3.43 = Ca.Vi.5.25.
87 A.h.Śā.3.44 = Ca.Vi.5.23.
88 A.h.Śā.3.45 = Ca.Vi.5.24.
89 Cf. Su.Śā.9.12.
90 Cf. Ca.Ci.15.5 and 56–57; Su.U.40.169–170. A.h.Śā.3.54 = Ca.Ci.15.5.
91 Cf. Ca.Ci.15.6–11.
92 Cf. Ca.Ci.15.13.
93 A.h.Śā.3.60 = Ca.Ci.15.14. Cf. Su.Sū.46.526.
94 Cf. Ca.Ci.15.15; Su.Sū.46.528ab.
95 A.h.Śā.3.62cd–63ab = Ca.Ci.15.16.
96 Cf. Ca.Ci.15.18–19ab; Su.Sū.46.529.
97 A.h.Śā.3.68 = Ca.Ci.15.36.
98 A.h.Śā.3.69–70ab = Ca.Ci.15.37–38ab.
99 A.h.Śā.3.71–72 = Ca.Ci.15.39–40.
100 Cf. Ca.Vi.6.12; Su.Sū.35.24.
101 Cf. Ca.Sū.11.36; Su.Sū.15.19–20.
102 Cf. Ca.Ka.1.8; Su.Sū.35.42–43; A.h.Sū.1.23cd–24ab.
103 Cf. Ca.Śā.7.15; Su.Sū.15.37.
104 Cf. Ca.Vi.6.13–18 and 8.95–100; Su.Śā.4.62–77.
105 Cf. Ca.Śā.4.36–40; Su.Śā.4.81–99; A.h.Śā.3.119–120.
106 Cf. Ca.Vi.8.122; Su.Sū.35.29.
107 Cf. Ca.Sū.21.3.
108 Cf. Ca.Śā.8.51.
109 Cf. Ca.Vi.8.102–114; Su.Sū.35.16.
110 Cf. A.h.Śā.3.7–8ab.
111 Cf. Su.Śā.6.3 and 5.
112 Cf. Su.Śā.6.6 and 24–27.
113 Cf. Su.Śā.6.15.
114 Cf. Su.Śā.6.4 and 7. Suśruta does not distinguish between sirā- and dhamanīmarmans; his numbers are partly different.
115 Suśruta's classification is referred to.
116 Cf. Su.Śā.6.8–14, 23, 36cd–40.
117 Cf. Su.Śā.6.28–29. The measures given in the *Hṛdaya* do not fully agree with those of Suśruta. See Ḍalhaṇa's remarks on divergent opinions concerning the size of the marmans.
118 This opinion is not mentioned in the *Suśrutasaṃhitā*, nor recorded by Ḍalhaṇa.
119 See A.h.Śā.3.35–38.
120 Cf. Ca.I; Su.Sū.28, 30–33.
121 Cf. Ca.I.2.3–6; Su.Sū.30.3.
122 The additional verses are not explained by Aruṇadatta.



123 Cf. A.s.Śā.10.33cd: Kṛṣṇātreya distinguishes sthira and asthira riṣṭas.
124 Cf. Ca.I.1.6–7; A.s.Śā.10.34.
125 Cf. Ca.I.1.3.
126 Compare A.h.Śā.5.13cd–14ab and Ca.I.7.30, 5.17cd–18ab and Ca.I.12.3. A.h.Śā.5.20cd–21ab = Ca.I.12.5.
127 Cf. Ca.I.7.7–9. A.h.Śā.5.41cd–42ab = Ca.I.7.7.
128 A.h.Śā.5.46–48 = Ca.I.7.10–12.
129 Cf. Ca.I.7.13.
130 A.h.Śā.5.49cd–51ab = Ca.I.7.14–15.
131 A.h.Śā.5.51cd–53ab = Ca.I.7.16–17.
132 A.h.Śā.5.56ab = Ca.I.7.25ab.
133 A.h.Śā.5.103cd–104ab = Ca.I.10.4.
134 A.h.Śā.5.117 = Ca.I.8.17.
135 Cf. Su.Sū.29.5.
136 Cf. Ca.I.12.9–24; Su.Sū.29.6–21.
137 Cf. Ca.I.12.25–31; Su.Sū.29.38–40, 45, 47–48.
138 Cf. Su.Sū.29.32–37, 41–44.
139 Cf. Ca.I.12.32–39; Su.Sū.29.45–53ab. Compare on this subject: *Aṅgavijjā* 46 (p.195–197).
140 Cf. Ca.I.12.67–86; Su.Sū.29.22–31.
141 Cf. Ca.I.5.27–40; Su.Sū.29.54cd–71ab.
142 A.h.Śā.6.61 = Ca.I.5.43. See also on dreams: *Aṅgavijjā* 42 (p.186–191).
143 Cf. Ca.I.5.44–46; Su.Sū.29.71cd–74.
144 Cf. Su.Sū.29.75–81.
145 Cf. Ca.I.12.87.

## Chapter 3
## Nidānasthāna

1 Cf. Ca.Ni.1.5.
2 Cf. Ca.Ni.1.6. A.h.Ni.1.2 = *Mādhavanidāna* 1.4.
3 Cf. Ca.Ni.1.7. A.h.Ni.1.3a–c = *Mādhavanidāna* 1.5a–c.
4 Cf. Ca.Ni.1.8. A.h.Ni.1.3d–4 = *Mādhavanidāna* 1.5d–6.
5 Cf. Ca.Ni.1.9. A.h.Ni.1.5 = *Mādhavanidāna* 1.7.
6 Cf. Ca.Ni.1.10. A.h.Ni.1.6–7 = *Mādhavanidāna* 1.8–9.
7 Cf. Ca.Ni.1.11. A.h.Ni.1.8 = *Mādhavanidāna* 1.10.
8 Cf. Ca.Ni.1.12. A.h.Ni.1.9–11 = *Mādhavanidāna* 1.11–13.
9 A.h.Ni.1.12ab = *Mādhavanidāna* 1.14ab.
10 A.h.Ni.1.12cd–13ab = *Mādhavanidāna* 1.14cd–15ab.
11 See A.h.Sū.12.34cd–43.
12 Cf. Ca.Ni.1.19; Su.Sū.21.19–20.
13 Cf. Ca.Ni.1.22; Su.Sū.21.21–22.
14 Cf. Ca.Ni.1.25; Su.Sū.21.23–24.
15 Cf. Ca.Ni.1.28.
16 Cf. Ca.Ni.1.35 and Ci.3.14–25; Su.U.39.9–13ab.
17 Cf. Ca.Ni.1.17; Su.U.39.14cd–15ab.
18 Cf. Ca.Ni.1.20; Su.U.39.15cd–19ab.
19 Cf. Ca.Ni.1.33 and Ci.3.28–29; Su.U.39.25–28.
20 Cf. Ni.1.21; Su.U.39.29–30.
21 Cf. Ca.Ni.1.24; Su.U.39.31–32.
22 Cf. Ca.Ni.1.27; Su.U.39.33–34.
23 A.h.Ni.2.23ab = *Mādhavanidāna* 2.58ab.
24 A.h.Ni.2.23cd = *Mādhavanidāna* 2.58cd.
25 Cf. Ca.Ni.1.29 and Ci.3.110cd–111ab; Su.U.39.46cd.
26 Cf. Ca.Ci.3.85–86ab; Su.U.39.47–48ab.
27 Cf. Ca.Ci.3.86cd–87; Su.U.39.48cd–49.
28 Cf. Ca.Ci.3.88–89ab; Su.U.39.50.
29 Cf. Ca.Ci.3.90–109ab; Su.U.39.35–38c.
30 Abhinyāsa or hataujas is a special type of saṃnipātajvara in the *Suśrutasaṃhitā* (U.39.38cd–41ab and 43–45ab); they are also described as distinct from each other (U.39.42ab). See the comments of Hemādri on abhinyāsa and hataujas.
31 A.h.Ni.2.34 is very close to Ca.Ci.3.109cd–110ab. Cf. Su.U.39.41cd.
32 Cf. Su.U.39.59–61.
33 Cf. Ca.Ni.1.30 and Ci.3.111–129ab; Su.U.39.19cd–22 and 75cd–81ab.
34 Cf. Ca.Ci.3.32ab.
35 Cf. Ca.Ci.3.32cd (saumya and āgneya). See the comments of Aruṇadatta and Hemādri ad A.h.Ni.2.48.
36 Cf. Ca.Ci.3.33ab (antarvega and bahirvega). Cf. A.h.Ni.2.49.
37 Cf. Ca.Ci.3.33cd.



38 Cf. Ca.Ci.3.33cd.
39 Cf. Ca.Ci.3.36–37ab.
40 This refers to the fevers called saumya and tīkṣṇa. Cf. Ca.Ci.3.37cd–39ab.
41 Cf. Ca.Ci.3.39cd–41. Compare A.h.Ni.3.46–47ab.
42 A.h.Ni.2.50 = *Mādhavanidāna* 2.55.
43 Cf. Ca.Ci.3.42–50ab. A.h.Ni.3.51–52 = *Mādhavanidāna* 2.56–57.
44 Cf. Ca.Ci.3.50cd–53ab; Su.U.39.92cd–96.
45 Cf. Ca.Ci.3.134–138ab; Su.U.39.115–119ab.
46 Cf. Ca.Ci.3.53cd–61ab; Su.U.39.69. The *Hṛdaya* refers to the opinions of Agniveśa and Hārīta.
47 Cf. Ca.Ci.3.74; Su.U.39.63–66 and 71cd–75ab.
48 Cf. Ca.Ci.3.61cd–67; Su.U.39.67 and 70–71a.
49 Cf. Ca.Ci.3.71.
50 Cf. Ca.Ci.3.64cd–67; Su.U.39.68 and 71b–d.
51 Cf. Ca.Ci.3.72.
52 Cf. Ca.Ci.3.73; Su.U.39.55.
53 Cf. Ca.Ci.3.68–70.
54 Cf. Ca.Ci.3.324cd–328; Su.U.39.321.
55 Cf. Ca.Ci.3.329; Su.U.39.322.
56 Cf. Ca.Ni.2.4–5 and Ci.4.7–10; Su.U.45.3–4.
57 Cf. Ca.Ni.2.6; Su.U.45.7cd–8ab.
58 Cf. Ca.Ni.2.8 and Ci.4.11–13ab; Su.U.45.5–6. A.h.Ni.3.7cd–8ab = *Mādhavanidāna* 9.3.
59 Cf. Ca.Ni.2.9, 11–20 and Ci.4.13cd–24; Su.U.45.7ab.
60 See A.h.Sū.27.40–41. Cf. Su.U.45.8cd.
61 See A.h.Śā.5.74–76ab. Cf. Ca.Ni.2.7 and 24–26; Su.U.45.9 and 10.
62 Cf. Ca.Ci.18.3–4; Su.U.52.6a–c.
63 Cf. Ca.Ci.18.4d; Su.U.52.6d.
64 Cf. Ca.Ci.18.189cd. A.h.Ni.3.17cd–18ab = *Mādhavanidāna* 11.3.
65 Cf. Ca.Ci.18.5; Su.U.52.7.
66 Cf. Ca.Ci.18.6–9; Su.U.52.3–5.
67 Cf. Ca.Ci.18.10–13; Su.U.52.8.
68 Cf. Ca.Ci.18.14–16; Su.U.52.9.
69 Cf. Ca.Ci.18.17–19; Su.U.52.10.
70 Cf. Ca.Ci.18.20–23; Su.U.52.11.
71 Cf. Ca.Ci.18.24–29a; Su.U.52.12–13ab.
72 Cf. Ca.Ci.18.29b–30ab, 31ab, 188; Su.U.52.13ab.
73 Cf. Ca.Ci.18.30cd–31ab; Su.U.52.13cd.
74 Cf. Ca.Ci.17.10cd–16; Su.U.51.3.
75 Cf. Ca.Sū.19.4 and Ci.17.10ab; Su.U.51.5.
76 Cf. Ca.Ci.17.17 and 45; Su.U.51.4.
77 Cf. Ca.Ci.17.20; Su.U.51.6.
78 Cf. Ca.Ci.17.65–67; Su.U.51.7 and 14a.
79 Bronchial asthma according to K.R. Srikantha Murthy. Cf. Ca.Ci.17.55–62; Su.U.51.8–10ab and 14b.
80 Cf. Ca.Ci.17.63ab; Su.U.51.10cd. The *Carakasaṃhitā* (Ci.17.63cd–64) describes an additional type called saṃtamaka.

81 Cf. Ca.Ci.17.52–54; Su.U.51.11.
82 Cf. Ca.Ci.17.46–48; Su.U.51.12.
83 Cf. Ca.Ci.17.49–51; Su.U.51.13.
84 Cf. Ca.Ci.17.48cd, 51cd, 54cd, 67cd; Su.U.51.14cd.
85 Cf. Ca.Ci.17.8–19 and 21; Su.U.50.3–6 and 8.
86 Cf. Ca.Sū.19.4 and Ci.17.10ab; Su.U.50.7.
87 Cf. Ca.Ci.17.38–41; Su.U.50.9–10ab.
88 Cf. Ca.Ci.17.34–37; Su.U.50.11cd–12ab.
89 Cf. Ca.Ci.17.31–33 (the vyapetā type); Su.U.50.10cd–11ab.
90 Cf. Ca.Ci.17.22–26; Su.U.50.14.
91 Cf. Ca.Ci.17.27–30; Su.U.50.12cd–13.
92 Cf. Ca.Ci.17.26cd, 30cd, 33cd, 37cd, 41cd, 42–44; Su.U.50.15.
93 Cf. Ca.Ci.17.7; Su.U.51.56.
94 Cf. Ca.Ci.8.11ab; Su.U.41.3–5. A.h.Ni.5.1ab = Su.U.41.3ab.
95 Cf. Ca.Ni.6.12 and Ci.8.3–11; Su.U.41.4–5.
96 Cf. Ca.Ni.6.3–11 and Ci.8.13; Su.U.41.8cd–9ab. Compare Su.U.41.16.
97 Cf. Ca.Ni.6.6–12 and Ci.8.14–32; Su.U.41.9cd–10.
98 Cf. Ca.Ni.6.13 and Ci.8.33–38ab; Su.U.41.29–30.
99 Cf. Ca.Ni.6.14 and Ci.8.14–32, 44–46ab; Su.U.41.11–13. Compare Su.U.41.17–22.
100 Absent from *Caraka-* and *Suśrutasaṃhitā*.
101 Cf. Ca.Ni.6.10 and Ci.8.39–44ab; Su.U.41.9–10.
102 Cf. Ca.Ni.6.15–16 and Ci.8.47; Su.U.41.14–15 and 31–32ab.
103 Cf. Ca.Ci.8.53ab; Su.U.53.3.
104 Cf. Ca.Ci.8.53cd–56; Su.U.53.4–6.
105 Cf. Su.U.53.7.
106 Cf. Ca.Ci.26.124a–c; Su.U.57.3.
107 Cf. Ca.Ci.26.124cd–126; Su.U.57.4–6ab.
108 Cf. Ca.Ci.20.6ab; Su.U.49.3–5.
109 Cf. Ca.Ci.20.7–8ab, 10, 12, 14, 16; Su.U.49.7.
110 Cf. Ca.Ci.20.6cd; Su.U.49.8.
111 Cf. Ca.Ci.20.8cd–9, 11, 13, 15, 17, 18; Su.U.49.9–12.
112 Cf. Su.U.49.12.
113 Cf. Su.U.49.13.
114 See A.h.Ni.11 on gulma. Cf. Ca.Sū.19.4; Su.U.43.5.
115 Cf. Ca.Sū.17.30–40 and Ci.26.77–80; Su.U.43.6–9.
116 Cf. Ca.Sū.19.4 and Ci.22.3–7 (five types); Su.U.48.6 (seven types). The *Hṛdaya* does not describe Suśruta's kṣataja type.
117 Cf. Ca.Ci.22.4–7 and 9–10; Su.U.48.3–5.
118 Cf. Ca.Ci.22.11–12; Su.U.48.8.
119 Cf. Ca.Ci.22.13–14; Su.U.48.9.
120 Cf. Su.U.48.10–11. Absent from the *Carakasaṃhitā*.
121 Absent from the *Carakasaṃhitā*. The *Suśrutasaṃhitā* regards the āmaja type as associated with all three doṣas.
122 Cf. Ca.Ci.22.15; Su.U.48.14cd. The *Carakasaṃhitā* describes the āmaja type as brought about by āmapitta. The āmaja type is associated with the three doṣas in the *Suśrutasaṃhitā*. See also Su.U.48.13.



123 Cf.Ca.Ci.22.23.
124 Cf. Ca.Ci.22.21–22.
125 Cf. Ca.Ci.22.20; Su.U.48.15ab. This is a separate type in the *Suśrutasaṃhitā*.
126 Cf. Ca.Ci.22.15; Su.U.48.13–14ab.
127 Cf. Ca.Ci.22.17. Absent from the *Suśrutasaṃhitā*.
128 Cf. Ca.Ci.24.29–36; Su.U.47.3–6.
129 Cf. Ca.Ci.24.37ab and 42–43; Su.U.47.11.
130 Cf. Cf. Ca.Ci.24.37c and 44–47; Su.U.47.12ab.
131 Cf. Ca.Ci.24.37d and 48–51; Su.U.47.12cd.
132 Cf. Ca.Ci.24.52–58; Su.U.47.9.
133 Cf. Ca.Ci.24.85–87; Su.U.47.13.
134 Cf. Ca.Ci.24.88–106; Su.U.47.18–19ab.
135 Cf. Ca.Ci.24.199.
136 Cf. Ca.Ci.24.201–202.
137 Cf. Ca.Ci.24.206.
138 Cf. Ca.Sū.24.25–29; Su.U.46.3–4, 6–7.
139 CF. Ca.Sū.24.30–32 and 34.
140 Cf. Su.Sū.24.35–41; Su.U.46.8–13.
141 Cf. Ca.Sū.24.42.
142 Cf. Ca.Sū.24.43–44; Su.U.46.20cd–21ab.
143 Cf. Ca.Ci.24.27.
144 A.h.Ni.7.2 = *Mādhavanidāna* 5.2.
145 Cf.Cf. Ca.Ci.14.5.
146 Cf. Ca.Ci.14.38.
147 Cf. Ca.Ci.14.6; Su.Ni.2.5–7.
148 Cf. Ca.Ci.14.5 and 28–29; Su.Ni.2.15.
149 Cf. Ca.Ci.14.7–8; Su.Ni.2.15.
150 Cf. Ca.Ci.14.11–20; Su.Ni.2.3.
151 Cf. Ca.Ci.14.38.
152 Cf. Ca.Ci.14.9, 12–13, 15–16, 18–19, 20; Su.Ni.2.4.
153 Cf. Ca.Ci.14.21–22; Su.Ni.2.8.
154 Cf. Ca.Ci.14.9; Su.Ni.2.4.
155 Cf. Su.Ni.2.9.
156 Cf. Ca.Ci.14.10, 11; Su.Ni.2.10. A.h.Ni.7.28cd–34ab = *Mādhavanidāna* 5.10–15.
157 Cf. Cf. Ca.Ci.14.10, 14; Su.Ni.2.11. A.h.Ni.7. 34cd–37ab = *Mādhavanidāna* 5.16–18.
158 Cf. Ca.Ci.14.10, 17; Su.Ni.2.12. A.h.Ni.7.37cd–42ab = *Mādhavanidāna* 5. 19–23.
159 Cf. Ca.Ci.14.20.
160 Cf. Su.Ni.2.13. Compare Ca.Ci.14.170–174 on bleeding (srāvin) haemorrhoids. A.h.Ni.7. 43–45 = *Mādhavanidāna* 5.24cd–27ab.
161 Not described in this context in the *Caraka-* and *Suśrutasaṃhitā*.
162 Cf. Ca.Ci.14.26–32; Su.Ni.2.16 and 23–24.
163 Cf. Ca.Ci.14.6; Su.Ni.2.17. A.h.Ni.7.56 = *Mādhavanidāna* 5.42.
164 Cf. Su.Ni.2.18–20. A.h.Ni.7.57–58 = *Mādhavanidāna* 5.43–44. The term carmakīla occurs at Ca.Sū.11.49.
165 Cf. Ca.Ci.14.32.
166 Cf. Ca.Ci.19.5–8 and 11; Su.U.40.7–8ab.

167 Cf. Ca.Ci.19.5–8; Su.U.40.3–6.
168 Cf. Su.U.40.8cd–9ab.
169 Cf. Ca.Ci.19.5; Su.U.40.9cd–10ab.
170 Cf. Ca.Ci.19.6; Su.U.40.10cd–11ab.
171 Cf. Ca.Ci.19.7; Su.U.40.11cd–12ab.
172 Cf. Ca.Ci.19.8–9; Su.U.40.12cd–13ab.
173 Cf. Ca.Ci.19.11; Su.U.40.13cd–15ab.
174 Cf. Ca.Ci.19.69–70.
175 Cf. Ca.Ci.19.5 and 9; Su.U.40.15cd–18.
176 Cf. Su.U.40.166cd–168.
177 Cf. Ca.Ci.15.51cd–53ab; Su.U.40.171–172. K.R. Srikantha Murthy interprets grahaṇīdoṣa as a disease of the duodenum.
178 Cf. Ca.Ci.15.58.
179 Cf. Ca.Ci.15.55; Su.U.40.173.
180 Cf. Ca.Ci.15.53cd–54; Su.U.40.174–175.
181 Cf. Ca.Ci.15.59–64; Su.U.40.176ab.
182 Cf. Ca.Ci.15.65–66; Su.U.40.176cd.
183 Cf. Ca.Ci.15.67–70; Su.U.40.176cd.
184 Cf. Ca.Ci.15.72; Su.U.40.176cd.
185 See A.h.Śā.3.73–76.
186 Cf. Su.Ni.3.18–20ab.
187 Cf. Su.Ni.3.20cd–24ab.
188 The *Carakasaṃhitā* distinguishes eight kinds of mūtrāghāta or mūtrakṛcchra (Sū.19.4 and Ci.26.32–36) and thirteen kinds of mūtradoṣa (Si.9.25–26); the *Suśrutasaṃhitā* describes eight types of mūtrakṛcchra or mūtropaghāta (U.59.3) and twelve types of mūtrāghāta (U. 58.3–4). The *Hṛdaya* lumps mūtrakṛcchra and mūtrāghāta together.
189 Cf. Ca.Ci.26.32–35; Su.U.59.4–7.
190 Cf. Ca.Ci.26.36; Su.Ni.3.4 and 24cd–27ab.
191 Cf. Su.Ni.3.5–6. A.h.Ni..7d–8 = *Mādhavanidāna* 32.3b–4ab.
192 Cf. Ca.Ci.26.37–39ab; Su.Ni.3.7. A.h.Ni.9.9–10 = *Mādhavanidāna* 32.4cd–6ab.
193 Cf. Su.Ni.3.10. A.h.Ni.9.11–12 = *Mādhavanidāna* 32.6cd–8ab.
194 Cf. Su.Ni.3.9. A.h.Ni.9.13 = *Mādhavanidāna* 32.8cd–9ab.
195 Cf. Su.Ni.3.8.
196 Cf. Ca.Ci.26.36–39ab. A.h.Ni.9.14 = *Mādhavanidāna* 32.9cd–10ab.
197 Cf. Su.U.59.11. A.h.Ni.9.15 = *Mādhavanidāna* 32.10cd–11ab.
198 Cf. Su.U.59.11–12. A.h.Ni.9.16–18c = *Mādhavanidāna* 32.11cd–14a.
199 Cf. Ca.Ci.26.39cd; Su.Ni.3.13–17. A.h.Ni.9.18d–19 = *Mādhavanidāna* 32.14b–15ab.
200 Atony of the bladder according to K.R. Srikantha Murthy. Cf. Ca.Si.9.37; Su.U.58.9–10.
201 Enlargement of the prostate according to K.R. Srikantha Murthy. Cf. Ca.Si.9.36; Su.U.58. 7–8.
202 Cf. Ca.Si.9.39–40; Su.U.58.5–6.
203 Atony of the bladder according to K.R. Srikantha Murthy. Cf. Ca.Si.9.35; Su.U.58.11–12.
204 Overdistension of the bladder according to K.R. Srikantha Murthy. Cf. Sa.Si.9.29–31; Su. U.58.13–14.
205 A stricture of the urethra according to K.R. Srikantha Murthy. Cf. Ca.Si.9.33–34ab; Su.U. 58.15–16.



206 A tumour of the bladder according to K.R. Srikantha Murthy. Cf. Ca.Si.9.41–42ab; Su.U. 58.18–19. A.h.Ni.9.31 = *Mādhavanidāna* 31.13.
207 Cf. Su.U.58.20–21. A.h.Ni.9.32–33ab = *Mādhavanidāna* 31.14–15ab.
208 Obstruction due to impacted faeces in the rectum according to K.R. Srikantha Murthy. Cf. Ca.Si.9.42cd–43. A.h.Ni.9.33cd–34 = *Mādhavanidāna* 31.19cd–20.
209 Cystitis according to K.R. Sekantha Murthy. Cf. Ca.Si.9.38; Su.U.58.22–23. A.h.Ni.9. 35–36 = *Mādhavanidāna* 31.15cd–17ab.
210 Cf. Ca.Si.9.34cd; Su.U.58.17.
211 Nephritis according to K.R. Srikantha Murthy. Cf. Ca.Si.9.27–28; Su.U.58.24–26. A.h.Ni. 9.38–39 = *Mādhavanidāna* 31.17cd–19ab.
212 Cf. Ca.Sū.19.4 and Ni.4.3, 10, 35, 45–46.
213 Cf. Ca.Ni.4.5–7, 24, 36, and Ci.6.4, 51; Su.Ni.6.3.
214 Ca.Ni.4.8–9, 26, 37 and Ci.6.5–6; Su.Ni.6.4.
215 Cf. Ca.Ni.4.11, 27, 38 and Ci.6.7; Su.Ni.6.8.
216 Cf. Su.Ni.6.6 and Ci.11.3. A.h.Ni.10.7ab = *Mādhavanidāna* 33.6ab.
217 Cf. Ca.Ci.6.12ab; Su.Ni.6.26. A.h.Ni.10.7cd–8ab = *Mādhavanidāna* 33.6cd–7ab.
218 Diabetes insipidus according to K.R. Srikantha Murthy.
219 Alimentary glycosuria acording to K.R. Srikantha Murthy.
220 Cf. Ca.Ni.4.10, 12–23 and Ci.6.9–10ab; Su.Ni.6.10. A.h.Ni.10.8cd–13 = *Mādhavanidāna* 33.7cd–12.
221 Cf. Ca.Ni.4.25–35 and Ci.6.10b–d; Su.Ni.6.11. A.h.Ni.10.14–16ab = *Mādhavanidāna* 33. 13–15ab.
222 Cf. Ca.Ni.4.39–45 and Ci.6.11; Su.Ni.6.12. Compare Ca.Sū.17.78–81 and Su.Ni.6.24–25 on madhumeha. A.h.Ni.10.16–18ab = *Mādhavanidāna* 33. 15cd–17.
223 A.h.Ni.10.18cd–19ab = *Mādhavanidāna* 33.24.
224 A.h.Ni.10.19cd–20ab = *Mādhavanidāna* 33.25.
225 A.h.Ni.10.21 = *Mādhavanidāna* 33.26.
226 Cf. Ca.Ni.4.48; Su.Ni.6.13. A.h.Ni.10.22–24 = *Mādhavanidāna* 33.18–21.
227 A.h.Ni.10.25–26 = *Mādhavanidāna* 33.27–28.
228 Cf. Ca.Sū.17.82–90; Su.Ni.6.14–19.
229 Cf. Ca.Sū.17.105–106; Su.Ni.6.20cd–21.
230 Cf. Su.Ni.6.20ab.
231 A.h.Ni.10.36c–f is very close to Ca.Sū.17.104.
232 Cf. Ca.Ci.6.54.
233 Cf. Ca.Ni.4.47 and Ci.6.13–14; Su.Ni.6.5.
234 Cf. Ca.Ci.6.55.
235 A.h.Ni.10.41 = Ca.Ci.6.56.
236 Cf. Ca.Sū.17.91–95; Su.Ni.9.4–5c and 15–18ab.
237 Cf. Ca.Sū.17.91–100; Su.Ni.9.5d–6ab.
238 Cf. Su.Ni.9.15–19ab.
239 Cf. Ca.Sū.17.96–100; Su.Ni.9.7–14ab.
240 Cf. Su.Ni.9.13cd–14ab.
241 Cf. Su.Ni.9.11cd–13ab.
242 Cf. Ca.Sū.17.101; Su.Ni.9.19cd–22.
243 Cf. Su.Ni.9.19ab. A.h.Ni.11.16cd = *Mādhavanidāna* 40.19cd.
244 Cf. Ca.Sū.17.102.

245 Cf. Ca.Sū.17.103; Su.Ni.9.14, 23–25, 34ab.
246 See P. Tivārī (1990): 436–449.
247 Cf. Ca.Ci.12.94 (bradhna); Su.Ni.12.4. A.h.Ni.11.21cd–23 = *Mādhavanidāna* 37.1–3ab.
248 Cf. Su.Ni.12.6. A.h.Ni.11.24–26ab = *Mādhavanidāna* 37.3cd–5.
249 Cf. Su.Ni.12.6. A.h.Ni.11.26cd–27 = *Mādhavanidāna* 37.6–7ab.
250 Cf. Su.Ni.12.6. A.h.Ni.11.28–31 = *Mādhavanidāna* 37.7cd–11.
251 Cf. Ca.Ni.3.3 (five types); Su.U.42.7cd–8ab (five types).
252 Cf. Ca.Ci.5.4–7; Su.U.42.3–7ab.
253 Cf. Ca.Ni.3.6–7 and Ci.5.9–11; Su.U.42.10.
254 Cf. Ca.Ni.3.8–9 and Ci.5.12–13; Su.U.42.11.
255 Cf. Ca.Ni.3.10–11 and Ci.5.14–15; Su.U.42.12.
256 Cf. Ca.Ci.5.16.
257 Cf. Ca.Ni.3.12 and Ci.5.14, 17; Su.U.42.13ab.
258 Cf. Ca.Ni.3.13–14 and Ci.5.18–19; Su.U.42.13cd–15.
259 Cf. Su.Ni.9.28cd–33.
260 K.R. Srikantha Murthy: flatulence, tympanitis. Cf. Ca.Sū.18.32; Su.U.56.20cd–23ab.
261 Cf. Ca.Si.9.36; Su.Ni.1.90.
262 Cf. Su.Ni.1.91. K.R. Srikantha Murthy regards aṣṭhīlā and pratyaṣṭhīlā as enlargement of the prostate.
263 Cf. Su.Ni.1.86–87.
264 Cf. Ca.Ni.3.15; Su.U.42.8cd–9. A.h.Ni.11.63 = *Mādhavanidāna* 28.4.
265 Cf. Ca.Ci.13.12–15; Su.Ni.7.5. A.h.Ni.12.1 = *Mādhavanidāna* 35.1.
266 Cf. Ca.Ci.13.9–11 and 20; Su.Ni.7.5–7ab.
267 Cf. Ca.Ci.13.22; Su.Ni.7.4.
268 Cf. Ca.Ci.13.21; Su.Ni.7.24.
269 Cf. Ca.Ci.13.16–19; Su.Ni.7.7cd–8ab.
270 Cf. Ca.Ci.13.21; Su.Ni.7.24.
271 Cf. Ca.Ci.13.23–25; Su.Ni.7.8cd–9ab. A.h.Ni.12.12cd–15 = *Mādhavanidāna* 35.5cd–8.
272 Cf. Ca.Ci.13.26–28; Su.Ni.7.9cd–10ab. A.h.Ni.12.16–17 = *Mādhavanidāna* 35.9–10.
273 Cf. Ca.Ci.13.29–31; Su.Ni.7.10cd–11ab. A.h.Ni.12.18–19 = *Mādhavanidāna* 35.11–12.
274 Cf. Ca.Ci.13.32–34; Su.Ni.7.11cd–14ab.
275 Cf. Ca.Ci.13.35–38; Su.Ni.7.14cd–16ab.
276 A.h.Ni.12.27 = *Mādhavanidāna* 35.18.
277 Cf. Ca.Ci.13.38; Su.Ni.7.16cd (yakṛddālyudara).
278 Cf. Ca.Ci.13.39–41 (baddhagudodara); Su.Ni.7.17–19ab (baddhagudodara).
279 Cf. Ca.Ci.13.42–44 (chidrodara); Su.Ni.7.19cd–21ab (parisrāvyudara).
280 Cf. Ca.Ci.13.45–49 (udakodara); Su.Ni.7.21cd–23 (dakodara).
281 Cf. Su.Ni.7.25. Compare Ca.Ci.13.51 and 54.
282 Cf. Ca.Ci.13.50–53; Su.Ci.14.3.
283 Cf. Ca.Ci.16.4–12a; Su.U.44.3.
284 Cf. Ca.Ci.16.13–16.
285 Cf. Ca.Ci.16.3; Su.U.44.4 (four types).
286 Cf. Ca.Ci.16.12; Su.U.44.5.
287 Cf. Ca.Ci.16.17–18; Su.U.44.7.
288 Cf. Ca.Ci.16.19–22; Su.U.44.8.
289 Cf. Ca.Ci.16.23–25; Su.U.44.9.



290 Cf. Ca.Ci.16.26; Su.U.44.10a.
291 Cf. Ca.Ci.16.27–30.
292 Cf. Ca.Ci.16.34–36; Su.U.44.10b–11ab.
293 Cf. Ca.Ci.16.37ab; Su.U.44.11cd.
294 Cf. Ca.Ci.16.132cd–134ab; Su.U..44.12.
295 Cf. Ca.Ci.12.8; Su.Sū.17.3, 7–8 and Ci.23.6–7ab. A.h.Ni.13.21–22ab = *Mādhavanidāna* 36.1–2ab.
296 Cf. Ca.Sū.18.3, 7–8 and Ci.12.4; Su.Sū.17.4 and Ci.23.3. A.h.Ni.13.22cd–23ab = *Mādhavanidāna* 36.2cd–3ab.
297 Cf. Ca.Sū.18.3, 8 and Ci.12.4, 7; Su.Sū.17.3.
298 Cf. Ca.Sū.18.6 and Ci.12.5–6; Su.Ci.23.4.
299 Cf. Ca.Ci.12.9; Su.Ci.23.6–7ab.
300 Cf. Ca.Ci.12.10ab. A.h.Ni.13.30ab = *Mādhavanidāna* 36.3cd.
301 Cf. Ca.Sū.18.7 and Ci.12.12; Su.Sū.17.4 and Ci.23.5.
302 Cf. Ca.Sū.18.7 and Ci.12.13; Su.Sū.17.4 and Ci.23.5.
303 Cf. Ca.Sū.18.7 and Ci.12.14; Su.Sū.17.4 and Ci.23.5.
304 Cf. Ca.Sū.18.7 and 15; Su.Ci.23.5.
305 Cf. Ca.Sū.18.4–5; Su.Sū.17.4. A.h.Ni.13.38–39 = *Mādhavanidāna* 36.11–12.
306 Cf. Ca.Sū.18.4; Su.Ci.23.5. A.h.Ni.13.40–42ab = *Mādhavanidāna* 36.13–15ab.
307 Cf. Ca.Sū.18.16–17 and Ci.12.15–16ab; Su.Sū.17.14 and Ci.23.7cd–9ab. A.h.Ni.13.42cd = *Mādhavanidāna* 36.19ef.
308 Cf. Ca.Ci.21.12–14.
309 Cf. Ca.Ci.21.23–24.
310 Cf. Ca.Ci.21.25; Su.Ni.10.3.
311 Cf. Ca.Ci.21.16–22, 29, 31, 33.
312 Cf. Ca.Ci.21.29–34; Su.Ni.10.4–6ab. A.h.Ni.13.47cd–49ab = *Mādhavanidāna* 52.5cd–7ab.
313 Compare Su.Ni.10.4 and 7; Ci.17.17ab.
314 Cf. Ca.Ci.21.35–36. A.h.Ni.13.50cd–56ab = *Mādhavanidāna* 52.8–13.
315 Cf. Ca.Ci.21.39. A.h.Ni.13.56cd–59 = *Mādhavanidāna* 52.14–17ab.
316 Cf. Ca.Ci.21.37–38. A.h.Ni.13.60–64 = *Mādhavanidāna* 52.17cd–22ab.
317 Cf. Ca.Ci.21.41; Su.Ni.10.6cd.
318 Cf. Su.Ni.10.7. A.h.Ni.13.65cd–66 = *Mādhavanidāna* 52.22cd–23.
319 Cf. Ca.Ci.21.24, 28, 36, 38, 39, 41, 42; Su.Ni.10.4, 5, 6cd, 8 and Ci.17.3.
320 Cf. Ca.Ni.5.3, 6 and Ci.7.4–9; Su.Ni.5.3.
321 Cf. Ca.Ni.5.4 and Ci.7.9–10, 31–32; Su.Ni.5.6. A.h.Ni.14.6cd–7ab = *Mādhavanidāna* 49.7.
322 Cf. Ca.Ni.5.5 and Ci.7.27–30; Su.Ni.5.7 and 16.
323 Cf. Ca.Ni.5.5 and Ci.7.14–20 (the *Carakasaṃhitā* has sidhma instead of dadru); Su.Ni.5.5 (the *Suśrutasaṃhitā* has aruṇa instead of maṇḍala). A.h.Ni.14.7cd–10 = *Mādhavanidāna* 49.33cd–36.
324 Cf. Ca.Ni.5.7 and Ci.7.11–12; Su.Ni.5.4. A.h.Ni.14.11–13ab = *Mādhavanidāna* 49.8–10ab.
325 Interpreted as erythematous leprosy by K.R. Srikantha Murthy. Cf. Ca.Ni.5.8 and Ci.7.14; Su.Ni.5.8.
326 Interpreted as nodular leprosy by K.R. Srikantha Murthy. Cf. Ca.Ni.5.8 and Ci.7.15; Su. Ni.5.8.

327 Interpreted as ringworm by K.R. Srinatha Murthy. Cf. Ca.Ni.5.8 and Ci.7.16.
328 Interpreted as exudative leprosy by K.R. Srikantha Murthy. Cf. Ca.Ci.7.26cd; Su.Ni.5.13.
329 Cf. Ca.Ni.5.8 and Ci.7.17; Su.Ni.5.8.
330 Cf. Ca.Ci.7.21cd.
331 Cf. Ca.Ci.7.21; Su.Ni.5.10ab.
332 Cf. Ca.Ci.17.22ab; Su.Ni.5.14ab.
333 Cf. Ca.Ni.5.8 and Ci.7.11; Su.Ni.5.12cd.
334 Interpreted as lichen by K.R. Srikantha Murthy. Cf. Ca.Ci.7.23ab.
335 Cf. Ca.Ci.7.22cd.
336 Cf. Ca.Ci.7.23cd; Su.Ni.5.8.
337 Cf. Ca.Ci.7.26ab; Su.Ni.5.9ab (sthūlārus).
338 Cf. Ca.Ni.5.8 and Ci.7.18; Su.Ni.5.8.
339 Cf. Ca.Ci.7.25cd.
340 Interpreted as scabies by K.R. Srikantha Murthy. Cf. Ca.Ci.7.25ab; Su.Ni.5.14cd.
341 Cf. Ca.Ci.7.24; Su.Ni.5.10cd.
342 Cf. Ca.Ni.5.8 and Ci.7.20; Su.Ni.5.8.
343 See A.h.Sū.12.
344 Cf. Ca.Ci.7.33–36.
345 Cf. Ca.Ni.5.8 and Ci.7.37–38; Su.Ni.5.7, 19, 29.
346 Cf. Ca.Ni.5.20–27.
347 A.h.Ni.14.37 = *Mādhavanidāna* 49.37.
348 Cf. Ca.Ci.7.173–174 and 177; Su.Ni.5.17. A.h.Ni.14.38–39 = *Mādhavanidāna* 49.38–39.
349 Cf. Ca.Ci.7.175–176; Su.Ni.5.17. A.h.Ni.14.40–41ab = *Mādhavanidāna* 49.40–41ab.
350 Cf. Su.Ni.5.33–34.
351 Cf. Ca.Vi.7.9–10. A.h.Ni.14.42cd–43c = *Mādhavanidāna* 7.1–2a.
352 Cf. Ca.Sū.19.4 and Vi.7.10. A.h.Ni.14.43d–45ab = *Mādhavanidāna* 7.2b–3.
353 Cf. Ca.Vi.7.11–13; Su.U.54.3–6ab and 17–18ab.
354 Cf. Ca.Sū.19.4 and Vi.7.12; Su.U.54.6cd, 12–14, 19cd. A.h.Ni.14.47–50 = *Mādhavanidāna* 7.7cd–11ab.
355 Cf. Ca.Sū.19.4 and Vi.7.11; Su.U.54.6ef, 15–16, 20ab. A.h.Ni.14.51–52 = *Mādhavanidāna* 7.11cd–12.
356 Cf. Ca.Sū.19.4 and Vi.7.13; Su.U.54.6cd, 8–11, 19cd. A.h.Ni.14.53–56 = *Mādhavanidāna* 7.13–16.
357 Cf. Ca.Sū.12, Ci.28.3–4; Su.Ni.1.5–9ab.
358 See A.h.Sū.11.
359 Cf. Ca.Sū.12, 20.12, Ci.28.15–19ab, 20cd–24ab; Su.Sū.21.19–20.
360 Cf. Ca.Ci.28.28cd–29ab; Su.Ni.1.23cd–24ab.
361 Cf. Ca.Ci.28.27cd–28ab; Su.Ni.1.22cd–23ab.
362 Cf. Ca.Ci.28.29cd; Su.Ni.1.24cd.
363 Cf. Ca.Ci.28.30; Su.Ni.1.25.
364 Cf. Ca.Ci.28.31; Su.Ni.1.26a.
365 Cf. Ca.Ci.28.32; Su.Ni.1.26.
366 Cf. Ca.Ci.28.33; Su.Ni.1.28cd.
367 Cf. Ca.Ci.28.33; Su.Ni.1.29ab.
368 Cf. Ca.Ci.28.34; Su.Ni.1.29cd.
369 Cf. Ca.Ci.28.36; Su.Ni.1.27ab.



370 Cf. Ca.Ci.28.35; Su.Ni.1.27cd.
371 Ca.Ci.28.37; Su.Ni.1.28ab.
372 Cf. Ca.Ci.28.25cd–26ab; Su.Ni.1.30.
373 Cf. Ca.Sū.20.11, Ci.28.50cd–51ab; Su.Ni.1.50cd–58.
374 Cf. Ca.Si.9.12–15; Su.Ni.1.52, 59, 64–66.
375 Cf. Ca.Ci.28.43–45; Su.Ni.56 (ābhyantarāyāma).
376 Cf. Ca.Ci.28.46–48; Su.Ni.1.57 (bāhyāyāma).
377 Absent from *Caraka-* and *Suśrutasaṃhitā*.
378 A.h.Ni.15.28cd = *Mādhavanidāna* 22.48cd.
379 Cf. Ca.Ci.28.49–50ab (hanugraha); Su.Ni.1.53cd. A.h.Ni.15.29–30 = *Mādhavanidāna* 22.49–50 (hanugraha).
380 Absent from *Caraka-* and *Suśrutasaṃhitā*. A.h.Ni.15.31 = *Mādhavanidāna* 22.52.
381 Cf. Ca.Sū.20.11 and Ci.28.38–42; Su.Ni.1.68–73.
382 This term is absent from *Caraka-* and *Suśrutasaṃhitā*.
383 Absent from *Caraka-* and *Suśrutasaṃhitā*. A.h.Ni.15.37cd–38ab = *Mādhavanidāna* 22.53.
384 Cf. Ca.Sū.20.11 (pakṣavadha) and Ci.28.53cd–55 (ekāṅgaroga; called pakṣavadha in Cakra's comments); Su.Ni.1.60–63 (pakṣāghāta).
385 Cf. Ca.Sū.20.11 and Ci.28.53cd–55; mentioned at Su.Sū.21.33.
386 A.h.Ni.15.38cd–40 = *Mādhavanidāna* 22.39cd–41.
387 Cf. Ca.Ci.28.51cd–52ab; Su.Ni.1.52cd–53ab (daṇḍāpatānaka).
388 Cf. Su.Ni.1.82.
389 Cf. Su.Ni.1.75.
390 Cf. Ca.Sū.20.11; Su.Ni.1.77.
391 Cf. Ca.Sū.20.11 and Ci.28.21, 73; Su.Ni.1.77.
392 Cf. Su.Ni.1.78.
393 Cf. Ca.Sū.20.11 and Ci.27.8–19; Su.Ci.5.31–33ab.
394 See Ca.Ci.29.11; A.h.Ni.16.4ab.
395 A.h.Ni.15.51cd = Su.Ci.5.33ab. A.h.Ni.15.47–51 = *Mādhavanidāna* 24.1–5.
396 Cf. Su.Ni.1.76 (kroṣṭukaśiras).
397 Cf. Ca.Sū.14.23; Su.Ni.1.79. A.h.Ni.15.53 = *Mādhavanidāna* 22.61cd–62ab.
398 Cf. Ca.Sū.20.11 and Ci.28.56–57ab; Su.Ni.1.74.
399 Cf. Ca.Ci.28.57cd; Gayadāsa ad Su.Ni.1.75.
400 Cf. Su.Ni.1.81.
401 Cf. Su.Ni.1.80.
402 Cf. Ca.Ci.29.5–11, 13–15; Su.Ni.1.40–44 and Ci.5.4–5.
403 Cf. Ca.Ci.29.16–18; Su.Ni.1.47.
404 Cf. Ca.Ci.29.12; Su.Ni.1.45ab and 48.
405 Cf. Ca.Ci.29.19–23; Su.Ci.5.3.
406 Cf. Ca.Ci.29.24–29; Su.Ni.1.45cd–46. A.h.Ni.16.12–16 = *Mādhavanidāna* 23.8–12.
407 Cf. Ca.Ci.29.30–34; Su.Ni.1.49–50ab, Ci.5.6 and 14.
408 Cf. Ca.Ci.28.59–61ab.
409 Cf. Su.Ni.1.14ab.
410 Cf. Su.Ni.1.15cd.
411 Cf. Su.Ni.1.18cd.
412 Cf. Su.Ni.1.17ab.
413 Cf. Su.Ni.1.20ab.

414 Cf. Ca.Ci.28.61cd–62ab.
415 Cf. Ca.Ci.28.62cd–63ab.
416 Cf. Ca.Ci.28.63cd–64ab.
417 Cf. Ca.Ci.28.64cd–65ab.
418 Cf. Ca.Ci.28.65cd–66ab. This syndrome is specifically designated as āḍhyavāta in the *Hṛdaya*.
419 Cf. Ca.Ci.28.66cd–67ab.
420 Cf. Ca.Ci.28.67cd–68ab.
421 Cf. Ca.Ci.28.68cd.
422 Cf. Ca.Ci.28.69ab.
423 Cf. Ca.Ci.28.69cd.
424 Cf. Ca.Ci.28.70ab–72ab.
425 Cf. Ca.Ci.28.221cd–231ab; Su.Ni.1.34cd–39.
426 Cf. Ca.Ci.28.199cd–201.
427 Cf. Ca.Ci.28.206cd–209ab.
428 Cf. Ca.Ci.28.202–217ab.
429 Cf. Ca.Ci.28.217cd–218ab, 231cd–232ab.
430 A.h.Ni.16.56cd–57ab = Ca.Ci.28.234cd–235ab.
431 Cf. Ca.Ci.28.235cd–236ab.
432 Cf. Ca.Ci.28.236cd–237ab.

# Chapter 4
# Cikitsitasthāna

1 Cf. Ca.Ci.3.139cd–142ab, 283cd–284ab; Su.U.39.100cd–104ab.
2 Cf. Ca.Ci.3.146cd–149ab, 228–229; Su.U.39.126ab.
3 Cf. Ca.Ci.3.143cd; Su.U.39.106cd–107.
4 Cf. Ca.Ci.3.144ab; Su.U.39.107d–108ab.
5 Cf. Ca.Ci.3.145cd–146ab; Su.U.39.108cd–109ab.
6 Cf. Ca.Ci.3.138cd–139ab; Su.U.39.121cd–122ab.
7 Cf. Ca.Ci.3.142cd–143ab, 268–269.
8 A.h.Ci.1.21cd = Ca.Ci.3.142cd. Cf. Su.U.39.126–132.
9 Cf. Ca.Ci.3.272.
10 Cf. Su.U.39.104cd–106ab.
11 Cf. Ca.Ci.3.149cd–155ab, 179cd–188ab; Su.U.39.109cd–110ab.
12 Cf. Ca.Ci.3.156cd–157ab, 188cd–194ab; Su.U.39.141–142ab.
13 Cf. Ca.Ci.3.160cd–161ab; Su.U.39.110cd–112ab.
14 Cf. Ca.Ci.3.160cd–161ab, 273–282; Su.U.39.110cd–112ab, 119cd–120ab.
15 Cf. Ca.Ci.3.161cd–163ab; Su.U.39.114cd.
16 Cf. Su.U.39.112cd–114ab.
17 Cf. Ca.Ci.3.197–200ab (compare A.h.Ci.1.45cd–47), 200cd–203 (compare A.h.Ci.1.48–51ab), 204–218; Su.U.39.169–211ab. A.h.Ci.1.48cd–49ab = Ca.Ci.3.200cd–201ab; 1.50ab = Ca.Ci.3.202ab.
18 Cf. Ca.Ci.3.206–207ab.
19 Cf. Su.U.39.320.
20 Cf. Ca.Ci.3.165cd–167ab.
21 Cf. Ca.Ni.1.37–40.
22 Cf. Su.U.39.218cd–221ab. Compare Ca.Ci.3.219–221.
23 Cf. Ca.Ci.3.219–226; Su.U.39.212–218ab, 221cd–254ab.
24 Cf. Su.U.39.164.
25 Cf. Ca.Ci.3.169cd–171ab.
26 Cf. Ca.Ci.3.234–239; Su.U.39.143cd–145ab.
27 Cf. Ca.Ci.3.240–253; Su.U.39.310cd–315ab.
28 Cf. Ca.Ci.3.173cd–174ab, 254–255; Su.U.39.129, 305cd.
29 Cf. Ca.Ci.3.176cd–177ab, 255; Su.U.39.304–305ab.
30 Cf. Ca.Ci.3.256–259, 267; Su.U.39.284–290, 315cd–317.
31 Cf. Ca.Ci.3.260–266, 268–271; Su.U.39.271–281, 291–293ab.
32 Cf. Ca.Ci.3.285cd–287ab.
33 Cf. Ca.Ci.3.287cd–289ab.
34 Cf. Ca.Ci.3.289cd–290ab.
35 Cf. Ca.Ci.3.292cd–317ab; Su.U.39.211cd–218ab, 240cd–242, 254cd–255, 259–264, 270.
36 Cf. Ca.Ci.3.290cd–291ab, 317cd–324ab; Su.U.39.265–269.
37 Cf. Ca.Ci.3.330–332; Su.U.39.156cd–159.
38 Cf. Ca.Ci.3.189cd–190ab, 309cd–315ab.

39 Cf. Ca.Ni.2.9, 23cd–26 and Ci.4.13cd–14, 16–17, 19–22; Su.U.45.7ab and 10.
40 Cf. Ca.Ci.4.29–30, 54cd–56, 62–64; Su.U.45.12–13.
41 Cf. Ca.Ci.4.32–35, 61.
42 Cf. Ca.Ci.4.25–28.
43 Cf. Ca.Ni.2.12–14 and Ci.4.57–58: Su.U.45.15.
44 Cf. Ca.Ni.2.15–17 and Ci.4.59–60; Su.U.45.15 and 42.
45 Cf. Ca.Ci.4.61; Su.U.45.14ab.
46 Cf. Ca.Ci.4.44–48.
47 Cf. Ca.Ci.4.44–48; Su.U.45.16ab.
48 Cf. Ca.Ci.4.36–43ab.
49 Cf. Ca.Ci.4.51–52, 79–81; Su.U.45.16ab.
50 Cf. Ca.Ci.4.49–50.
51 Cf. Ca.Ci.4.53.
52 Cf. Ca.Ci.4.65–81; Su.U.45.16cd–27, 28c–d, 30–36.
53 Cf. Ca.Ci.4.82–86.
54 Cf. Su.U.45.21ab and 43cd.
55 Cf. Ca.Ci.4.87ab.
56 Cf. Ca.Ci.4.87cd.
57 Cf. Ca.Ci.4.88 (vāsāghṛta); Su.U.45.33cd–34ab.
58 Cf. Ca.Ci.4.89.
59 Cf. Ca.Ci.4.90.
60 Cf. Su.U.45.29. Caraka's śatāvaryādighṛta and pañcamūlaghṛta (Ci.4.95–96) are absent from the *Hṛdaya*.
61 Cf. Ca.Ci.4.93–94.
62 Cf. Su.U.45.38cd–41.
63 Cf. Ca.Ci.4.97–101; Su.U.45.28ab. Compare Su.U.45.37.
64 Cf. Ca.Ci.4.102–109; Su.U.45.38ab.
65 Cf. Ca.Ci.4.91–92.
66 Cf. Ca.Ci.18.32–34.
67 Cf. Ca.Ci.18.35–82; Su.U.52.26–28ab. A.h.Ci.3.3cd–4ab is very close to Ca.Ci.18.35 (kaṇṭakārīghṛta). A.h.Ci.3.9 = Ca.Ci.18.46; 3.12–13ab = Ca.Ci.18.47–48ab; 3.13cd–15ab = Ca.Ci.18.50–51; 3.19–23 = Ca.Ci.18.76–81ab; 3.24cd = Ca.Ci.18.81cd. Compare 3.25ab and Ca.Ci.18.82.
68 Cf. Ca.Ci.18.83–107; Su.U.52.32cd–33. A.h.Ci.3.25cd–26 = Ca.Ci.18.83–84ab; 3.27ab is very close to Ca.Ci.18.85ab; 3.27cd corresponds to Ca.Ci.18.85cd; 3.30–32ab = Ca.Ci.18.91–93ab; 3.32cd–34 = Ca.Ci.18.96–98ab; 3.35 = Ca.Ci.18.99; 3.38ab = Ca.Ci.18.106cd.
69 Cf. Ca.Ci.18.108–133; Su.U.52.28cd–30ab. A.h.Ci.3.50ab = Ca.Ci.18.118cd. Compare A.h.Ci.3.55 and Ca.Ci.18.116.
70 A.h.Ci.3.56–57ab = Ca.Ci.18.123–124ab. Cf. Su.U.52.22cd–23ab.
71 Cf. Su.U.52.14–22ab, 23cd–25, 30cd–32ab, 34–37.
72 Cf. Ca.Ci.18.35 and 125–128. A.h.Ci.3.59cd–63ab = Ca.Ci.18.125–128.
73 Cf. Ca.Ci.18.130ab; Su.U.52.22cd–23ab.
74 A.h.Ci.3.70 = Ca.Ci.18.131.
75 Cf. Ca.Ci.18.131–133; Su.U.52.22cd–23ab. A.h.Ci.3.71cd = Ca.Ci.18.132cd.
76 Cf. Ca.Ci.18.134–148; Su.U.52.32cd–33, 35, 47.
77 Cf. Ca.Ci.11.35–43.



78 Cf. Ca.Ci.11.44–47.
79 Compare the recipe of kūṣmāṇḍakāvaleha in Soḍhala's *Gadanigraha*, prayogakhaṇḍa, lehādhikāra 15–20.
80 Cf. Ca.Ci.1$^2$.11.
81 A.h.Ci.3.127–132 = Ca.Ci.18.57–62. Cf. Su.U.52.42–46; Soḍhala's *Gadanigraha*, prayogakhaṇḍa, lehādhikāra 62–66ab and 66cd–75.
82 See for a recipe of the same name: Soḍhala's *Gadanigraha*, prayogakhaṇḍa, lehādhikāra 76–85.
83 Cf. Ca.Ci.11.88–90.
84 Cf. Ca.Ci.18.144–147. A.h.Ci.3.147cd–148ab = Ca.Ci.18.144; 3.148cd–149ab corresponds to Ca.Ci.18.145; 3.149cd = Ca.Ci.18.146ab; 150cd–151ab = Ca.Ci.18.147.
85 Cf. Ca.Ci.18.149–157; Su.U.52.32cd–33, 35, 47. A.h.Ci.3.152–153 = Ca.Ci.18.150cd–152ab; 3.154cd–158 = Ca.Ci.18.153cd–157.
86 A.h.Ci.3.162–163 = Ca.Ci.18.163–164.
87 A.h.Ci.3.165–166ab = Ca.Ci.18.165cd–166.
88 A.h.Ci.3.166cd–167ab = Ca.Ci.18.167.
89 Cf. Ca.Ci.18.168–169.
90 Cf. Ca.Ci.18.170–173. A.h.Ci.3.169cd–171ab = Ca.Ci.18.170–171.
91 Cf. Ca.Ci.18.174–175, 180–181ab.
92 Cf. Ca.Ci.18.181cd–182ab, 184–185.
93 Cf. Ca.Ci.18.186.
94 Cf. Ca.Ci.18.188.
95 Cf. Ca.Ci.17.70; Su.U.51.3.
96 Cf. Ca.Ci.17.71–74; Su.U.51.48–49ab.
97 Cf. Ca.Ci.17.75–76, 88–89, 121–122; Su.U.50.17ab and 51.15.
98 Cf. Ca.Ci.17.75–76, 87–89, 120–122; Su.U.50.30ab and 51.15. A.h.Ci.4.5ab–6ab = Ca.Ci.17.75cd–76; 4.7ab is close to Ca.Ci.17.87cd; 4.8ab = Ca.Ci.17.120ab; 4.9 = Ca.Ci.17.122.
99 Cf. Ca.Ci.17.77–80; Su.U.50.18cd–19ab and 51.50–53ab.
100 Cf. Ca.Ci.17.82–84; Su.U.50.19ab.
101 Cf. Ca.Ci.17.85.
102 Cf. Ca.Ci.17.86, 91–93. A.h.Ci.4.16cd is close to Ca.Ci.17.86ab; 4.17cd = Ca.Ci.17.91ab; 4.18ab = Ca.Ci.17.91cd.
103 Cf. Ca.Ci.17.81, which is close to A.h.Ci.4.19.
104 Cf. Ca.Ci.17.94–100ab; Su.U.50.29 and 51.31–32ab, 54.
105 Cf. Ca.Ci.17.101–103; Su.U.50.21cd.
106 Cf. Ca.Ci.17.102–103.
107 Cf. Ca.Ci.17.100cd, 104; Su.U.51.45cd–47. A.h.Ci.4.28ab is close to Ca.Ci.17.104ab.
108 Cf. Ca.Ci.17.105. A.h.Ci.4.28cd = Ca.Ci.17.105ab.
109 Cf. Ca.Ci.17.106–110; Su.U.50.22, 24cd–25 and 51.36–38.
110 Cf. Ca.Ci.17.115–120, 136; Su.U.50.19cd–21ab, 26–28 and 51.32cd, 39–43ab, 55.
111 See for a recipe of the same name: Soḍhala's *Gadanigraha*, prayogakhaṇḍa, cūrṇādhikāra 181–184.
112 Cf. Ca.Ci.17.123–124 (śaṭyādicūrṇa).
113 Cf. Ca.Ci.17.130–134; Su.U.50.17cd–18ab, 22cd–23ab. A.h.Ci.4.47cd = Ca.Ci.17.131ab.
114 Cf. Ca.Ci.17.135, 139–141ab, 145–146ab; Su.U.51.16–29.
115 Cf. Ca.Ci.17.142–144. A.h.Ci.4.52cd–53ab = Ca.Ci.17.141cd–142ab.

116 Cf. Ca.Ci.17.146cd. See A.h.Ci.12.19cd–24 (dhānvantaraghṛta), Ci.2.42–44ab (vṛṣaghṛta), Ci.14.13cd–21ab (dādhikaghṛta), Ci.15.22–25 (hapuṣādicūrṇa).
117 Cf. Ca.Ci.17.137; Su.U.50.16.
118 Cf. Ca.Ci.17.147–148. A.h.Ci.4.57cd = Ca.Ci.17.147ab.
119 Cf. Ca.Ci.17.149–150. A.h.Ci.4.58cd–59ab = Ca.Ci.17.149.
120 Cf. Ca.Ci.8.87–88; Su.U.41.32cd–33.
121 Cf. Ca.Ci.8.65–69ab, 116, 149–162; Su.U.41.34ab, 36–37.
122 Cf. Ca.Ci.8.69cd–70; Su.U.41.38ab.
123 Cf. Ca.Ci.8.77–80, 89–99, 105–116; Su.U.41.40ab, 43ab–55ab. A.h.Ci.5.14cd = Ca.Ci.8.93ab; 5.16ab = Ca.Ci.8.111ab; 5.17ab = Ca.Ci.8.112ab; 5.18cd = Ca.Ci.8.96cd; 5.19–21 = Ca.Ci.8.97–99.
124 Cf. Ca.Ci.5.147–148.
125 Cf. Ca.Ci.5.103–104.
126 Cf. Ca.Ci.8.89–102; Su.U.53.8–17.
127 Cf. Ca.Ci.8.134cd–148; 26.215–220; Su.U.57.6cd–17. A.h.Ci.5.48ab = Ca.Ci.8.135ab.
128 Compare the samaśarkaracūrṇa of Soḍhala's *Gadanigraha*, prayogakhaṇḍa, cūrṇādhikāra 427–428.
129 Cf. Ca.Ci.8.141–144 (yavānīṣāḍava). A.h.Ci.5.56cd–57ab = Ca.Ci.8.142.
130 Cf. Ca.Ci.8.145–148. A.h.Ci.5.58cd–59ab = Ca.Ci.8.145.
131 Cf. Ca.Ci.8.118–121.
132 Cf. Ca.Ci.8.122.
133 Cf. Ca.Ci.8.65–70; 26.134–150ab; Su.U.24.22–24.
134 Cf. Ca.Ci.8.71–86, 91–110.
135 Cf. Ca.Ci.8.123–134ab. A.h.Ci.5.72cd = Ca.Ci.8.123ab.
136 Cf. Ca.Ci.8.149–179ab. A.h.Ci.5.77ab = Ca.Ci.8.173cd; 5.78cd = Ca.Ci.8.175cd; 5.79–80 = Ca.Ci.8.176–177.
137 Cf. Ca.Ci.8.179cd–189; Su.U.41.58.
138 Cf. Ca.Ci.20.20 and 22b; Su.U.49.15–16.
139 Cf. Ca.Ci.20.21, 22a and cd; Su.U.49.17–18ab and 27–35.
140 Cf. Ca.Ci.20.23–25; Su.U.49.18cd–20.
141 Cf. Ca.Ci.20.26–33; Su.U.49.21–22.
142 Cf. Ca.Ci.20.34–39; Su.U.49.23.
143 Cf. Ca.Ci.20.40–44; Su.U.49.24–26.
144 Cf. Ca.Ci.20.46.
145 See Ca.Ci.11.48–77.
146 See A.h.U.6.26cd–31.
147 See A.h.Ci.14.35.
148 See Ca.Ci.29.61–70.
149 Cf. Ca.Ci.20.47.
150 Cf. Ca.Ci.26.81–89; Su.U.43.11–14.
151 Cf. Ca.Ci.26.90–95; Su.U.43.15–17ab.
152 Cf. Ca.Ci.26.96–99; Su.U.43.17cd–19.
153 Cf. Ca.Ci.26.100–102.
154 Cf. Ca.Ci.26.103a–c.
155 Cf. Ca.Ci.26.103d; Su.U.43.20–22.
156 Cf. Ca.Ci.22.25–39; Su.U.48.16–18, 22–23cd, 32cd–33.



157 Cf. Ca.Ci.22.40; Su.U.48.19.
158 Cf. Ca.Ci.22.41–46; Su.U.48.20.
159 Cf. Ca.Ci.22.47–49; Su.U.48.21.
160 Cf. Ca.Ci.22.47; Su.U.48.28cd–29ab.
161 Cf. Ca.Ci.22.52ab; Su.U.48.30cd.
162 Cf. Su.U.48.30ab.
163 Cf. Su.U.48.32ab.
164 Cf. Ca.Ci.22.51; Su.U.48.31cd.
165 Cf. Ca.Ci.22.52ab.
166 Cf. Ca.Ci.22.56ab; Su.U.48.31ab.
167 Cf. Ca.Ci.22.52cd; Su.U.48.29cd.
168 Cf. Ca.Ci.22.50; Su.U.48.28ab.
169 Cf. Ca.Ci.22.54cd–55.
170 Cf. Ca.Ci.22.60–61.
171 Cf. Ca.Ci.24.107–108. A.h.Ci.7.2ab = Ca.Ci.24.108ab.
172 A.h.Ci.7.2cd–3ab = Ca.Ci.24.109. Cf. Su.U.47.47–48.
173 Cf. Ca.Ci.24.98.
174 Cf. Ca.Ci.24.29–36 and 101–106; Su.U.47.9–10 and 18–19ab.
175 Cf. Ca.Ci.24.110–111. A.h.Ci.7.6ab = Ca.Ci.24.117ab.
176 A.h.Ci.7.8ab = Ca.Ci.24.114ab.
177 Cf. Ca.Ci.24.121–135; Su.U.47.24cd–26ab. Compare A.h.Ci.7.12cd–13ab and Ca.Ci.24.121, 7.16cd and Ca.Ci.24.129cd, 7.17cd and Ca.Ci.24.133ab, 7.18ab and Ca.Ci.24.133cd.
178 Cf. Ca.Ci.24.136–164ab; Su.U.47.26cd–27. Compare A.h.Ci.7.20ab and Ca.Ci.24.136ab. A.h.Ci.7.24cd–25 = Ca.Ci.24.144–145ab; 7.26cd–27 = Ca.Ci.24.146–147ab; 7.31 = Ca.Ci.24.151.
179 Cf. Ca.Ci.24.164cd–188; Su.U.47.28–29ab. A.h.Ci.7.35 = Ca.Ci.24.169.
180 Cf. Ca.Ci.24.189; Su.U.47.29cd–30ab. A.h.Ci.7.43cd = Ca.Ci.24.189ab.
181 Cf. Su.U.47.30cd–31ab.
182 Cf. Ca.Ci.24.195–198. A.h.Ci.7.48cd–49ab = Ca.Ci.24.197; 7.50cd–51ab = Ca.Ci.24.198.
183 Cf. Ca.Ci.24.203–205ab. A.h.Ci.7.52cd = Ca.Ci.24.204cd.
184 A.h.Ci.7.53ab = Ca.Ci.24.205cd.
185 Cf. Ca.Ci.24.3–10. Compare A.h.Sū.2.40, which forbids selling, preparing, offering and consuming any alcoholic drink.
186 Cf. Ca.Ci.24.65–67.
187 Cf. Ca.Ci.24.59–70.
188 Cf. Ca.Ci.24.11–20, 24. A.h.Ci.7.93 = Ca.Ci.24.24.
189 Cf. Ca.Ci.24.21–23.
190 Cf. Ca.Sū.24.54–58; Su.U.46.14–20ab.
191 Cf. Ca.Sū.24.46–53; Su.U.46.20cd–24.
192 Cf. Ca.Ci.14.33–34; Su.Ci.6.3–5 and 7–11.
193 Cf. Su.Ci.6.6.
194 Cf. Ca.Ci.14.62–71.
195 Cf. Ca.Ci.14.121.
196 Cf. Su.Ci.6.7 and 13–15.
197 Cf. Ca.Ci.14.39–59; Su.Ci.6.12. A.h.Ci.8.24cd–25ab = Ca.Ci.14.53; 8.25cd–26ab = Ca.Ci.14.57.

198 Cf. Ca.Ci.14.60–61. A.h.Ci.8.29cd–30ab = Ca.Ci.14.60.
199 Cf. Ca.Ci.14.69cd–88. Compare A.h.Ci.8.32cd and Ca.Ci.14.62ab. A.h.Ci.8.37cd = Ca.Ci.14.79ab; 8.38 = Ca.Ci.14.78; 8.39–40ab = Ca.Ci.14.79cd–80; 8.41 = Ca.Ci.14.84cd–85ab; 8.43–44ab = Ca.Ci.14.87–88ab.
200 Cf. Ca.Ci.14.89–94.
201 Cf. Ca.Ci.14.96ab.
202 Cf. Ca.Ci.14.96cd.
203 Cf. Ca.Ci.14.97–118.
204 Cf. Ca.Ci.14.138–143 and 144–147 (dantyariṣṭa).
205 Cf. Ca.Ci.14.153–157 (śarkarāriṣṭa).
206 Cf. Ca.Ci.14.103–118.
207 Cf. Ca.Ci.14.121–129. A.h.Ci.8.79cd–80ab is very close to Ca.Ci.14.121.
208 Cf. Ca.Ci.14.130–137. A.h.Ci.8.88cd–93ab = Ca.Ci.14.130–134; 8.93cd–94ab = Ca.Ci.14.137.
209 Cf. Ca.Ci.14.170–184. A.h.Ci.8.100ab = Ca.Ci.14.183ab; 8.101 = Ca.Ci.14.184.
210 Cf. Ca.Ci.14.188–192 (kuṭajādirasakriyā).
211 Cf. Ca.Ci.14.193–223.
212 Cf. Ca.Ci.14.225–228. A.h.Ci.8.125cd–127ab = Ca.Ci.14.225–226; 8.128cd–129ab = Ca.Ci.14.228.
213 Cf. Ca.Ci.14.130–134, 224, 229.
214 Cf. Ca.Ci.14.230–242.
215 A.h.Ci.8.134 = Ca.Ci.14.243.
216 Cf. Ca.Ci.14.130–134.
217 Cf. Su.Ci.6.17–18.
218 Cf. Su.Ci.6.19.
219 Cf. Ca.Ci.14.246–248; Su.Ci.6.16.
220 Cf. Ca.Ci.14.244–245.
221 Cf. Su.U.40.25.
222 Cf. Ca.Ci.19.14–19; Su.U.40.26–53. A.h.Ci.9.8cd–11ab = Ca.Ci.19.22–24.
223 Cf. Ca.Ci.19.23–33; Su.U.40.54–57.
224 A.h.Ci.9.25 = Ca.Ci.19.34. Cf. Su.U.40.147ab.
225 Cf. Ca.Ci.19.35–41; Su.U.40.134cd–137. A.h.Ci.9.30–32ab = Ca.Ci.19.36–38ab; 19.34ab = Ca.Ci.19.40cd.
226 Cf. Ca.Ci.19.47–49 and 114. A.h.Ci.9.35cd–36ab = Ca.Ci.19.114.
227 Cf. Ca.Ci.19.117–120; Su.U.40.140cd–155ab.
228 Cf. Ca.Ci.19.42–46; Su.U.40.112 (gudadaurbalya).
229 Cf. Ca.Ci.19.50–62; Su.U.40.58–75ab.
230 Cf. Ca.Ci.19.63–68. A.h.Ci.9.73 = Ca.Ci.19.64; 9.75cd–76 = Ca.Ci.19.67cd–68.
231 Cf. Su.U.40.89cd–90.
232 Cf. Su.U.40.80cd–89ab.
233 Cf. Ca.Ci.19.69–79, 82–84, 86, 89–90; Su.U.40.116–129.
234 A.h.Ci.9.104 = Ca.Ci.19.104cd–105ab; 9.108cd = Ca.Ci.19.113cd.
235 Compare *Cakradatta*, grahaṇī 32–34; Soḍhala's *Gadanigraha*, prayogakhaṇḍa, cūrṇādhikāra 32–34.
236 Compare *Cakradatta*, grahaṇī 35–36; Soḍhala's *Gadanigraha*, prayogakhaṇḍa, cūrṇādhikāra 37–38.



237 Cf. Ca.Ci.19.102cd–113ab; Su.U.40.54–57 and 86cd–88ab.
238 Cf. Ca.Ci.19.117–121.
239 Cf. Su.U.40.162.
240 Cf. Ca.Ci.15.76.
241 Cf. Ca.Ci.15.73–75, 98, 100–101, 105.
242 Cf. Ca.Ci.15.117–120ab. A.h.Ci.10.5 = Ca.Ci.15.118cd–119ab.
243 Cf. Su.U.40.178–182.
244 Cf. Ca.Ci.15.77–121. A.h.Ci.10.27–30 = Ca.Ci.15.88–91 (pañcamūlyādyaghṛta); 10.31cd–32ab = Ca.Ci.15.92cd–93ab (pañcamūlādyacūrṇa).
245 Cf. Ca.Ci.15.122–140. A.h.Ci.10.37cd–39ab = Ca.Ci.15.132–133 (bhūnimbādyacūrṇa); 10.41cd–44ab = Ca.Ci.15.125–127 (candanādyaghṛta).
246 Cf. Ca.Ci.15.141–170.
247 Cf. Ca.Ci.15.171–194ab.
248 Cf. Ca.Ci.15.194cd–196ab.
249 Cf. Ca.Ci.15.198b–202ab. A.h.Ci.10.67 = Ca.Ci.15.199cd–200ab; 10.68cd–69ab = Ca.Ci.15.201cd–202ab.
250 Cf. Ca.Ci.15.202cd–204ab.
251 Cf. Ca.Ci.15.204cd–205ab. A.h.Ci.10.72ab = Ca.Ci.15.205ab.
252 Cf. Ca.Ci.15.205cd–213ab. A.h.Ci.10.72cd = Ca.Ci.15.205cd; 10.74ab = Ca.Ci.15.208ab; 10.75cd–76 = Ca.Ci.15.209–210ab.
253 Cf. Ca.Ci.15.211cd–212ab, 213cd–214ab.
254 Cf. Ca.Ci.15.217cd–221ab.
255 Cf. Ca.Ci.15.221cd–233ab. A.h.Ci.10.83cd–87ab = Ca.Ci.15.221cd–225ab; 10.88cd = Ca.Ci.15.229ab; 10.89–90 = Ca.Ci.15.231, 232cd–233ab.
256 Cf. Ca.Ci.15.39–41.
257 Cf. Ca.Ci.26.45–48; Su.U.59.17–20ab.
258 Cf. Ca.Ci.26.49–53; Su.U.59.20cd–22.
259 Cf. Ca.Ci.26.54–57; Su.U.59.23.
260 Cf. Ca.Ci.26.58; Su.U.59.24ab.
261 A.h.Ci.11.16cd–17 = Su.Ci.7.3–4ab.
262 Cf. Su.Ci.7.5–9ab.
263 Cf. Su.Ci.7.9cd–13. A.h.Ci.11.22–23ab = Su.Ci.7.9cd–10.
264 Cf. Su.Ci.7.14–16.
265 Cf. Ca.Ci.26.59–68; Su.Ci.7.17–26. A.h.Ci.11.27cd = Su.Ci.7.17ab; 11.28cd–29 = Su.Ci.7.18–19ab; 11.31cd–32ab = Su.Ci.7.22cd–23ab; 11.32cd–33ab = Su.Ci.7.25.
266 Compare A.h.Ci.11.39cd–40ab and Ca.Ci.26.68.
267 Cf. Ca.Ci.26.69–72.
268 Cf. Su.Ci.7.27–34.
269 Cf. Su.Ci.7.35.
270 Cf. Su.Ci.7.36–38.
271 Cf. Ca.Ni.4.49 and Ci.6.15–17; Su.Ci.11.7.
272 Cf. Ca.Ni.4.49 and Ci.6.18–24; Su.Ci.11.8.
273 Cf. Ca.Ci.6.25ab, 27–29, 49; Su.Ci.11.9.
274 Cf. Ca.Ci.6.25cd, 30–32, 49; Su.Ci.11.9.
275 Cf. Ca.Ci.6.34; Su.Ci.11.9.
276 Cf. Ca.Ci.6.26, 33, 48ab; Su.Ci.11.11.

277 Cf. Ca.Ci.6.35–36.
278 Cf. Ca.Ci.6.37–40.
279 Cf. Su.Ci.12.5. See on dhānvantaraghṛta: M. Alam et al. (1983).
280 This formula is called madhvāsava in the *Carakasaṃhitā* (Ci.6.41–44). Cf. Su.Ni.11.10.
281 Cf. Su.Ni.11.10 and Ci.12.12–19 (lohāriṣṭa).
282 Cf. Ca.Ci.6.50–51; Su.Ci.11.11.
283 Cf. Su.Ci.11.12.
284 Cf. Ca.Ci.6.58; Su.Ci.12.9.
285 Cf. Su.Ci.12.4.
286 Cf. Su.Ci.12.4 and 9–19.
287 Cf. Su.Ci.13.10cd–17ab.
288 Cf. Ca.Sū.17.103.
289 Cf. Su.Ci.16.3.
290 Cf. Su.Ci.16.4–9.
291 Cf. Su.Ci.16.10–16ab.
292 Cf. Su.Ci.16.22cd–26.
293 Cf. Su.Ci.16.27.
294 Cf. Su.Ci.16.28–33.
295 Compare A.h.Ci.13.13cd–15 and Ca.Ci.5.118–121 (trāyamāṇādyaghṛta).
296 Cf. Su.Ci.16.34.
297 Cf. Su.Ci.16.35–36ab.
298 Cf. Su.Ci.16.36cd–39ab.
299 Cf. Ca.Sū.17.103.
300 Cf. Su.Ci.16.32cd–33ab.
301 Cf. Su.Ci.16.38cd–39ab.
302 See P. Tivārī (1990): 450–465.
303 Cf. Ca.Ci.12.95ab.
304 Cf. Su.Ci.19.4cd–9ab.
305 Cf. Su.Ci.19.9cd–10.
306 Cf. Su.Ci.19.11–12ab.
307 Cf. Ca.Ci.12.95cd; Su.Ci.19.12cd–14.
308 Cf. Ca.Ci.12.95cd; Su.Ci.19.15–18ab.
309 Cf. Ca.Ci.12.95cd; Su.Ci.19.18cd–20ab.
310 Cf. Su.Ci.19.20cd–22.
311 See for a study of this ghee: P.K. Warrier, S.M. Pillai and P.M. Raveendran (1975).
312 Su.Ci.19.23.
313 Cf. Ca.Ci.5.20–26; Su.U.42.16, 69–72, 73cd.
314 Cf. Ca.Ci.5.71–73.
315 Cf. Su.U.42.29–30.
316 Cf. Ca.Ci.5.65cd–66ab.
317 Cf. Ca.Ci.5.67cd–70, 74–75; Su.U.42.24–28, 31–35.
318 Cf. Ca.Ci.5.76–78.
319 Cf. Ca.Ci.5.79–83; Su.U.42.39cd–40ab.
320 Compare the formulae of this name in Soḍhala's *Gadanigraha*, prayogakhaṇḍa, cūrṇādhikāra 140, 141–143, 144–146.
321 Compare *Gadanigraha*, prayogakhaṇḍa, cūrṇādhikāra 10.



322 Cf. Ca.Ci.5.84–104. A.h.Ci.14.40cd–41ab = Ca.Ci.5.85; 14.45cd–48ab = Ca.Ci.5.94–96.
323 Cf. Ca.Ci.5.105–109. A.h.Ci.14.56cd–58ab = Ca.Ci.5.107cd–109ab.
324 A.h.Ci.14.59–60 = Ca.Ci.5.110–111.
325 Cf. Ca.Ci.5.114–134; Su.U.42.17, 36–37ab, 52cd–53ab, 69–72, 74ab. A.h.Ci.14.65 = Ca.Ci.5.122 (āmalakyādyaghṛta); 14.67cd–69ab = Ca.Ci.5.128–129.
326 Cf. Ca.Ci.5.137–168; Su.U.42.18, 37cd–38, 69–72, 74cd.
327 Cf. Ca.Ci.5.143–146. A.h.Ci.14.80ab = Ca.Ci.5.143ab; 14.82cd–83ab = Ca.Ci.5.146.
328 Cf. Ca.Ci.5.141; Su.U.42.55cd–56ab.
329 Cf. Ca.Ci.5.137–141. A.h.Ci.14.85ab = Ca.Ci.5.137cd; 14.86–88ab = Ca.Ci.5.139cd–141.
330 Cf. Ca.Ci.5.149–151.
331 Cf. Ca.Ci.5.152.
332 Cf. Ca.Ci.5.154–160.
333 Cf. Ca.Ci.5.153; Su.U.42.56cd–57ab.
334 Cf. Ca.Ci.5.161ab; Su.U.42.22–23 (anuvāsanas).
335 Cf. Ca.Ci.5.161cd–163; Su.U.42.40cd–49ab, 60cd–61ab.
336 Cf. Ca.Ci.23.101–104.
337 Cf. Ca.Ci.5.164–168; Su.U.42.53cd–55ab, 75cd–76ab.
338 Cf. Ca.Ci.5.135–136; Su.U.42.19ab, 39ab, 73ab.
339 Cf. Ca.Ci.5.172–182; Su.U.42.19cd–21, 36–37ab. A.h.Ci.14.120ab = Ca.Ci.5.172cd; 14.122cd–123ab = Ca.Ci.5.173; 14.124–125ab = Ca.Ci.5.174cd–175; 14.125cd–127ab = Ca.Ci.5.176cd–178ab; 14.129 = Ca.Ci.5.180.
340 Cf. Su.Ci.14.9.
341 Cf. Su.Ci.14.10.
342 Cf. Ca.Ci.13.111cd–118ab. Compare A.h.Ci.15.4 and Ca.Ci.13.111cd–112ab.
343 A.h.Ci.15.9 = Ca.Ci.13.118cd–119ab.
344 Cf. Ca.Ci.13.119cd–124ab (paṭolyādyacūrṇa). A.h.Ci.15.12cd = Ca.Ci.15.123ab.
345 Cf. Ca.Ci.13.124cd–125ab. A.h.Ci.15.13ab = Ca.Ci.13.124cd.
346 A.h.Ci.15.14–21 = Ca.Ci.13.125cd–133ab.
347 Cf. A.h.Ci.15.22–26 = Ca.Ci.13.133cd–140ab (hapuṣādyacūrṇa and nīlinyādyacūrṇa).
348 Cf. Ca.Ci.13.108ab.
349 Cf. Ca.Ci.13.111cd–118ab, 138cd–146ab. A.h.Ci.15.32cd–34ab = Ca.Ci.13.138cd–140ab; 15.34cd = Ca.Ci.13.142ab.
350 A.h.Ci.15.35–36 = Ca.Ci.13.142cd–144ab.
351 A.h.Ci.15.37 = Ca.Ci.13.144cd–145ab.
352 A.h.Ci.15.38 = Ca.Ci.13.145cd–146ab.
353 Cf. Ca.Ci.13.146cd–147ab.
354 Cf. Ca.Ci.13.147cd–148ab, 151ab, 152cd–153. A.h.Ci.15.42 = Ca.Ci.13.147cd–148ab.
355 Cf. Ca.Ci.13.148cd–175ab; Su.Ci.14.10–12. A.h.Ci.15.43 = Ca.Ci.13.148cd–149ab; 15.47 = Ca.Ci.13.172cd–173ab; 15.51–52ab = Ca.Ci.13.173cd–174.
356 Cf. Ca.Ci.13.59–67; Su.Ci.14.5.
357 Cf. Ca.Ci.13.68–71; Su.Ci.14.6.
358 Cf. Ca.Ci.13.72–73; Su.Ci.14.7.
359 Cf. Ca.Ci.13.74; Su.Ci.14.8.
360 Cf. Ca.Ci.13.75–88ab; Su.Ci.14.13–14, 16. A.h.Ci.15.88cd–90ab = Ca.Ci.13.79cd–81ab; 15.92ab = Ca.Ci.13.82ab; 15.93–95ab = Ca.Ci.13.83cd–85.
361 A.h.Ci.15.98cd = Ca.Ci.13.88cd. Cf. Su.Ci.14.15.

362 A.h.Ci.15.99–100 = Ca.Ci.13.89cd–91ab.
363 A.h.Ci.15.101 = Ca.Ci.13.91cd–92ab.
364 Cf. Ca.Ci.13.93cd–95ab. A.h.Ci.15.102–103ab = Ca.Ci.13.93cd–94.
365 Cf. Ca.Ci.13.175cd–177ab.
366 Cf. Ca.Ci.13.184cd–188; Su.Ci.14.17.
367 Cf. Ca.Ci.13.189–190; Su.Ci.14.18. A.h.Ci.15.117cd = Ca.Ci.13.191ab.
368 Cf. Ca.Ci.13.191cd–194ab.
369 Cf. Ca.Ci.13.95cd–107ab and 194; Su.Ci.14.4 and 19. A.h.Ci.15.120cd = Ca.Ci.13.95cd; 15.122ab = Ca.Ci.13.97ab; 15.127cd = Ca.Ci.13.103cd; 15.128ab = Ca.Ci.13.102ab; 15.128cd = Ca.Ci.13.104cd.
370 Cf. Ca.Ci.16.43, 47–55ab; Su.U.44.14–15.
371 Compare Ca.Ci.16.44–46, which verses are very close to A.h.Ci.16.2–4.
372 Cf. Ca.Ci.16.40–42ab, 55cd–68; Su.U.44.14–17. A.h.Ci.16.5cd–6 is closely related to Ca.Ci.16.56–57ab, 16.7cd–8 to Ca.Ci.16.66cd–67, 16.9 to Ca.Ci.16.68cd–69ab.
373 Cf. Ca.Ci.16.69cd–71; Su.U.44.18cd–30ab, 36cd–37. A.h.Ci.16.12 is close to Ca.Ci.16.62cd–63ab.
374 Cf. Ca.Ci.16.72–80ab; Su.U.44.33cd–35. A.h.Ci.16.15cd–16ab = Ca.Ci.16.72; 16.19cd–20ab = Ca.Ci.16.77.
375 Cf. Ca.Ci.16.80cd–115ab. A.h.Ci.16.20cd–21ab = Ca.Ci.16.78–79ab; 16.22–23ab = Ca.Ci.16.86–87ab; 16.23cd–29ab = Ca.Ci.16.87cd–93ab (śilājatuvaṭaka); 16.30cd–31ab = Ca.Ci.16.101; 16.32cd = Ca.Ci.16.115ab. The formula of A.h.Ci.16.20cd–23ab is called yogarājaguṭikā by Indu (ad A.s.Ci.18.8); the formula 16.23cd–29ab is designated by him as vajraguṭikā (ad A.s.Ci.18.9), that of 16.29cd–31 as drākṣādileha (ad A.s.Ci.18.10).
376 Cf. Ca.Ci.16.115cd–117ab. A.h.Ci.16.34cd = Ca.Ci.16.117ab.
377 Cf. Ca.Ci.16.117cd–123ab. A.h.Ci.16.37ab = Ca.Ci.16.120ab; 16.38ab = Ca.Ci.16.121ab.
378 A.h.Ci.16.40cd–41ab = Ca.Ci.16.50; 16.41cd–42ab = Ca.Ci.16.58cd–59ab; 16.43cd = Ca.Ci.16.63cd. Cf. Su.U.44.28–31ab.
379 Cf. Ca.Ci.16.124cd–125ab.
380 Cf. Ca.Ci.16.125cd–132ab. A.h.Ci.16.46–48 = Ca.Ci.16.125cd–128ab; 16.52cd = Ca.Ci.16.132ab.
381 Cf. Su.U.44.31cd–33ab.
382 Cf. Ca.Ci.16.134cd–138ab. A.h.Ci.16.55–57ab = Ca.Ci.16.136–138ab.
383 A.h.Ci.17.7 = Ca.Ci.12.48.
384 Cf. Ca.Ci.12.17–19; Su.Ci.23.12.
385 Cf. Ca.Ci.12.18cd, 23–28, 64–67; Su.Ci.23.11.
386 Cf. Su.Ci.23.11.
387 Cf. Ca.Ci.12.21–22, 70; Su.Ci.23.11.
388 Cf. Ca.Ci.12.29–63, 68–69, 71–73; Su.Ci.23.12.
389 Cf. Ca.Ci.12.18cd and 24; Su.Ci.23.11.
390 Cf. Ca.Ci.12.102.
391 A.h.Ci.17.42 = Ca.Ci.12.20. Cf. Su.Ci.23.10 and 13.
392 Cf. Ca.Ci.21.44–46.
393 Cf. Ca.Ci.21.51–53.
394 Cf. Ca.Ci.21.64–67.
395 Cf. Ca.Ci.21.58–61.
396 Cf. Ca.Ci.21.68cd–70.



397 Cf. Ca.Ci.21.62–63.
398 Cf. Ca.Ci.21.71.
399 Cf. Ca.Ci.21.72–86; Su.Ci.17.4–5.
400 Cf. Ca.Ci.21.72–86; Su.Ci.17.6–13. A.h.Ci.18.12cd–13ab = Ca.Ci.21.73; 18.13cd–14ab = Ca.Ci.21.81cd–82ab.
401 Cf. Ca.Ci.21.87–93ab; Su.Ci.17.14–17ab. A.h.Ci.18.14cd–15ab = Ca.Ci.21.87cd–88ab.
402 Cf. Ca.Ci.21.44cd–46.
403 Cf. Ca.Ci.21.117ab.
404 Cf. Ca.Ci.21.118–138. A.h.Ci.18.25ab = Ca.Ci.21.123cd; 18.26–34 = Ca.Ci.21.126–134.
405 Cf. Ca.Ci.21.136–137.
406 Cf. Ca.Ci.21.141–142. A.h.Ci.18.36cd–37ab = Ca.Ci.21.141cd–142ab.
407 A.h.Ci.18.38 = Ca.Ci.21.48.
408 Cf. Su.Ci.9.7.
409 Cf. Ca.Ci.7.39ab; Su.Ci.9.7.
410 Cf. Ca.Ci.7.140–143 (tiktaṣaṭpalakaghṛta); Su.Ci.9.9. Mentioned at A.h.U.6.45.
411 Cf. Ca.Ci.7.144–150; Su.Ci.9.8.
412 Cf. Su.Ci.9.7.
413 Cf. Su.Ci.9.7.
414 Cf. Su.Ci.9.6, 41, 67cd–68.
415 Cf. Ca.Ci.7.40cd and 52cd; Su.Ci.9.10.
416 Cf. Ca.Ci.7.42.
417 Cf. *Cakradatta*, kuṣṭha 122–123.
418 Cf. Soḍhala's *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 156–157.
419 Cf. Su.Ci.10.15.
420 Cf. Ca.Ci.7.82–83; Su.Ci.9.5.
421 Cf. Ca.Ci.7.62–64.
422 Cf. Ca.Ci.7.61, 65–83; Su.Ci.9.44–50, 70; 10.4–14.
423 Cf. Ca.Ci.7.97–101. A.h.Ci.19.50–52 = Ca.Ci.7.65–67.
424 Cf. Ca.Ci.7.84–96; Su.Ci.9.10–11, 54–68ab, 70. A.h.Ci.19.56–57 = Ca.Ci.7.54–55; 19.58 = Ca.Ci.7.56ab and 57cd; 19.62 = Ca.Ci.7.94; 19.63 = Ca.Ci.7.96; 19.77–78 = Ca.Ci.7.120–121.
425 Cf. *Cakradatta*, kuṣṭha 133–135; *Mādhavacikitsā*, kuṣṭha 41; Soḍhala's *Gadanigraha*, prayogakhaṇḍa, tailādhikāra 317–318.
426 Cf. Soḍhala's *Gadanigraha*, prayogakhaṇḍa, tailādhikāra 319–320.
427 Cf. Ca.Ci.7.102–133; Su.Ci.9.12–29ab, 40. A.h.Ci.19.86–87 = Ca.Ci.7.124–125; 19.88 = Ca.Ci.7.130; 19.89 = Ca.Ci.7.133.
428 A.h.Ci.19.90 = Ca.Ci.7.134. Cf. Su.Ci.9.51ab.
429 Cf. Ca.Ci.7.157–159; Su.Ci.9.51cd–53, 69.
430 A.h.Ci.19.92 = Ca.Ci.7.39.
431 A.h.Ci.19.93 = Ca.Ci.7.53.
432 A.h.Ci.19.94 = Ca.Ci.7.151.
433 A.h.Ci.19.95 = Ca.Ci.7.41.
434 Cf. Su.Ci.9.43.
435 A.h.Ci.19.97 = Su.Ci.9.42.
436 The worship of Bhāskara (= Sūrya), the sun god, is well known as effective against various diseases, in particular disorders of the skin (see, for example: *Padmapurāṇa* 1.77.17–18).

This god is praised by Mayūra (7th century A.D.) in his *Sūryaśataka*; the poet is said to have been cured from leprosy by composing these stanzas (see S.N. Dasgupta and S.K. De, 1947: 167–170; A.B. Keith, 1973: 201–202; M. Winternitz III, 116, 121–122).
The literature on Sūrya and his cult is very extensive. See: V.M. Bedekar (1966); P.N. Bhatt (1953); A. Bhattacharyya (1977); R.K. Bhattacharyya and S.C. Mitra (1925); T. Bloch (1910); A.K. Chatterjee (1968–69); N. Chaudhuri (1941); S.A. Dange (1989): 1407–1424; J.R. Joshi (1977): 121–147; S.L. Nagar (1995); C.D. Pandey (1984); *L.P. Pandey (1972); V. Raghavan (1970); E.C. Sachau (1964): I, 116 and II, 184; A.B. Saran and G. Pandey (1992); I. Scheftelowitz (1932), (1933); A.M. Shastri (1996): I, 142–144; V.C. Srivastava (1972), (1987); H. von Stietencron (1985–1987); U.P. Thapliyal (1979): 148–152. See also the references to the Magabrāhmaṇas.

437 Cf. Ca.Ci.7.162–163. A.h.Ci.20.2cd–3 = Ca.Ci.7.162cd–163.
438 Cf. Ca.Ci.7.164–172; Su.Ci.9.15–29ab, 34–40. A.h.Ci.20.4–5 = Ca.Ci.7.164–165; 20.9–10 = Su.Ci.9.40 and 16; 20.14 = Su.Ci.9.21.
439 A.h.Ci.20.18 = Ca.Ci.7.172.
440 Cf. Ca.Vi.7.14–16; Su.U.54.20cd–25ab.
441 Cf. Ca.Vi.7.17–27; Su.U.54.25cd–38. A.h.Ci.20.34ab = Su.U.54.38ab; 20.34cd = Su.U. 54.37ab.
442 A.h.Ci.20.35 = Su.U.54.40. Cf. Ca.Vi.7.15.
443 A.h.Ci.21.1–4ab = Ca.Ci.28.75cd–78.
444 Cf. Ca.Ci.28.79cd–83ab. A.h.Ci.21.6cd–9ab = Ca.Ci.28.80cd–83ab.
445 A.h.Ci.21.9cd–10ab = Ca.Ci.28.83cd–84ab.
446 A.h.Ci.21.10cd–11ab = Ca.Ci.28.84cd–85ab.
447 A.h.Ci.21.11cd–12ab = Ca.Ci.28.85cd–86ab.
448 A.h.Ci.21.12cd–13 = Ca.Ci.28.86cd–87.
449 Cf. Ca.Ci.28.91ab; Su.Ci.4.3–4.
450 A.h.Ci.21.15cd = Ca.Ci.28.97ab. Cf. Su.Ci.4.5.
451 A.h.Ci.21.16ab = Ca.Ci.28.99ab. Cf. Su.Ci.4.6ab.
452 Cf. Ca.Ci.28.89cd–90ab.
453 Cf. Ca.Ci.28.96cd and 98cd; Su.Ci.4.6cd.
454 A.h.Ci.21.18ab = Ca.Ci.28.92ab. Cf. Su.Ci.4.7.
455 A.h.Ci.21.18cd = Ca.Ci.28.92cd. Cf. Su.Ci.4.7.
456 A.h.Ci.21.19ab = Ca.Ci.28.93ab. Cf. Su.Ci.4.7.
457 A.h.Ci.21.19cd = Ca.Ci.28.93cd. Cf. Su.Ci.4.8–9.
458 A.h.Ci.21.20–21ab = Ca.Ci.28.94–95ab. Cf. Su.Ci.4.10ab.
459 A.h.Ci.21.21cd–22ab = Ca.Ci.28.95cd–96ab.
460 Cf. Su.Ci.4.7–8.
461 Cf. Ca.Si.9.16–20; Su.Ci.5.18 and 21.
462 Cf. Ca.Ci.28.102cd–103.
463 Cf. Ca.Ci.28.99cd–100ab; Su.Ci.5.22. A.h.Ci.21.43ab = Ca.Ci.28.99cd.
464 A.h.Ci.21.44ab = Ca.Ci.28.100cd. Cf. Su.Ci.5.19.
465 Cf. Ca.Ci.27.20–60; Su.Ci.5.33cd–45.
466 Cf. Ca.Ci.28.104cd–198; Su.Ci.4.10cd–33. See for some studies on sahacarāditaila (21. 56): P. Ramachandran Nair et al. (1984), (1986), (1988).
467 A.h.Ci.21.73cd–81 = Ca.Ci.28.148cd–156.
468 Cf. Ca.Ci.29.36–38ab; Su.Ci.5.7.



469 A.h.Ci.22.3cd–4 = Ca.Ci.29.38cd–39. Cf. Su.Ci.5.7.
470 A.h.Ci.22.5ab = Ca.Ci.29.41ab.
471 Cf. Ca.Ci.29.44, 124, 136–140; Su.Ci.5.7. A.h.Ci.22.6 is close to Ca.Ci.29.55, 22.7 to 29. 71. A.h.Ci.22.8ab = Ca.Ci.29.79ab; 22.8cd–9 = Ca.Ci.29.81–82ab.
472 A.h.Ci.22.11–12 = Ca.Ci.29.83–84; 22.13 = Ca.Ci.29.88. Cf. Su.Ci.5.8.
473 Cf. Ca.Ci.29.46 and 86; Su.Ci.5.10.
474 Cf. Ca.Ci.29.55–81; Su.Ci.5.12–13.
475 Cf. Ca.Ci.29.90–151; Su.Ci.5.12. A.h.Ci.22.21–26 = Ca.Ci.29.122–127; 22.28ab = Ca.Ci. 29.131ab; 22.28cd–29 = Ca.Ci.29.134–135ab; 22.30–34 = Ca.Ci.29.136–140; 22.35 = Ca. Ci.29.145cd and 146cd; 22.36 = Ca.Ci.29.149; 22.37 = Ca.Ci.29.151.
476 Cf. Ca.Ci.29.43.
477 Cf. Ca.Ci.29.47; Su.Ci.5.11. A.h.Ci.22.39cd = Ca.Ci.29.47cd.
478 Cf. Ca.Ci.29.45 and 48; Su.Ci.5.11.
479 Cf. Ca.Ci.29.90–123. A.h.Ci.22.41 = Ca.Ci.29.91; 22.43–44ab = 29.93–94ab; 22.45–46 = Ca.Ci.29.119–120.
480 Cf. Ca.Ci.29.156–159. A.h.Ci.22.47 = Ca.Ci.29.156.
481 Cf. Su.Ci.5.29.
482 Cf. Ca.Ci.28.184–186.
483 A.h.Ci.22.57–58ab = Ca.Ci.28.187–188ab.
484 A.h.Ci.22.58cd = Ca.Ci.28.188cd.
485 Cf. Ca.Ci.28.194cd–197; Su.Ci.5.30.
486 Cf. Ca.Ci.28.239cd–242. A.h.Ci.22.62cd–63ab = Ca.Ci.28.239cd–240ab; 22.63cd = Ca. Ci.28.239ab; 22.64–65ab = Ca.Ci.28.240cd–241.
487 A.h.Ci.22.66cd–67ab = Ca.Ci.28.243cd–244ab.
488 A.h.Ci.22.67cd–68ab = Ca.Ci.28.244cd–245ab.
489 A.h.Ci.22.68cd–69 = Ca.Ci.28.219cd–220.
490 A.h.Ci.22.70ab = Ca.Ci.28.221ab.
491 Cf. Ca.Ci.28.245cd.

# Chapter 5
# Kalpasiddhisthāna

1 Cf. Ca.Ka.1.13; Su.Sū.43.3.
2 Cf. Ca.Ka.7.3; Su.Sū.44.3ab.
3 Cf. Ca.Ka.1.13–26; Su.Sū.43.3.
4 Cf. Su.Sū.43.3.
5 Cf. Ca.Ka.2.4; Su.Sū.43.4.
6 Cf. Ca.Ka.2.5–8; Su.Sū.43.4. A.h.Ka.1.20cd–21 = Ca.Ka.2.5cd–6. Compare A.h.Ka.1.22 and Ca.Ka.2.8.
7 Cf. Ca.Ka.2.9–13.
8 Cf. Ca.Ka.3.4cd–5ab; Su.Sū.43.7. A.h.Ka.1.27ab = Ca.Ka.3.4cd.
9 Cf. Ca.Ka.3.5cd–20; Su.Sū.43.7. A.h.Ka.1.30 = Ca.Ka.3.10cd–11ab; 1.32–33 = Ca.Ka.3.19cd–20. Compare A.h.Ka.1.28 and Ca.Ka.3.5cd–6ab, 1.29 and Ca.Ka.3.8cd–9ab.
10 Cf. Ca.Ka.4.4–5ab; Su.Sū.43.8. A.h.Ka.1.35 = Ca.Ka.4.4.
11 Cf. Ca.Ka.4.6–17; Su.Sū.43.8. A.h.Ka.1.36cd–37ab = Ca.Ka.4.13; 1.39ab = Ca.Ka.4.15cd; 1.39cd = Ca.Ka.4.17ab.
12 Cf. Ca.Ka.6.4. A.h.Ka.1.41cd = Ca.Ka.6.4cd.
13 Cf. Ca.Ka.6.5–12; Su.Sū.43.6 and 9.
14 Cf. Ca.Ka.5.6.
15 Cf. Ca.Ka.5.7–11; Su.Sū.43.5.
16 A.h.Ka.2.1 = Ca.Ka.7.5.
17 A.h.Ka.2.2 = Ca.Ka.7.6.
18 Cf. Ca.Ka.7.7–9. A.h.Ka.2.4ab = Ca.Ka.7.8ab.
19 Cf. Ca.Ka.7.10–11. A.h.Ka.2.6ab = Ca.Ka.7.11ab.
20 Cf. Ca.Ka.7.12–39, 50cd–55, 65–74; Su.Sū.44.5–9.
21 Cf. Ca.Ka.7.40–45. A.h.Ka.2.17 = Ca.Ka.7.40; 2.18cd–19 = Ca.Ka.7.41cd–42; 2.20–21ab = Ca.Ka.7.44cd–45.
22 See for a clinical study of avipattiyoga: D. Joshi and P. Vasanth (1978). Cf. Ca.Ka.7.46–50ab.
23 A.h.Ka.2.24–27ab = Ca.Ka.7.56–59ab.
24 Cf. Ca.Ka.7.59cd–62. A.h.Ka.2.27cd–29 = Ca.Ka.7.59cd–61.
25 A.h.Ka.2.30cd–32ab = Ca.Ka.8.4–5.
26 A.h.Ka.2.32cd–34ab = Ca.Ka.8.6–7. Cf. Su.Sū.44.73–74ab.
27 Cf. Ca.Ka.8.8–15; Su.Sū.44.74cd–76ab. A.h.Ka.2.34cd–35ab = Ca.Ka.8.8. Compare A.h.Ka.2.36 and Ca.Ka.8.9–10, 2.37 and Ca.Ka.8.15.
28 Cf. Ca.Ka.9.3cd–16; Su.Sū.44.60–61. A.h.Ka.2.39ab = Ca.Ka.9.4cd; 2.41 = Ca.Ka.9.13.
29 Cf. Ca.Ka.10.3–7ab; Su.Sū.44.78cd–80ab.
30 Cf. Ca.Ka.10.7cd–9.
31 Cf. Ca.Ka.10.10–20; Su.Sū.44.80cd–86ab.
32 Cf. Ca.Ka.11.5. A.h.Ka.2.49ab = Ca.Ka.11.5ab.
33 Cf. Ca.Ka.11.4 and 6–17. Compare A.h.Ka.2.50–51ab and Ca.Ka.11.4 and 6.
34 Cf. Ca.Ka.12.4 and 6.



35 Cf. Ca.Ka.12.5.
36 Cf. Ca.Ka.12.7–35.
37 Cf. Su.Sū.44.62cd–63.
38 Cf. Su.Sū.44.64–69.
39 A.h.Ka.2.61cd–62ab = Ca.Ka.12.48cd–49ab.
40 Cf. Ca.Si.6.33; Su.Ci.34.4.
41 Cf. Su.Ci.34.4.
42 Cf. Su.Ci.34.5.
43 A.h.Ka.3.5cd–7ab = Ca.Si.6.38–39. Cf. Su.Ci.34.8–9.
44 A.h.Ka.3.7cd–8 = Ca.Si.6.40–41ab. Cf. Su.Ci.34.6 and 10.
45 Cf. Ca.Si.6.42–44; Su.Ci.34.6, 8, 10. A.h.Ka.3.9ab = Ca.Si.6.42ab; 3.9cd–10 = Ca.Si.6.43–44ab.
46 A.h.Ka.3.11–13 = Ca.Si.6.58–60.
47 Cf. Ca.Si.7.40–42; Su.Ci.34.18.
48 Cf. Ca.Si.6.68–70; Su.Ci.34.17.
49 Cf. Ca.Si.6.61–67; Su.Ci.34.16.
50 A.h.Ka.3.16cd–20ab = Ca.Si.6.71–74. Cf. Su.Ci.34.10.
51 A.h.Ka.3.20cd–21ab = Ca.Si.6.75. Cf. Su.Ci.34.13.
52 A.h.Ka.3.21cd–23ab = Ca.Si.6.73–74ab.
53 A.h.Ka.3.23cd–24ab = Ca.Si.6.45; 3.24cd–25 = Ca.Ka.6.46cd–47; 3.26 = Ca.Ka.6.49. Cf. Su.Ci.34.12.
54 A.h.Ka.3.27–28 = Ca.Si.6.52–53. Cf. Su.Ci.34.12.
55 A.h.Ka.3.29–30 = Ca.Si.6.54–55. Cf. Su.Ci.34.12.
56 A.h.Ka.3.31 = Ca.Si.6.56. Cf. Su.Ci.34.12.
57 Cf. Ca.Si.6.78–80; Su.Ci.34.13–14. A.h.Ka.3.34 = Ca.Si.6.80.
58 Cf. Ca.Si.6.81–84; Su.Ci.34.12. A.h.Ka.3.35ab = Ca.Si.6.81ab; 3.36–38 = Ca.Si.6.82–84.
59 A.h.Ka.3.39ab = Ca.Si.6.85ab. Cf. Su.Ci.34.13.
60 Cf. Ca.Si.6.85cd; Su.Ci.34.12 and 19.
61 Cf. Ca.Si.3.35–45; Su.Ci.38.43–50, 77. A.h.Ka.4.1–2 = Ca.Si.3.13cd–15ab; 4.4 = Ca.Si.3.35–36ab; 4.5cd–7 = Ca.Si.3.37ab–39ab. Compare A.h.Ka.4.8–10 and Ca.Si.3.39cd–42.
62 Cf. Ca.Si.3.46–55; Su.Ci.38.51–59, 78. A.h.Ka.4.11 = Ca.Si.3.47; 4.13–16 = Ca.Si.3.49–52.
63 A.h.Ka.4.17–19ab = Ca.Si.3.56–58ab. Cf. Su.Ci.38.60–66, 79.
64 Cf. Ca.Si.8.3–12; Su.Ci.38.37–41. A.h.Ka.4.20–22 = Ca.Si.8.3–5; 4.23ab = Ca.Si.8.8ab; 4.24cd–25ab = Ca.Si.8.12; 4.25cd–26ab = Ca.Si.8.11.
65 Cf. Ca.Si.12.13, 16, 20–22; Su.Ci.35.18; 38.96–99, 116.
66 Cf. Su.Ci.38.100–101, 114, 117.
67 Cf. Ca.Si.12; Su.Ci.35.18.
68 Cf. Su.Ci.38.102–103, 115.
69 Cf. Su.Ci.38.104–105.
70 Cf. Ca.Si.12.18 (last recipe).
71 Cf. Ca.Si.12.18–19; Su.Ci.38.106–111.
72 Cf. Ca.Si.4.3.
73 A.h.Ka.4.54cd–59ab = Ca.Si.4.4–8. Cf. Su.Ci.37.8–22.
74 Cf. Ca.Si.4.9–11; Su.Ci.37.23–32. A.h.Ka.4.59cd–61 = Ca.Si.4.9–11ab.
75 Cf. Ca.Si.4.13–17; Su.Ci.37.33–42. A.h.Ka.4.62cd–66ab = Ca.Si.4.13–16.

76 Cf. Ca.Si.12.29cd–30ab.
77 A.h.Ka.4.68ab = Ca.Si.8.15ab; 4.69 = Ca.Si.7.63.
78 A.h.Ka.4.70 = Ca.Si.10.4.
79 A.h.Ka.4.71 = Ca.Si.10.10.
80 A.h.Ka.4.72 = Ca.Si.10.11.
81 A.h.Ka.4.73 = Ca.Si.10.12.
82 Cf. Ca.Si.7.7–39; Su.Ci.35.32–33; 36.1–50. A.h.Ka.5.1cd–2ab = Ca.Si.7.7cd–8ab; 5.3 = Ca.Si.7.9; 5.5–6ab = Ca.Si.7.10cd–11; 5.6cd–8 = Ca.Si.7.21–23ab; 5.9cd–10ab = Ca.Si. 7.26; 5.15cd–17ab = Ca.Si.7.36–37; 5.18 = Ca.Si.7.38; 5.20cd–21ab = Ca.Si.7.39.
83 Cf. Ca.Si.7.12–14, 27–31, 47–62; Su.Ci.35.32; 36.33 and 46–48. A.h.Ka.5.25cd = Ca.Si. 7.62cd.
84 Cf. Ca.Si.4.26–51; Su.Ci.37.64–100ab. A.h.Ka.5.29–30ab = Ca.Si.4.26–27ab; 5.31–33ab = Ca.Si.4.28cd–30; 5.34ab–40ab = Ca.Si.4.31cd–37; 5.42–43 = Ca.Si.4.39–40; 5.45cd–48ab = Ca.Si.5.9–11; 5.48cd–49 = Ca.Si.5.13–14ab.
85 Cf. Ca.Si.12.3–9. A.h.Ka.5.51cd = Ca.Si.12.5ab; 5.53–54ab = Ca.Si.12.7cd–8.
86 Cf. Ca.Ka.1.9.
87 Cf. Ca.Ka.1.10.
88 Cf. Ca.Ka.1.10.
89 Cf. Ca.Sū.4.6.
90 The same as svarasa.
91 Also called peṣya (A.h.Ka.6.13).
92 Also called kvātha (A.h.Ka.6.10cd and 14ab).
93 Cf. Ca.Sū.4.7.
94 Cf. Ca.Sū.4.7.
95 Cf. Su.Ci.31.6 and 8.
96 Cf. Ca.Ka.12.101; Su.Ci.31.6 and 8–10.
97 See Ḍalhaṇa ad Su.Ci.31.8.
98 Cf. Su.Ci.31.12–13.
99 Cf. Ca.Ka.12.102–103; Su.Ci.31.11.
100 Cf. Su.Ci.31.11.
101 Cf. Ca.Ka.12.104; Su.Ci.31.11.
102 Cf. Ca.Ka.12.98cd; Su.Ci.31.7.
103 Cf. Ca.Ka.12.100ab.
104 Cf. Ca.Ka.12.99cd.
105 Cf. Ca.Ka.12.87–97; Su.Ci.31.7.
106 See on the relationship between Soma (the moon) and medicinal plants: I. Stubbe-Diarra (1995): 87–88.

## Chapter 6
## Uttarasthāna

1 Cf. Ca.Śā.8; Su.Śā.10. See on Indian paediatrics: *D.K. Biswas (1971); A. Kumar (1994); P. Kutumbiah (1964); M.N. Pal (1973).
2 The ulba, mentioned in 1.1, is not the placenta (aparā), as Aruṇadatta says, unless he gives another meaning to that term. The *Kairalī* commentary quotes a sensible interpretation by the Sārakṛt (another commentator): that by which the newborn child is besmeared (upalipta), is called ulba or jarāyu; this description may refer to the vernix caseosa. Usually, ulba and jarāyu are not synonymous and do not designate the vernix. Jarāyu is in most cases the placenta, ulba the amnion. See on ulba: A. Wezler (1997).
3 Cf. Ca.Śā.8.42. Caraka omits the mantra.
4 Cf. Ca.Śā.8.44; Su.Śā.10.12. See Mrs.S. Stevenson (1971): 5.
5 Cf. Ca.Śā.8.44. The *Hṛdaya* does not describe the disorders arising from improper handling of the stump of the cord. These disorders are found in the *Carakasaṃhitā* (Śā.8.45).
6 Cf. Ca.Śā.8.43 and 46; Su.Śā.10.12, 13, 15. The first feeding of the infant forms part of the jātakarman ceremony in the *Carakasaṃhitā*. The jātakarman takes place just after the first feeding according to the *Hṛdaya*.
7 Absent from *Caraka-* and *Suśrutasaṃhitā*. See Śivadāsa's remarks on cāmīkara and the variant vāpya instead of tāpya.
8 Cf. A.h.Śā.1.76 (garbhodaka).
9 Cf. Ca.Śā.8.43.
10 The Vedic rules are meant according to Aruṇa, the *Kairalī* and Śivadāsa. Compare on jātakarman: Ca.Śā.8.46; Su.Śā.10.13.
11 Cf. Su.Śā.10.14.
12 Cf. Su.Śā.10.15. See the note on the meaning of anantā (1.13ab) in the translation of K.R. Srikantha Murthy. Compare the description by Mrs.S. Stevenson (1971: 7).
13 Cf. Ca.Śā.8.52; Su.Śā.10.25–27. Remarkable is the number of two wetnurses in the *Hṛdaya*, a feature absent from *Caraka-* and *Suśrutasaṃhitā*. The *Hṛdaya* omits Suśruta's mantra.
14 Cf. Su.Śā.10.30.
15 Cf. Ca.Śā.8.57; Su.Śā.10.30.
16 Cf. Ca.Śā.8.55; Su.Śā.10.28–29.
17 Cf. Su.Śā.10.48.
18 Absent from *Caraka-* and *Suśrutasaṃhitā*, which describe measures intended to protect the child from bad influences (Ca.Śā.8.47: rakṣāvidhāna; Su.Śā.10.23: additional measures, to be found in Sū.19, i.e., the vraṇitopāsanīya chapter, are referred to). The ritual described in the *Hṛdaya* may be related to the Ṣaṣṭhī cult (see Hilgenberg and Kirfel 519; J. Jolly, 1901: 59; C.G. Kashikar 72). The *Kairalī* remarks that the infant is particularly susceptible to an attack by the graha called Śakunī in the sixth night; Śivadāsa says that, according to general knowledge (lokaprasiddhi), children may be overpowered by a mātṛkā. Compare R.B. Inden and R.W. Nicholas (1977): 56–57; S. Stevenson (1971): 9–11.
19 Cf. Ca.Śā.8.50; Su.Śā.10.24. Compare Mrs.S. Stevenson (1971: 11–12) for the ceremonies

of the tenth day; she describes (13–16) that nāmakaraṇa takes place on the twelfth day.

20 The *Hṛdaya* refers to the chapter on prakṛtibheda, interpreted by Aruṇa as Śā.5, called vikṛtivijñānīya; the *Kairalī* refers the reader to Śā.3, called aṅgavibhāga, where the constitutions (prakṛti) are described. Cf. Ca.Śā.8.51. Compare Mrs.S. Stevenson (1971): 8.

21 Cf. Ca.Śā.8.60; Su.Śā.10.23.

22 Cf. Ca.Śā.8.61; Su.Śā.10.23.

23 Cf. Ca.Śā.8.62; Su.Śā.10.23. One of the materials is the horn of a rhinoceros. Some editions (and the translation of Hilgenberg and Kirfel) add a verse on some rituals: placing the child on the earth in the fifth month and the first feeding with solid boiled food (annaprāśana) in the sixth. The commentators ignore this stanza. See on annaprāśana; A. Hillebrandt (1897): 48–49; R.B. Inden and R.W. Nicholas (1977): 57–58; P.V. Kane II, 1, 256–258.

24 The correct place for piercing is the daivakṛtacchidra, described as being covered with a layer as thin as the jarāyu (identified as the sūtaśalka by Indu ad A.s.U.1.53; obviously, jarāyu means amnion here). See on very thin membranes: A. Wezler (1997). Compare on karṇavedha: Su.Sū.16.

25 Cf. Ca.Śā.8.65; Su.Śā.10.49.

26 Cf. Ca.Ci.30.283cd–286; Su.Śā.10.51cd.

27 Cf. Ca.Śā.8.64; Su.Śā.10.46.

28 Cf. Su.Śā.10.46–47 and 50.

29 This name is applied to an entirely different formula in Soḍhala's *Gadanigraha* (prayogakhaṇḍa, ghṛtādhikāra 391–392).

30 Compare the completely different sārasvataghṛta of Soḍhala's *Gadanigraha* (prayogakhaṇḍa, ghṛtādhikāra 136–141).

31 Compare the formulae of Su.Śā.10.45 and 68–70.

32 See for more recipes improving the voice: Anantakumāra's *Yogaratnasamuccaya* 21.566–567.

33 See on this subject: H. Joachim (1891); A. Kumar (1994).

34 Cf. Ca.Śā.8.54–55; Ci.30.229–251ab; Su.Śā.10.31–33. Compare Ca.Sū.19.3–4.

35 Cf. Su.Śā.10.34–36.

36 Cf. Ca.Śā.8.56; Ci.30.251cd–281.

37 Indu (ad A.s.U.2.17) and Śivadāsa mention atyaya, i.e., fatal (disorder), as a second name of kṣīrālasaka. The disease is not described in the *Caraka-* and *Suśrutasaṃhitā*; it is also absent from the *Mādhavanidāna* and the bālaroga chapter of the *Cakradatta*. Soḍhala (*Gadanigraha*, bālaroga 18–21ab) reproduces A.h.U.2.20–23ab. Vaṅgasena's treatise contains a description of the disease (strīroga 352–353). The *Śārṅgadharasaṃhitā* (I.7.185cd) distinguishes three varieties of kṣīrālasaka; Āḍhamalla gives the symptoms of vāta, pitta and kapha types. The *Kāśyapasaṃhitā* (100) is acquainted with kṣīrālasa as a disorder brought about by Revatī. Kṣīrālasaka also occurs in a quotation from the *Hiraṇyākṣīya* in Anantakumāra's *Yogaratnasamuccaya* (21.406); its aetiology, pathogenesis and symptomatology are elaborately described in this treatise (21.387–396ab), in verses borrowed from the *Kāśyapīya*. The disease is interpreted as Milchtrommelsucht (J. Jolly, 1901: 61; Hilgenberg and Kirfel), milk-tympany (C.G. Kashikar, 1977: 75). A. Kumar (1994: 207–208) regards it as an acute gastro-enteritis, associated with dehydration (compare on dehydration: Su.Śā.10.42–43ab). I. Tripāṭhī remarks in his Hindī comments on the *Gadanigraha* that it resembles infantile cirrhosis of the liver. See on this disease: Indian Journal of Medical Research 43, 4, 1955, 723–747 (by the Liver Diseases Sub-committee); N.C. Nayak et al. (1972).



38 Both mother or wetnurse and child have to be treated. Compare Vaṅgasena, strīroga 354–359.

39 Cf. *Kāśyapasaṃhitā*, Sū.20.

40 Cf. Ca.Śā.8.56.

41 K.R. Srikantha Murthy: emaciation, marasmus.

42 Cf. Soḍhala, *Gadanigraha*, prayogakhaṇḍa, tailādhikāra 472–475; Vaṅgasena, jvara 781–783.

43 The commentators ignore this verse, also found in some editions of the *Saṃgraha* (see Hilgenberg and Kirfel 528) and in Vaṅgasena's treatise (bālaroga 136).

44 The commentators are silent on this verse, which is also found in some editions of the *Saṃgraha* (see Hilgenberg and Kirfel 528) and in Vaṅgasena's treatise (bālaroga 149). The *Śārṅgadharasaṃhitā* (I.7.186) records dantaśabda as one of the children's diseases.

45 Cf. Vaṅgasena, bālaroga 140.

46 Compare Vaṅgasena's verses (bālaroga 141–144) on the ominous meaning of untimely teething. Akāladanta (untimely teething) is one of Śārṅgadhara's children's diseases (I.7.186).

47 K.R. Srikantha Murthy : adenoids. A disease of this name is absent from *Caraka-* and *Suśrutasaṃhitā*. Compare the descriptions found in *Mādhavanidāna* (68.12–13) and Vaṅgasena's treatise (bālaroga 103–104). Vaṅgasena appears to regard the disease as identical with tālupāka (see bālaroga 105), which is, however, a different disorder (see Su.Ni.16.45). Śārṅgadhara (I.7.187) mentions tālukaṇṭa as one of the twenty-two children's diseases; he regards vicchinna, not known from earlier treatises, as a children's disease that is distinct from tālukaṇṭa. Āḍhamalla is of the opinion that vicchinna is identical with tālupāta; in support, he interprets A.h.U.2.63cd–65ab as the characterization of two disorders, tālukaṇṭha and tālupāta. The *Hṛdaya*, however, gives the pathogenesis of tālukaṇṭaka at U.2.63cd–64ab and its symptoms at U.2.64cd–65ab (tālunimnatā and tālupāta are obviously synonymous; see *Mādhavanidāna* 68.12–13). Tālupātana occurs instead of tālukaṇṭaka in Vṛnda's *Siddhayoga* (66.24) and in the *Cakradatta* (bālaroga 50); the verse describing it is for its remaining part identical with A.h.U.2.68; Śivadāsa remarks (ad *Cakradatta*, bālaroga 50) that tālupātana is identical with Vāgbhaṭa's tālunimnatā and that the variant tālukaṇṭaka is known to him.

48 This name for this particular disease is not found in texts that are independent of Vāgbhaṭa.

49 K.R. Srikantha Murthy: pruritus ani, ulcer in the rectum. Cf. Su.Ni.13.57–58, where it is a kṣudraroga; Śārṅgadhara I.7.186 (a children's disease). Anantakumāra (*Yogaratnasamuccaya* 21.490) reads pūtanā; the *Saṃgraha* has pautana.

50 Not occurring elsewhere as a name for ahipūtana.

51 Not occurring elsewhere as a name for ahipūtana.

52 Some editions have anāmaka.

53 The disease called anāmaka is found in the *Cakradatta* (bālaroga 11, 12, 14); the commentator Śivadāsa remarks that this disease (nirnāmaroga) is also known as phuñjikāroga (phuñjiyā in the vernacular). Nirnāmā and nirnāmikā occur in the *Vaidyarahasya* (bālaroga 22 and 24), where the disorder is said to arise from the mother's dohada. The *Kairalī* commentary (ad A.h.U.2.69–70) mentions a series of children's diseases not described by Vāgbhaṭa: mukhadūṣikā, niśūlikā, viṣavajra, and kuṇḍala(ka); the verses on these diseases,

quoted anonymously in the *Kairalī*, are identical with some stanzas of Anantakumāra's *Yogaratnasamuccaya*, quoted from the *Prayogasiddhi* and a tantrāntara (21.496, 499–500, 507–510) (niścūrikā instead of niśūlikā).

54 Absent from *Caraka-* and *Suśrutasaṃhitā*.
55 Cf. Su.Śā.10.39.
56 Cf. Su.U.27 to 37. See on this chapter: J. Filliozat (1937): 46–62 (edition, textcritical remarks and French translation: 48–59) and 124–132 (the Tibetan version).
57 Cf. Su.U.37.3–4. Śūlapāṇi is one of Śiva's names. Guha is the same deity as Kārttikeya or Skanda.
58 See the *Kairalī*.
59 Not mentioned by this name in the *Suśrutasaṃhitā*, but identical with Skandāpasmāra (see A.h.U.3.9cd–11; Ḍalhaṇa ad Su.U.29.9).
60 Some editions of the *Hṛdaya*, as well as the *Saṃgraha*, read Meṣākhya or Meṣāsya. This graha is the same as Naigameṣa (see A.h.U.3.12–14). The *Śārṅgadharasaṃhitā* (I.7.189–191ab) replaces Meṣa by Naigameya.
61 Replaced by Svagraha in the *Śārṅgadharasaṃhitā* (I.7.189–191ab); Āḍhamalla remarks that some regard him as identical with Skandāpasmāra. Śvagraha is not mentioned in the *Suśrutasaṃhitā*, but is known, for instance, to the *Āpastambagṛhyasūtra* (MW; compare PW).
62 The same as Naigameṣa in the *Suśrutasaṃhitā*. Pitṛgraha is mentioned again at A.h.U.4. 41–42.
63 Some editions read Dṛṣṭipūtanā; this reading is accepted by Śivadāsa and the author of the *Kairalī*. Adṛṣṭipūtanā is the same as Andhapūtanā (see A.h.U.3.23cd–25).
64 Also called Mukhamaṇḍitā (see A.h.U.3.26–27ab).
65 Not mentioned in the *Suśrutasaṃhitā*.
66 Cf. Su.U.27.4–5.
67 Cf. Su.Śā.10.51.
68 Cf. Su.U.27.8. See A. Kumar (1994: 292–293) on the differences between the descriptions of Suśruta and Vāgbhaṭa; A. Kumar interprets the syndrome of the *Hṛdaya* as the encephalitic form of poliomyelitis. See on the compound baddhamuṣṭiśakṛt: J. Filliozat (1937): 48.
69 Śivadāsa says that Skandāpasmāra is the same as Viśākha. Cf. Su.U.27.9.
70 Cf. Su.U.27.16.
71 I.e., Śvagraha. A. Kumar (1994: 299) regards the symptoms as very close to rabies.
72 See A. Kumar (1994: 298–299), who regards the disorder as a respiratory infection with parenteral diarrhoea.
73 Cf. Su.U.27.10.
74 Cf. Su.U.27.12.
75 Cf. Su.U.27.14.
76 Cf. Su.U.27.13.
77 Cf. Su.U.27.15.
78 Cf. Su.U.27.11.
79 A. Kumar (1994: 301) suggests that the symptoms resemble those of abdominal tuberculosis.
80 Cf. Ca.Ni.7.15; Su.U.60.5.
81 Cf.Ca.Ni.7.15; Ci.9.22–23.



82 Cf. Ca.Ci.9.22–23.
83 Cf. Su.U.27.18cd–21.
84 Compare the first recipe with A.h.U.37.27cd–28 (the daśāṅgāgada of Kāśyapa).
85 See A.h.U.4.
86 Mantras and tantras according to Aruṇa; the science concerning mantras (mantraśāstra) according to Śivadāsa.
87 See A.h.U.3.59–60ab. Compare A.s.U.5.
88 See A.h.U.2.
89 Cf. Ca.Ni.7.10 and 19–23; Ci.9.16. The term chidra is also used in the *Carakasaṃhitā* (Ci. 9.21). Chidraprahārin is a characteristic of persons with a rākṣasasattva (Ca.Śā.4.38).
90 Cf. Ca.Ni.7.14; Su.U.60.5. One of the items is parasūtakasaṃkara, which was unintelligible to Hilgenberg and Kirfel, who changed parasūtaka into parasūcaka (one who denounces others) and interpreted the compound as a dvandva. Candranandana explains it as strīprasavasāṃkarya; Śivadāsa and the *Kairalī* give as its meaning: intercourse with a woman who does not belong to one's own near relations (jñāti) and who is not yet purified after giving birth. K.R. Srikantha Murthy translates the compound by: touching others during their days of impurity. Compare Caraka's vividhabhūtāśubhāśucisparśana.
91 Cf. Su.U.60.17–18.
92 Cf. Ca.Ci.9.20; Su.U.60.8.
93 See K.C. Dube (1978): identified as the anti-social type of personality disorder. The Daityas are similar to the devaśatrus (enemies of the gods) of the *Suśrutasaṃhitā* (U.60.9) and the Dānavas of the *Śārṅgadharasaṃhitā* (I.7.38; see Āḍhamalla's comments). The Daityas are enemies of the gods (see Dowson; Hopkins; H. Jacobi, 1911b; Vettam Mani).
94 Cf. Ca.Ci.9.20; Su.U.60.10.
95 Cf. Su.U.60.13 (an Uraga is the same as a Nāga).
96 Cf. Ca.Ci.9.20; Su.U.60.11.
97 Cf. Ca.Ci.9.20.
98 Cf. Ca.Ci.9.20; Su.U.60.14.
99 Cf. Ca.Ci.9.20; Su.U.60.15.
100 Not mentioned in *Caraka-* and *Suśrutasaṃhitā*. A preta is the spirit of a dead person, especially before the obsequial rites have been performed. See on preta: M.-Th. de Mallmann (1963): 201–202.
101 Śivadāsa explains the Kūṣmāṇḍas as a kind of pretas. They are a class of evil beings in the *Bhāgavatapurāṇa* (2.6; 2.10; 6.8; 10.16; J.M. Sanyal's translation I, 107, 126, 564, and II, 26) and *Viṣṇupurāṇa* (1.12.13; H.H. Wilson's translation 76). See on these beings and their iconography: J.N. Banerjea (1956); M.-Th. de Mallmann (1963): 69–70. The Kūṣmāṇḍas may be the same as the Kumbhāṇḍas of Buddhist literature, usually mentioned in the same contexts (see, for example, the *Mahāmāyūrī*). See on the Kumbhāṇḍas, called grul-bum in Tibetan: R. de Nebesky-Wojkowitz (1993): 309. Kubhāṇḍas are known in Old-Javanese literature, where they are children of Pulaha and Kapiśā (see J.Gonda, 1933: 378; 1935: 439; 1936: 262). The *Caraka-* and *Suśrutasaṃhitā* do not refer to the Kūṣmāṇḍas within the framework of possession, but they are present in the list of the *Śārṅgadharasaṃhitā* (I.7.40; Āḍhamalla explains them as a kind of Rākṣasas). A class of evil beings who may be related to the Kūṣmāṇḍas are the Vināyakas (one of them is called Kūṣmāṇḍarājaputra); the signs of possession by a Vināyaka are described in the *Mānavagṛhyasūtra* (2.14; see M.J. Dresden, 1941: 157–164).

102 Not mentioned in *Carakasaṃhitā*, *Suśrutasaṃhitā* and *Śārṅgadharasaṃhitā*. See K.C. Dube (1978): identified as dementia. The description of the Niṣādas in Sanskrit literature is reminiscent of a tribal people (they are said to be cīravāsas or nagna, tṛṇavibhūṣaṇa). See on the Niṣādas: J. Charpentier (1920): 369–376; S.K. Chatterji (1974); S.A. Dange (1969): 53–61; Dowson; R. Fick (1974); Hopkins; V. Jha (1977); A.B. Keith (1976); A.A. Macdonell and A.B. Keith (1967); A.M. Shastri (1996): I, 206; S. Sörensen (1963); M. and J. Stutley (1977): 211; C. Tiwari (1963); Vettam Mani; H. Zimmer (1879): 38, 119. Their origin is described in the *Mahābhārata* (Śāntiparvan 59.91–97; ed. Poona), *Bhāgavatapurāṇa* (4.14), *Viṣṇupurāṇa* (1.13), **Matsyapurāṇa* (see H.H. Wilson, 1972: 84), **Padmapurāṇa* (see H.H. Wilson, 1972: 84). The *Aṣṭāṅgasaṃgraha* (U.7.28) has Kākhorda instead of Niṣāda; variants found in editions of the *Hṛdaya* are Kākhorda (accepted by the author of the *Kairalī* commentary) and Khākhoṭa (accepted by Śivadāsa, who interprets it as a sarīsṛpa, i.e., a creeping animal). Compare Kaṅkhorda, found in the *Mahāmāyūrī* (see: Bower MS).

103 Not mentioned in *Carakasaṃhitā*, *Suśrutasaṃhitā* and *Śārṅgadharasaṃhitā*. The *Aṣṭāṅgasaṃgraha* (U.7.29) and some editions of the *Hṛdaya* have Maukiraṇa (accepted by the author of the *Kairalī*). Śivadāsa regards the Aukiraṇas as a kind of Kinnaras (a group of celestial musicians). The Kinnaras are present in the list of the *Śārṅgadharasaṃhitā* (I.7.38). Compare the Okiraṇa of the *Mahāmāyūrī* (see Bower MS).

104 Absent from the series of *Caraka*- and *Suśrutasaṃhitā*, but forming part of the list of the *Śārṅgadharasaṃhitā* (I.7.40; Āḍhamalla describes them as belonging to the beings who are devayoni, i.e., born from a deity). Vetālas are mentioned, together with bālagrahas, as unable to withstand the mahāgandhahastyagada (Ca.Ci.23.88). They also figure in the *Mahāmāyūrī* (see Bower MS). A Vetāla is famous from the stories called after him in the *Kathāsaritsāgara*.

105 Cf. Ca.Ni.7.12 and Ci.9.20; Su.U.60.12; *Śārṅgadharasaṃhitā* I.7.38.

106 Cf. Ca.Ni.7.12 and Ci.9.20; *Śārṅgadharasaṃhitā* I.7.38–39. Āḍhamalla says that the Siddhas are Sanaka, etc.

107 A.h.U.5.8cd–9 is closely related to Su.U.60.40–41ab.

108 Cf. Ca.Ci.9.69cd–72; Su.U.61.31–33.

109 Cf. Ca.Ci.9.73ab.

110 Cf. Su.U.60.29cd–32ab.

111 Cf. Su.U.60.32cd–37ab.

112 Cf. Su.U.60.32cd–33ab.

113 Cf. Su.U.60.33cd.

114 Cf. Su.U.60.36ab.

115 Cf. Su.U.60.34cd–35ab.

116 Cf. Su.U.60.36cd.

117 Cf. Su.U.60.37ab.

118 A.h.U.5.49 is closely related to Su.U.60.55. Cf. Ca.Ci.9.88–89ab.

119 Cf. Ca.Ci.9.89cd–94.

120 I.e., the twelve-armed Lord. Regarded as an apposition, qualifying Āryāvalokita Nātha, by Indu (ad A.s.U.8.57), by the author of the *Kairalī*, and the Pāṭhyakāra.

121 Not interpreted by Aruṇa. Identified as Mahādeva (= Śiva) by Indu, the author of the *Kairalī*, the Pāṭhyakāra, and Śivadāsasena. These commentators regard Āryā as Śiva's consort, Pārvatī.



122 The five-syllabled (pañcākṣara) mantra according to Indu (ad A.s.U.8.57), the author of the *Kairalī*, and the Pāṭhyakāra. I. Tripāṭhī explains in his Hindī commentary on Soḍhala's *Gadanigraha* (bhūtavidyā 1.46) that this is the mantra oṃ namaḥ śivāya.

123 This is the well-known Mahāmāyūrī, acknowledged as a Buddhist element by the author of the *Kairalī* and the Pāṭhyakāra. Śivadāsa is convinced that it belongs to the tradition of the *Atharvaveda*.

124 I.e., Bhūtanātha (one of the names of Śiva) according to Candranandana and Indu. A qualification of Sthāṇu in Aruṇa's opinion.

125 I.e., Maheśvara (one of the names of Śiva) according to Candranandana, Indu, the author of the *Kairalī*, and the Pāṭhyakāra.

126 Also mentioned at Ca.Ci.9.92. The *Kairalī* regards the bhūtas, Guhyakas and Pramathas as related groups.

127 Cf. Ca.Ni.7 and Ci.9; Su.U.62.

128 This term is also used at A.h.U.6.4, where Candranandana explains it as manaḥpīḍā, Śivadāsa as mānasaduḥkha. The *Kairalī* (ad A.h.U.6.1ab) employs manaḥsaṃtāpa as an equivalent (compare the *Kairalī* ad A.h.U.6.4). Indu (ad A.s.U.9.2) renders the term as mānasavyādhi. The *Kāśyapasaṃhitā* (Khila 3.19) distinguishes mental diseases, called ādhi, and bodily diseases, called vyādhi.

129 Compare the five types of Caraka (Ni.7.3; Ci.9.8). The *Hṛdaya* follows Suśruta's classification (U.62.4–5ab).

130 Compare Suśruta's use of the term mada (U.62.5cd).

131 Cf. Ca.Ni.7.5 and Ci.9.8ab; Su.U.60.3.

132 Cf. Ca.Ni.7.4, 10 and Ci.9.4–7. The *Hṛdaya* omits the prodromes, which are described by Caraka (Ni.7.6) and Suśruta (U.62.6–7).

133 Cf. Ca.Ni.7.7 and Ci.9.9–10; Su.U.62.8.

134 Cf. Ca.Ni.7.7 and Ci.9.11–12; Su.U.62.9.

135 Cf. Ca.Ni.7.7 and Ci.9.13–14; Su.U.62.10.

136 Cf. Ca.Ni.7.7 and Ci.9.15; Su.U.62.11.

137 Cf. Ca.Ni.7.13 and Ci.9.16–17 (the symptoms of the āgantu type); Su.U.62.12–13ab.

138 Absent from the *Carakasaṃhitā*; described in the *Suśrutasaṃhitā* (U.62.13cd).

139 Cf. Ca.Ni.7.8–9, 16 and Ci.9.25–28; Su.U.62.14–20ab. A.h.U.6.18–19 is close to Ca.Ci. 9.25–26.

140 A.h.U.6.22cd = Ca.Ci.9.34ab.

141 See on brāhmīghṛta: E.R.B. Shanmugasundaram, G.K.M. Akbar and K.R. Shanmugasundaram (1991); A. Thankamma and L.G. Radhika (1997).

142 Cf. Ca.Ci.9.34–42ab; Su.U.62.22–24.

143 Cf. Ca.Ci.9.42cd–44; Su.U.62.25–26.

144 A.h.U.6.34cd–38ab = Ca.Ci.9.45–48.

145 Compare A.h.U.6.38cd–40 and Su.U.62.30–32.

146 See A.h.Ci.19.2cd–7.

147 See A.h.Ci.14.89cd–91ab.

148 A.h.U.6.44d–45 = Ca.Ci.9.76b–77ab.

149 Cf. Ca.Ci.9.77c–f; Su.U.62.33ab.

150 Cf. Ca.Ci.9.78.

151 Cf. Ca.Ci.9.29cd–31 and 79–84; the latter verses are close to A.h.U.6.47–52. Compare A.h.U.6.53ab and Ca.Ci.9.87. Cf. Su.U.62.17–20ab.

152 A.h.U.6.53cd–54ab = Ca.Ci.9.85.
153 A.h.U.6.54cd–55ab = Ca.Ci.9.86. Cf. Su.U.62.35ab.
154 See A.h.U.5.
155 Cf. Ca.Ci.9.88–94; Su.U.62.33cd.
156 A.h.U.6.59 = Ca.Ci.9.96.
157 A.h.U.6.60 = Ca.Ci.9.97.
158 Cf. Ca.Ni.8 and Ci.10; Su.U.61. See for the Tibetan version of this chapter and its English translation: R.E. Emmerick (1987).
159 Cf. Ca.Ni.8.5 and Ci.10.3; Su.U.61.3.
160 Cf. Ca.Ni.8.4 and Ci.10.4–6; Su.U.61.4–6 and 8. The mythical origin of apasmāra (see Ca.Ni.7.11) is skipped; absent too is Suśruta's plea (U.61.17cd–21) in favour of the purely doṣic origin of apasmāra.
161 Cf. Ca.Ci.10.7–8ab; Su.U.61.9–10 and 16.
162 Cf. Ca.Ni.8.3 and Ci.10.8cd; Su.U.61.10d–11ab.
163 Cf. Ca.Ni.8.6; Su.U.61.7.
164 Cf. Ca.Ni.8.8 and Ci.10.9; Su.U.61.11cd–12.
165 Cf. Ca.Ni.8.8 and Ci.10.10; Su.U.61.13–14ab.
166 Cf. Ca.Ni.8.8 and Ci.10.11; Su.U.61.14cd–15.
167 Cf. Ca.Ni.8.8 and Ci.10.12a–c; Su.U.61.17ab.
168 Cf. Ca.Ni.8.10, 13 and Ci.10.14; Su.U.61.22–23a–d and 25cd.
169 A.h.U.7.16cd–17ab = Ca.Ci.10.15. This verse is very close to Su.U.61.26cd–27ab. Suśruta (U.61.27cd–30) adds specific preparations against apasmāra due to vāta, pitta and kapha.
170 A.h.U.7.17cd–18ab = Ca.Ci.10.16.
171 This is the pañcagavyaghṛta of Caraka (Ci.10.16–17).
172 Cf. Ca.Ci.10.18–24 (mahāpañcagavyaghṛta); Su.U.61.34–37 (pañcagavyaghṛta).
173 Cf. Ca.Ci.10.25.
174 A.h.U.7.25cd–26ab = Ca.Ci.10.28.
175 A.h.U.7.26cd–27 = Ca.Ci.10.29–30ab. Types of apasmāra due to a combination of two doṣas are not described. The commentators therefore explain that the two types caused by vāta and pitta respectively are meant.
176 A.h.U.7.28ab = Ca.Ci.10.30cd.
177 A.h.U.7.29cd–30ab = Ca.Ci.10.41.
178 This verse is very close to Su.U.61.24cd–25ab.
179 A.h.U.7.33 = Ca.Ci.10.51.
180 A.h.U.7.34 = Ca.Ci.10.64. The *Hṛdaya* omits the bloodletting mentioned by Suśruta (U. 61.41cd).
181 Cf. Ca.Ci.10.65.
182 Cf. Ca.Ci.10.66.
183 This is a new disease, absent from Caraka and Suśruta; the commentators are silent on this fact. The description of the *Hṛdaya* is quoted in the *Madhukośa* (ad *Mādhavanidāna* 59.99), but the disease is not accepted as one of the vartmarogas in Mādhava's nosological system. This explains its absence in many later texts, for example, Vaṅgasena's treatise and the *Bhāvaprakāśa*. J. Jolly (1901) omits to mention it. Kṛcchronmīla heads the list of vartmarogas in the *Śārṅgadharasaṃhitā* (I.7.153cd–157ab); Āḍhamalla regards it as identical with kuñcana, described in some other treatise (*Mādhavanidāna* 59.96 is quoted). Anantakumāra's *Yogaratnasamuccaya* (prose between 24.55 and 56) reproduces the list of twenty-four vartmarogas of the *Hṛdaya*, but has not exactly the same text, being, moreover, in prose; it quotes this list from Vāhaṭa and a *Pāṭha-*. Kṛcchronmīla is, as its name implies, characterized by difficulties in opening the eyes on awakening; one of its features is vartmastambha, which makes R.C. Choudhury (1992: 345) interpret it as blepharospasm. K.R. Srikantha Murthy also regards this disorder as blepharospasm.



184 Cf. Su.U.3.25.
185 K.R. Srikantha Murthy: ptosis of the lids. Cf. Su.U.3.23.
186 K.R. Srikantha Murthy: follicular conjunctivitis. Cf. Su.U.3.10cd–11ab; this disease is caused by the three doṣas according to Ḍalhaṇa.
187 K.R. Srikantha Murthy: exudative lids. This disease has no equivalent among Suśruta's kliṣṭa types. It is absent from the *Mādhavanidāna*, but present in the list of the *Śārṅgadharasaṃhitā* (I.7.155); Āḍhamalla says that it is identical with pakṣma(pra)kopa, described by him in a quotation from an unknown source; this description differs from Suśruta's characterization of pakṣmakopa (U.3.29–30).
188 Pakṣmaśāta is a new disease, a fact passed over in silence by the commentators. Mādhava accepted this disorder and described it in a way closely resembling A.h.U.8.8cd–9ab (see *Mādhavanidāna* 59.99). The *Śārṅgadharasaṃhitā* (I.7.154) calls it pakṣmapāta (see Āḍhamalla's comments; the *Mādhavanidāna* is quoted). The eyelashes itch, burn and fall off in this disease.
189 K.R. Srikantha Murthy: trachoma. Cf. Su.U.3.11c–f. Pothakī is also mentioned at A.h.U. 2.27 and 3.24.
190 K.R. Srikantha Murthy: exudative lids. This disease resembles Suśruta's (pra)klinnavartman (U.3.21). Kaphotkliṣṭa forms part of Śārṅgadhara's list (I.7.154); Āḍhamalla regards it as identical with praklinnavartman and quotes Cakṣuṣyeṇa's description, which refers to it as praklinnavartman or pilla (compare Ḍalhaṇa's remarks ad Su.U.3.21); Cakṣuṣyeṇa considered the disease to be caused by all three doṣas. Ḍalhaṇa agrees with the *Hṛdaya* in stating that it is caused by kapha.
191 K.R. Srikantha Murthy: chalazion. Cf. Su.U.3.27.
192 K.R. Srikantha Murthy: conjunctival cyst. Cf. Su.U.3.9cd–10ab (utsaṅginī); Ḍalhaṇa (see his comments), Gadādhara and Videha (see Āḍhamalla's comments ad *Śārṅgadharasaṃhitā* I.7.155) regard it as arising from all three doṣas.
193 K.R. Srikantha Murthy: bleeding lids. It is not very clear which of Suśruta's diseases of the eyelids resembles utkliṣṭa. Anantakumāra's *Yogaratnasamuccaya* (prose between 24. 55 and 56) calls it raktotkliṣṭa, which is probably right, because this name agrees with its causation; the term asrotkliṣṭa (= raktotkliṣṭa) is found at Su.U.9.16cd. Āḍhamalla (ad *Śārṅgadharasaṃhitā* I.7.154) regards raktotkliṣṭa as identical with raktārśas (= śoṇitārśas).
194 K.R. Srikantha Murthy: a polyp of the eyelid. Cf. Su.U.3.26 (śoṇitārśas).
195 K.R. Srikantha Murthy: hordeolum, stye. Cf. Su.U.3.15.
196 K.R. Srikantha Murthy: conjunctivitis. Cf. Su.U.3.28.
197 K.R. Srikantha Murthy: purulent eyelids. This disease resembles Suśruta's kliṣṭavartman (U.3.18). Āḍhamalla (ad *Śārṅgadharasaṃhitā* I.7.157) regards it as identical with vātahatavartman, which cannot be correct.
198 K.R. Srikantha Murthy: a black discoloration of the eyelids. Cf. Su.U.3.20.
199 K.R. Srikantha Murthy: adhering eyelids. This disease may be related to Suśruta's vartmabandha (U.3.17).
200 K.R. Srikantha Murthy: granular conjunctivitis. This disease is probably related to Suśruta's vartmaśarkarā (U.3.12).

201 K.R. Srikantha Murthy: purulent eyelids. Cf. Su.U.3.19.
202 K.R. Srikantha Murthy: thickened eyelids, blepharitis. Cf. Su.U.3.16.
203 K.R. Srikantha Murthy: children's ophthalmia. Cf. Su.U.19.9–10ab. Also regarded as a vartmaroga in the *Śārṅgadharasaṃhitā* (I.7.154).
204 K.R. Srikantha Murthy: constriction of the eyelid. This disease is the same as Suśruta's pakṣmakopa (U.3.29–30). Āḍhamalla (ad *Śārṅgadharasaṃhitā* I.7.155) is wrong in regarding pakṣmarodha as identical with Suśruta's vartmabandha (U.3.17).
205 K.R. Srikantha Murthy: a cyst near the inner canthus. This is a disease of the junctures (sandhi) of the eyes in the *Suśrutasaṃhitā* (U.2.8cd). It forms part of the vartmarogas in the *Śārṅgadharasaṃhitā* (I.7.156; see Āḍhamalla's remarks). Compare A.h.U.10.8ab. The name alajī is applied to a number of different diseases. Compare the three types of the *Bhelasaṃhitā* (Sū.26.28ab).
206 K.R. Srikantha Murthy: cancer of the eyelid. Cf. Su.U.3.24.
207 Suśruta's number is twenty-one. The *Hṛdaya* adds alajī, kṛcchronmīla and kukūṇaka.
208 Compare Ḍalhaṇa ad Su.U.3.23, 25, 26.
209 Compare Ḍalhaṇa ad Su.U.3.29–30; Su.U.16.3.
210 The same as pakṣmaśāta (cf. A.h.U.9.18cd). Śivadāsa reads pakṣmaśadana at A.h.U.8.8cd–9ab.
211 Cf. Su.U.15.29.
212 Cf. Su.U.14.5.
213 Cf. Su.U.13.16: kumbhīkinī (= kumbhīkā) should be scarified after excision. See also Su.U.13.17 on the surgical treatment of piḍakās.
214 Cf. Su.U.14.3.
215 Cf. Su.U.13.16: utsaṅginī should be scarified after excision.
216 The same as añjananāmikā. Cf. Su.U.14.6cd.
217 Cf. Su.U.13.14cd–15ab.
218 Cf. Su.U.13.10cd–12 and 15cd.
219 Cf. Su.U.13.16: śarkarā should be scarified after excision.
220 Cf. Su.U.13.14cd–15ab (vartmāvabandha).
221 Cf. Su.U.13.14cd–15ab (kliṣṭa).
222 Cf. Su.U.13.15cd.
223 Cf. Su.U.13.14cd–15ab.
224 Cf. Su.U.19.10.
225 The *Suśrutasaṃhitā* does not contain a chapter dealing with the treatment of these diseases systematically.
226 Cf. Su.U.13.16.
227 Cf. Su.U.13.3–9ab.
228 Cf. Su.U.13.9cd–10ab.
229 Cf. Su.U.13.13–14ab.
230 A synonym of vrīhimukha.
231 Cf. Su.U.13.17–18.
232 Asrotkliṣṭa (= raktotkliṣṭa) is probably described as utkliṣṭa in the preceding chapter.
233 Cf. Su.U.13.14cd–15ab.
234 The same as pakṣmaśāta.
235 Cf. Su.U.13.14cd–15ab.
236 Cf. Su.U.13.14cd–15ab.



237 Cf. Su.U.14.5–6ab.
238 Cf. Su.U.13.16.
239 Cf. Su.U.14.6cd–7ab.
240 This verse is very close to Su.U.14.6cd–7ab.
241 Cf. Su.U.19.10–15.
242 The same as pakṣmoparodha.
243 Cf. Su.U.26.3–6.
244 Cf. Su.U.26.7–8. Compare on cautery of the eyelids: Su.U.15.30–33ab.
245 Cf. Su.U.2, 4 and 5.
246 K.R. Srikantha Murthy: increased lacrimation. Not described as such in the *Suśrutasaṃhitā*. Mentioned as jalasrāva in the *Śārṅgadharasaṃhitā* (I.7.158); Āḍhamalla regards it as identical with Suśruta's pittāsrāva (Su.U.2.7cd), which may present a watery (jalābha) discharge. Śrīkaṇṭhadatta (ad *Mādhavanidāna* 59.73cd) defends the same view as Āḍhamalla and quotes Videha; the latter, however, also distinguished a srāva due to pitta. The *Suśrutasaṃhitā* itself refers to a jalasrāva of pitta origin, which is incurable (U.1.31cd). The *Bhelasaṃhitā* (Sū.26.22) mentions toyāsrāva (= jalāsrāva) as one of the four types of āsrāva. The *Hṛdaya* fails to discuss the treatment of jalāsrava (compare A.h.U.11).
247 Cf. Su.U.2.6cd (śleṣmāsrāva). The *Hṛdaya* does not describe the treatment of kaphāsrava in U.11.
248 K.R. Srikantha Murthy: a lacrimal cyst. Cf. Su.U.1.35cd (śleṣmopanāha); 2.4cd (upanāha).
249 Cf. Su.U.2.7ab (raktāsrāva). The *Hṛdaya* does not discuss the treatment of this disease in U.11.
250 K.R. Srikantha Murthy: phlyctenule. Cf. Su.U.2.8a–c.
251 Cf. Su.U.2.6ab. The *Hṛdaya* does not describe the treatment of this disease in U.11.
252 K.R. Srikantha Murthy: dacryocystitis. Cf. Su.U.2.4ab.
253 K.R. Srikantha Murthy: episcleritis. Cf. Su.U.2.8cd. Compare A.h.U.8.23 and 27.
254 K.R. Srikantha Murthy: blepharitis acarica. Cf. Su.U.2.9.
255 Cf. Su.U.1.39.
256 Cf. Su.U.1.32cd–33ab (śuktikā) and 4.7ab (śukti). Called śuklikā in the *Śārṅgadharasaṃhitā* (I.7.160), but called śuktika by Āḍhamalla.
257 Cf. Su.U.1.35 and 4.5ab. The *Bhelasaṃhitā* (Sū.26.29cd–30ab) mentions an arman due to kapha.
258 K.R. Srikantha Murthy: a hard cyst. Cf. Su.U.4.9cd (balāsaka); called balāsagrathita at Su.U.1.34. The *Śārṅgadharasaṃhitā* (I.7.161) employs the synonym kaphagrathitaka.
259 Cf. Su.U.4.8ab.
260 Cf. Su.U.1.37–38 and 6.29. The *Suśrutasaṃhitā* regards sirotpāta as a disease affecting all parts of the eye. The *Śārṅgadharasaṃhitā* (I.7.160) accepts the classification of the *Hṛdaya*.
261 K.R. Srikantha Murthy: scleritis. Cf. Su.U.1.37–38 and 6.30 (sirāpraharṣa). The *Suśrutasaṃhitā* regards it as a disease affecting all parts of the eye. The *Śārṅgadharasaṃhitā* (I.7.160) accepts the classification of the *Hṛdaya*. Sirāharṣa is mentioned as a symptom in *Carakasaṃhitā* (Si.12.14) and *Bhelasaṃhitā* (Si.1.26).
262 Cf. Su.U.4.8cd.
263 Cf. Su.U.4.5cd (called lohitārman).
264 K.R. Srikantha Murthy: a painless cyst. Cf. Su.U.4.7cd.
265 Cf. Su.U.1.40–42 (arising from all the doṣas) and U.4.4cd. Prastāryarman is one of the

four types of arman in the *Bhelasaṃhitā* (Sū.26.25), which also presents another series of seven types (Sū.26.29cd–30ab).

266 K.R. Srikantha Murthy: a fibrous pterygium. Cf. Su.U.4.6cd (snāyvarman).

267 K.R. Srikantha Murthy: a sarcomatous pterygium. Cf. Su.U.4.6ab.

268 Cf. Su.U.4.9ab.

269 Cf. Su.U.8.9cd–10: surgical treatment is contra-indicated in śuktikā, piṣṭaka, balāsagrathita, and arjuna.

270 Cf. Su.U.8.6: sirāpiḍikā and sirājāla should be excised; U.8.8cd–9ab: sirotpāta and sirāharṣa require phlebotomy.

271 Cf. Su.U.8.6.

272 Compare the dvitvaggata type of Suśruta (U.12.34). The *Hṛdaya* mentions gambhīra, tvakstha (U.11.37ab) and nimna (U.11.37cd) types of śukra.

273 Compare the description of savraṇaśukra in the *Suśrutasaṃhitā* (U.5.4–7). The term savraṇaśukra is employed at A.h.U.11.37ab.

274 Compare the avraṇaśukra of the *Suśrutasaṃhitā* (U.1.38 and 5.8–9ab). The term avraṇaśukra is found at A.h.U.11.37ab.

275 K.R.Srikantha Murthy: staphyloma. Cf. Su.U.1.36 and 5.10c–f (ajakājāta).

276 K.R. Srikantha Murthy: a haemorrhagic ulcer. Cf. Su.U.5.6.

277 See A.h.U.15.20–21ab.

278 The *Suśrutasaṃhitā* does not contain a chapter of this type and discusses the treatment of these diseases under several headings.

279 Cf. Su.U.8.8; 14.9cd–10ab.

280 Cf. Su.U.8.6; 15.23–25ab.

281 Cf. Su.U.12.45–46.

282 Cf. Su.U.8.8; 14.8cd–9ab.

283 Cf. Su.U.10.13–15.

284 I.e., balāsagrathita. Cf. Su.U.8.9cd–10; 11.10cd–12 and 18cd.

285 Cf. Su.U.8.9cd–10; 11.13–15ab and 18cd.

286 Cf. Su.U.8.8cd–9ab; 12.15–17ab.

287 Cf. Su.U.8.8cd–9ab; 12.17cd–18.

288 Cf. Su.U.8.6; 15.20, 22, 25cd–28.

289 Cf. Su.U.8.9cd–10; 12.19–24ab.

290 Cf. Su.U.15.17.

291 Cf. Su.U.15.3–11ab. The *Hṛdaya* omits the indications for surgical intervention (see Su.U.15.18).

292 Cf. Su.U.15.11cd–16ab.

293 Cf. Su.U.15.19.

294 Cf. Su.U.15.16cd.

295 Cf.Su.U.11.6cd–10ab.

296 Cf. Su.U.15.20.

297 The savraṇa type is the same as kṣataśukra.

298 Cf. Su.U.8.9cd–10; 12.24cd–36ab; 19.16.

299 Cf. Su.U.15.21.

300 Cf. Su.U.12.36cd–37.

301 Compare the analgesic recipes of Suśruta (U.12.8–9; 15.14cd–16ab; 17.87–95; 18.103–104).



302 Cf. Su.U.7. The *Hṛdaya* does not describe the dṛṣṭi (see Su.U.7.3–4).

303 Cf. Su.U.7.6–7ab.

304 The translation of Hilgenberg and Kirfel is wrong here.

305 Cf. Su.U.7.7cd–10.

306 Cf. Su.U.7.11–15ab. Affection of the third paṭala is called timira in the *Suśrutasaṃhitā*.

307 Kāca is a synonym of liṅganāśa, not a separate stage, in the *Suśrutasaṃhitā* (U.7.15cd–18ab); nevertheless, the colours of the dṛṣṭi in cases of kāca are separately described (see Ḍalhaṇa ad Su.U.7.27).

308 Not the eye, as Hilgenberg and Kirfel assume.

309 Hilgenberg and Kirfel are wrong in their translation (das Auge geht allmählich zu Grunde).

310 Cf. Su.U.7.15cd–18ab.

311 Cf. Su.U.7.18cd–19ab (timira), 27 (kāca), 29cd (liṅganāśa).

312 Cf. Su.U.7.41cd–42ab (gambhīrikā).

313 Cf. Su.U.7.19cd–20ab (timira), 27 (kāca), 30ab (liṅganāśa).

314 Cf. Su.U.7.40ab (hrasvajāḍya).

315 Cf. Su.U.7.35cd–37ab.

316 Cf. Su.U.7.20cd–22ab (timira), 27 (kāca), 30cd–32ab (liṅganāśa).

317 Cf. Su.U.7.22cd–23ab (timira), 27 (kāca), 32cd (liṅganāśa).

318 Cf. Su.U.7.23cd–24 (timira), 27 (kāca), 33 (liṅganāśa).

319 Cf. Su.U.7.40cd–41ab (nakulāndhya).

320 Cf. Su.U.7.37cd–38 (śleṣmavidagdhadṛṣṭi or naktāndhya).

321 Not described in the *Suśrutasaṃhitā*.

322 Not described in the *Suśrutasaṃhitā*.

323 Cf. Su.U.7.39 (dhūmadarśin).

324 This type is related to that called animittaja in the *Suśrutasaṃhitā* (U.7.43cd–44).

325 Nākulāndhya is incurable in the *Suśrutasaṃhitā* (U.1.39).

326 Cf. Su.U.1.29cd–31ab (gambhīrikā is incurable; kāca due to vāta is palliable); 1.31cd–33ab (hrasvajāḍya is incurable; kāca due to pitta is palliable; pittavidagdhadṛṣṭi and dhūmadarśin are curable); 1.33cd–35 (kāca due to kapha is palliable; śleṣmavidagdhadṛṣṭi is curable); 1.36–38 (kāca due to rakta is palliable); 1.39–42 (nakulāndhya is incurable; kāca due to the three doṣas is palliable); U.17.3.

327 The *Suśrutasaṃhitā* distinguishes twelve diseases of the dṛṣṭi (U.7.5; 17.3). The *Hṛdaya* does not describe parimlāyin (Su.U.7.25–26ab and 28–29ab), the nimittaja type (Su.U.7.42cd–43ab) and the traumatic type (Su.U.7.45cd). The *Hṛdaya* distinguishes six sets of timira, kāca and liṅganāśa, whereas Suśruta has six types of timira = kāca = liṅganāśa. Parimlāyin is one of Suśruta's liṅganāśa types; the nimittaja, animittaja and traumatic types are no separate items in the *Suśrutasaṃhitā*.

328 The separate chapters of the *Hṛdaya* on the treatment of timira and liṅganāśa are an innovation. The *Suśrutasaṃhitā* has one chapter (U.17) on the treatment of diseases of the dṛṣṭi.

329 This disorder (also mentioned at A.h.U.13.30, 34, 35), obviously characterized by red streaks in the eyes, is not described as a separate entity in the *Hṛdaya*. It may be related to sirotpāta or be identical with it (see the *Kairalī* commentary). The term is also found, for example, in the *Suśrutasaṃhitā* ((U.18.102) and the *Yogaśataka* (53).

330 Desribed under the name doṣāndhya in the preceding chapter (see Indu and the *Kairalī*). Compare A.h.U.13.84 and 88 (niśāndha), 85 and 87 (rātryandha).

331 I.e., uṣṇavidagdhā dṛṣṭi (see Indu, the *Kairalī* and Śivadāsa).
332 I.e., amlavidagdhā dṛṣṭi (see Indu, the *Kairalī* and Śivadāsa).
333 Compare the triphalā recipes of the *Suśrutasaṃhitā* (U.17.31, 32ab). The formula of the *Hṛdaya* is called triphalāghṛta (see Aruṇa).
334 Compare the formula of mahātraiphalaghṛta of the *Cikitsākalikā* (331) and *Gadanigraha* (prayogakhaṇḍa, ghṛtādhikāra 124–129: attributed to Videharāja = Nimi), and that of mahātriphalādyaghṛta of the *Cakradatta* (netraroga 174–181).
335 I.e., Garuḍa, the mythic bird often mentioned in connection with an excellent eyesight (see, for example, *Parahitasaṃhitā*, śālākya 305 and 308). Cf. A.h.U.13.33. Many books and articles deal with Suparṇa and Garuḍa; see, for example: N.K. Bhattasali (1929): 107–109; J. Charpentier (1920); S.A. Dange (1969): 1–153; W. Filchner (1933): 414; Hopkins; K.F. Johansson (1910); D.M. Knipe (1966); A.A. Macdonell and A.B. Keith (1967); M.-Th. de Mallmann (1963): 48–50; M.A. Mehendale (1993); M. Mehta (1971); N.M. Penzer (1924a); E.M. Raven (1994): I, 17–22; J. Varenne (1972); Vettam Mani; W.J. Wilkins (1974): 449–456.
336 Both *Caraka-* (Ci.26) and *Suśrutasaṃhitā* (U.17) contain a number of similar recipes.
337 Inorganic substances are also conspicuously present in the recipes of Caraka (Ci.26.246, 250) and Suśruta (U.17.39, 40, 43).
338 This yantra is also mentioned at A.h.U.13.32 (andhamūṣīkṛta). Hilgenberg and Kirfel did not understand the meaning of this term.
339 This nakṣatra consists of $\beta$ and $\gamma$ Arietis.
340 This nakṣatra consists of $\alpha$ Virginis.
341 Cf. Ca.Ci.26.241–242.
342 I.e., Janaka (according to Indu).
343 The preparation of this cūrṇa requires a mūṣā. Cf. Soḍhala's *Gadanigraha*, prayogakhaṇḍa, cūrṇādhikāra 230–237.
344 The author of the *Kairalī* calls the preparations of U.13.20–31ab cūrṇāñjanas.
345 The author of the *Kairalī* remarks that this recipe is not found in all the MSS, and that Aruṇa did not explain it. The latter, however, does comment on the preparation of this añjana; he says that the metals mentioned should only be purified, not killed (mārita).
346 Cf. Ca.Ci.26.256cd–258ab; Su.U.17.36–37.
347 Cf. Su.U.17.34cd.
348 Cf. Ca.Ci.26.259cd–260ab; Su.U.17.35cd.
349 The *Kairalī* remarks that a mūṣā is needed in preparing this añjana.
350 Cf. Su.U.17.96–99.
351 Cf. Su.U.17.36ab.
352 Cf. Su.U.17.29ab, 32ab, 34–35.
353 Cf. Su.U.17.29cd, 31, 33ab, 38–39.
354 Cf. Su.U.17.30a, 32ab, 41cd–44ab.
355 Compare the dṛkprasādanī varti of Caraka (Ci.26.237–239).
356 Cf. Su.U.17.29cd, 33cd.
357 Cf. Su.U.17.30ab, 44cd–46a.
358 Cf. Su.U.17.11cd–12ab, 17–21ab, 24–26.
359 I.e., amlavidagdhā, pittavidagdhā and uṣṇavidagdhā dṛṣṭi.
360 Cf. Su.U.17.4–10ab, 12–15.
361 The translation of Hilgenberg and Kirfel is wrong here.



362 Next to lightning, sūryoparāga is mentioned. The meaning of this term, translated as Sonnenfinsternis (solar eclipse) by Hilgenberg and Kirfel, but as observation of the rays of the sun by K.R. Srikantha Murthy, is not clear. Indu explains it as grahayoga (a conjunction of planets in general), the *Kairalī* as sūryagrahaṇa (a solar eclipse).
363 Śivadāsasena remarks that the gold mentioned is powdered gold, killed (mārita) and subjected to puṭa.
364 Compare Suśruta's measures to prevent timira (U.17.48–49).
365 Dealt with in the chapter on the treatment of diseases of the dṛṣṭi in the *Suśrutasaṃhitā* (U.17).
366 See the comments of Aruṇa, Candranandana, the *Kairalī*, and Śivadāsa.
367 Cf. Su.U.17.55–56 and 78–81.
368 Ānīla means slighty dark blue. Nīla is a colour usually attributed to pitta (see Su.U.7.27). Nīlikā is a synonym of timira and liṅganāśa in the *Suśrutasaṃhitā* (U.7.18ab).
369 These complications are not described in the *Suśrutasaṃhitā*, but some of their characteristic features are found in the verses on contra-indications for couching (Su.U.17.55–56).
370 Cf. Su.U.17.71.
371 Cf. Su.U.17.57–67, 82–85ab. The *Hṛdaya* omits the description of the proper instrument (śalākā) (see Su.U.17.82–85ab).
372 Cf. Su.U.17.68–70.
373 Cf. Su.U.17.85cd–86. The *Hṛdaya* refers to defective puncturing (vedhadoṣa), without describing the technical faults and the disorders resulting (see Su.U.17.72–77).
374 Cf. Su.U.17.87–95.
375 Cf. Su.U.17.96–100.
376 K.R. Srikantha Murthy interprets abhiṣyanda as conjunctivitis. Cf. Su.U.6.6.
377 K.R. Srikantha Murthy interprets adhimantha as glaucoma. Cf. Su.U.6.10.
378 Cf. Su.U.6.12–13. The *Hṛdaya* does not describe the symptoms of adhimantha in general (see Su.U.6.11).
379 Cf. Su.U.6.23cd–24. Hatādhimantha is always brought about by vāta; other doṣic types are not described.
380 Cf. Su.U.6.27.
381 Cf. Su.U.6.25. The *Hṛdaya* describes first all the diseases of the whole eye that are caused by vāta.
382 Cf. Su.U.6.7.
383 Cf. Su.U.6.14–15.
384 Cf. Su.U.6.8 and 16–17.
385 Cf. Su.U.6.9 and 18–19.
386 Cf. Su.U.6.10.
387 Cf. Su.U.6.26. This disease is caused by vāta according to Suśruta (U.1.30cd–31ab).
388 Cf. Su.U.6.21–22. This disease (saśophanetrakopa) is caused by the three doṣas according to Suśruta (U.1.39–42).
389 Cf. Su.U.6.23ab. Aruṇadatta regards U.15.19cd as belonging to the description of akṣipākātyaya, but Candranandana, Indu, the *Kairalī* and Śivadāsa agree in acknowledging alpaśopha as a distinct entity.
390 Compare Su.U.1.39 and 5.9cd–10ab, where it is a disease affecting the black part of the eye. K.R. Srikantha Murthy interprets akṣipākātyaya as white scar tissue.
391 Cf. Su.U.6.28 (called amlādhyuṣita).

392 Compare the different classification of Suśruta (U.6.3–4).
393 Cf. Su.U.1.29cd–30ab.
394 Cf. Su.U.1.39.
395 Cf. Su.U.6.20. See on the medical interpretation of sadyas: *Madhukośa* ad *Mādhavanidāna* 59.11.
396 Hilgenberg and Kirfel were wrong in taking 16.3ab as belonging to the next prescription.
397 Compare A.h.U.16.10 and Su.U.9.11cd–12ab, 16.12 and Su.U.9.13cd–14ab.
398 Compare A.h.U.16.14 and Su.U.12.10.
399 Cf. Su.U.9.3–4ab; 10.3; 11.3; 12.4.
400 Cf. Ca.Ci.26.237–239 and 243cd–245.
401 A.h.U.16.28–29ab is very close to Su.U.9.21cd–22, 16.29cd to Su.U.9.23cd; A.h.U.16.30ab is related to Su.U.9.24ab.
402 Compare A.h.U.16.31cd–32ab and Su.U.12.38–39ab, 16.34c–f and Su.U.12.40, 16.39cd–40ab and Su.U.12.43. The recipes of A.h.U.16.34cd–39ab are collyria (añjana) of the saṃdhāva type. The *Kairalī* (ad A.h.U.16.35) gives a definition of a saṃdhāvāñjana; such a preparation always contains copper or another metal, crushed vegetable drugs, and a fluid; the mixture should be exposed to smoke (dhūpita).
403 Cf. Su.U.10.13–14ab.
404 Hilgenberg and Kirfel omitted this item in their translation.
405 This list is absent from *Caraka*- and *Suśrutasaṃhitā*. The term pilla occurs at Ca.Ci.23.73 and 83; Ḍalhaṇa employs it in his comments ad Su.U.3.21. Paillya is mentioned in the Bower MS. Compare on pilla the quotation from Videha in Ḍalhaṇa's commentary ad Su.U.3.22 (also found, quoted anonymously, in Śivadāsasena's comments ad *Cakaradatta*, netraroga 45–46); see also the *Madhukośa* ad *Mādhavanidāna* 59.88 and 89.
406 Cf. Ca.Ci.26.127 (atiruj, i.e., severe pain, due to vāta); Su.U.20.6. The *Carakasaṃhitā* distinguishes four doṣic groups of diseases of the ears, without describing them; nevertheless, karṇaśūla is repeatedly mentioned (Ca.Ci.26.221, 223, 224, 225, 229). Śūla, due to vāta, is characterized at Su.Ni.1.84; the karṇaśūla of Su.U.20.6 arises from vāta, covered by pitta, kapha and blood (see Ḍalhaṇa's comments).
407 Not described in *Caraka*- and *Suśrutasaṃhitā*. Śūla is usually associated with vāta. In spite of this, the *Suśrutasaṃhitā* contains prescriptions against karṇaśūla by pitta.
408 Not described in *Caraka*- and *Suśrutasaṃhitā*.
409 Not described in *Caraka*- and *Suśrutasaṃhitā*.
410 Not described in *Caraka*- and *Suśrutasaṃhitā*.
411 The *Carakasaṃhitā* (Ci.26.127) mentions (karṇa)nāda as a disorder due to vāta. Cf. Su.U.20.7 (karṇapraṇāda); *Mādhavanidāna* 57.2.
412 This accurate observation is not found in *Suśrutasaṃhitā* and *Mādhavanidāna*.
413 Cf. Su.U.20.12; *Mādhavanidāna* 57.7. The doṣic aetiology of the *Hṛdaya* may have been influenced by Videha (see Ḍalhaṇa ad Su.U.20.12). Compare the *Madhukośa* ad *Mādhavanidāna* 57.7.
414 Cf. Ca.Ci.26.128; Su.U.20.11ab.
415 Cf. Ca.Ci.26.128 (due to kapha); Su.U.20.3–5 (four types of śopha) and 16.
416 Cf. Ca.Ci.26.127; Su.U.20.15cd–16ab.
417 Cf. Su.U.20.13.
418 This is the doṣic variety (see Su.U.20.14).
419 Cf. Su.U.20.3–5 and 16.



420 K.R. Srikantha Murthy: a malignant tumour of the ear. Cf. Su.U.20.3–5 and 16.
421 Not described in *Caraka*- and *Suśrutasaṃhitā*.
422 Not described in *Caraka*- and *Suśrutasaṃhitā*. Absent from the *Mādhavanidāna*. Regarded as identical with unmantha by Āḍhamalla (ad *Śārṅgadharasaṃhitā* I.7.145, where pippalī is a disease of the earlobes).
423 Not described in *Caraka*- and *Suśrutasaṃhitā*. The *Carakasaṃhitā* (Ci.26.127) mentions daraṇa of the ears by pitta.
424 Not described in *Caraka*- and *Suśrutasaṃhitā*. Mentioned as one of the karṇapālīrogas in the *Śārṅgadharasaṃhitā* (I.7.145).
425 Not described in *Caraka*- and *Suśrutasaṃhitā*. Equated with Suśruta's karṇakṣveḍa by Āḍhamalla (ad *Śārṅgadharasaṃhitā* I.7.143).
426 Cf. Su.Ci.25.3cd–4.
427 Cf. Su.Ci.25.6–7ab.
428 Cf. Su.Ci.25.7cd–8. Suśruta does not mention gallira as a synonym.
429 Cf. Su.Ci.25.9.
430 Cf. Su.Ci.25.10–11 (called parilehin).
431 This number is twenty-eight in the *Suśrutasaṃhitā* (U.20.3–5), with the exclusion of the diseases of the earlobes.
432 Cf. Ca.Ci.26.221; Su.U.21.6–7 and 26–28. Ca.Ci.26.222–230 and Su.U.21.8–25 contain prescriptions against karṇaśūla in general.
433 Cf. Ca.Ci.26.221 and 230.
434 Cf. Su.U.21.29–30.
435 Cf. Su.U.21.6–7, 31–33.
436 Cf. Su.U.21.34ab.
437 Cf. Ca.Ci.26.221, 226–229; Su.U.21.39cd–49ab.
438 Cf. Ca.Ci.26.226–229.
439 Cf. Ca.Ci.26.226–229.
440 Cf. Su.U.21.35cd–39ab.
441 Cf. Su.U.21.4–5.
442 I.e., pain in the ears (less specific than śūla).
443 I.e., a discharge.
444 I.e., deafness.
445 Cf. Ca.Ci.26.226–229.
446 Cf. Su.U.21.57.
447 Cf. Su.U.21.56.
448 Cf. Su.U.21.39cd–41ab and 49cd–53.
449 Cf. Su.U.21.54cd.
450 Cf. Su.Ci.25.22–28ab.
451 Cf. Su.Ci.25.14cd–16ab.
452 Cf. Su.Ci.25.16cd–17.
453 Cf. Su.Ci.25.18–19ab.
454 The same as lehin. Cf. Su.Ci.25.19cd–21.
455 Cf. Su.Sū.16.27–31.
456 Cf. Su.Sū.16.32.
457 Cf. Ca.Ci.8.48–50 and 26.104–105ab; Su.U.22.19cd and 24.3–4. The *Hṛdaya* omits the prodromes of pratiśyāya (see Su.U.24.5). Pratiśyāya and pīnasa are two distinct nosological entities in the *Suśrutasaṃhitā*, whereas they are identical in the *Hṛdaya* (see Aruṇa ad

A.h.U.19.9cd–12: duṣṭapratiśyāya = duṣṭapīnasa); the term pīnasa occurs at A.h.U.19.20, 20.1, etc.
458 Cf. Ca.Ci.26.105cd; Su.U.24.6–7ab.
459 Cf. Ca.Ci.26.106ab; Su.U.24.7cd–8.
460 Cf. Ca.Ci.26.106cd; Su.U.24.9–10ab.
461 Cf. Ca.Ci.26.107ab; Su.U.24.10cd–11.
462 Cf. Su.U.24.12–14ab.
463 Cf. Ca.Ci.26.107cd; Su.U.24.16cd–17ab (duṣṭapīnasa). The *Suśrutasaṃhitā* also employs the term duṣṭapratiśyāya (U.24.16ab).
464 Cf. Ca.Ci.26.108–110; Su.U.24.14cd–17.
465 Cf. Ca.Ci.26,111ab (kṣavathu = kṣava); Su.U.22.11–13ab (two types of kṣavathu).
466 Cf. Ca.Ci.26.111cd (ghrāṇaviśoṣaṇa); Su.U.22.17cd–18ab (nāsāpariśoṣa). Caraka describes the disease as due to vāta and kapha, Suśruta adds pitta.
467 Cf. Ca.Ci.26.112ab (pratīnāha); Su.U.22.15cd–16ab (nāsāpratīnāha).
468 Cf. Ca.Ci.26.115ab (ghrāṇapāka); Su.U.22.8cd–9ab (nāsikāpāka).
469 Cf. Ca.Ci.26.112cd (parisrava); Su.U.22.16cd–17ab (nāsāparisrāva).
470 K.R. Srikantha Murthy: atrophic rhinitis. Cf. Ca.Ci.26.113cd–114 (due to vāta and kapha); Su.U.22.6–7ab (due to vāta and kapha).
471 Cf. Ca.Ci.26.117 (due to vāta and pitta); Su.U.22.14cd–15ab. The disease is called dīpta in *Caraka*- and *Suśrutasaṃhitā*.
472 Cf. Ca.Ci.26.113ab (pūtinasya); Su.U.22.7cd–8ab (pūtināsa).
473 Cf. Ca.Ci.26.116cd; Su.U.22.10.
474 Absent from *Caraka*- and *Suśrutasaṃhitā*. The *Kairalī* quotes a description of this disease by Dhanvantari. Śivadāsa remarks that it is also known as poṭalī.
475 Cf. Su.U.22.21cd.
476 K.R. Srikantha Murthy identifies arbuda as cancer of the nose. Cf. Ca.Ci.26.116ab; Su.U. 22.19ab and 20.
477 The *Hṛdaya* does not describe nāsāśopha, -śotha or -śvayathu (Caraka and Suśruta) and bhraṃśathu (Su.U.22.13cd–14ab).
478 Cf. A.h.U.20.15ab.
479 Pīnasa is a synonym of pratiśyāya here. Cf. Su.U.24.18–21 (pratiśyāya), 22–23 (pīnasa). The *Hṛdaya* does not describe the treatment of the āma and pakva stages, although the pakva stage of pratiśyāya has been mentioned in the preceding chapter (19.13).
480 Cf. Ca.Ci.26.134–135 (pīnasa by vāta), 136 (pratiśyāya of recent origin),141cd–143 (pīnasa by vāta); Su.U.24.24 (pīnasa), 25–26ab (pratiśyāya).
481 Cf. Ca.Ci.26.144 and 147cd.
482 Cf. Su.U.24.26cd–30ab (pratiśyāya).
483 Cf. Ca.Ci.26.149–156 (pīnasa); Su.U.24.24 (pīnasa), 30cd–33 (pratiśyāya).
484 Cf. Su.U.24.34–42 (pratiśyāya).
485 Cf. Ca.Ci.26.157ab.
486 The same as bhṛśakṣava. Cf. Ca.Ci.26.137cd–138; Su.U.23.7cd–8ab.
487 Cf. Ca.Ci.26.139–141ab (the preparation of aṇutaila); Su.U.23.11.
488 Cf. Ca.Ci.26.137cd–138 (rodha, the same as nāsāpratīnāha according to Cakrapāṇidatta); Su.U.23.9 (nāsānāha).
489 Cf. Ca.Ci.26.146cd (pāka); Su.U.23.5cd–6ab.
490 Cf. Ca.Ci.26.146cd (dāha); Su.U.23.8cd (dīpta).



491 Cf. Ca.Ci.26.151–152; Su.U.23.3–5ab.
492 Cf. Ca.Ci.26.151–152; Su.U.23.3–5ab.
493 Cf. Ca.Ci.26.146ab (pūyāsra); Su.U.23.6cd–7ab.
494 Not described as a distinct entity in *Caraka*- and *Suśrutasaṃhitā*. Compare *Śārṅgadharasaṃhitā* I.7.129. Interpreted as a harelip by K.R. Srikantha Murthy.
495 Cf. Su.Ni.16.5. Compare Su.Ni.16.4 (oṣṭhaprakopa).
496 Cf. Su.Ni.16.6.
497 Cf. Su.Ni.16.7.
498 Cf. Su.Ni.16.8.
499 Cf. Su.Ni.16.9.
500 Cf. Su.Ni.16.10.
501 Cf. Su.Ni.16.11.
502 Cf. Su.Ni.16.12.
503 Absent from the *Suśrutasaṃhitā*. This type is called jalārbuda in the *Hṛdaya*. Compare *Śārṅgadharasaṃhitā* I.7.129. Jalārbuda is interpreted as a malignant tumour by K.R. Srikantha Murthy.
504 Cf. A.h.Sū.12.44cd–45. Gaṇḍālajī is absent from *Caraka*- and *Suśrutasaṃhitā*. The author of the *Kairalī* remarks that it arises from the three doṣas, along with blood. Āḍhamalla (ad *Śārṅgadharasaṃhitā* I.7.68a) regards gaṇḍālajī as a synonym of galagaṇḍa.
505 Intolerance to cold according to K.R. Srikantha Murthy. Interpreted as pulpitis hyperaemica by A. Vogel-Brauer (1964: 128–129).
506 Cf. Su.Ni.16.28 (dālana).
507 Cf. Su.Ni.16.30; *Mādhavanidāna* 56.25 (due to pitta and vāta).
508 This disorder corresponds to Suśruta's bhañjanaka (Ni.16.31).
509 Shaky teeth according to K.R. Srikantha Murthy. Interpreted as parodontitis marginalis acuta by A. Vogel-Brauer (1964: 132). Not described as a distinct entity in *Caraka*- and *Suśrutasaṃhitā*. Dantacalana is mentioned at Ca.Ci.26.212cd, dantacāla at Ca.Si.2.22.
510 An irregular row of teeth according to K.R. Srikantha Murthy. Absent from *Caraka*- and *Suśrutasaṃhitā*. Cf. *Mādhavanidāna* 56.20. See A. Vogel-Brauer (1964): 132.
511 A supernumerary or overriding tooth according to K.R. Srikantha Murthy. Mentioned at Ca.Sū.28.16; Su.Sū.24.9.
512 Cf. Su.Ni.16.24cd–25ab (vardhana). The *Mādhavanidāna* (56.19) calls this disorder khalivardhana.
513 Accumulation of tartar according to K.R. Srikantha Murthy. Cf. Su.Ni.16.32; *Mādhavanidāna* 56.26 (due to pitta and vāta).
514 Tartar forming flakes according to K.R. Srikantha Murthy. Cf. Su.Ni.16.33; *Mādhavanidāna* 56.27.
515 A black discoloration according to K.R. Srikantha Murthy. Cf. Su.Ni.16.34.
516 This term is not employed in the *Suśrutasaṃhitā*. Aruṇa interprets pralūna as a synonym of kṛmidantaka; the *Kairalī* regards it as belonging to the description of kṛmidantaka; Śivadāsa reads pralīna.
517 Caries according to K.R. Srikantha Murthy. Cf. Su.Ni.16.29. Mentioned at Ca.Ci.26.212.
518 Spongy gums or scurvy according to K.R. Srikantha Murthy. Cf. Su.Ni.16.14–15 (due to kapha and blood).
519 Ulcerative gingivitis according to K.R. Srikantha Murthy. Cf. Ca.Sū.24.12 and Ci.12. 78ab; Su.Sū.24.9 and Ni.16.21cd–23ab.

520 Gingivitis according to K.R. Srikantha Murthy. Cf. Su.Ni.16.16.

521 A paradental abscess (A. Vogel-Brauer, 1964: 136). Mentioned at Ca.Ci.12.78cd. This disease resembles Suśruta's dantaveṣṭa, which arises from blood (Ni.16.17).

522 A small sinus ulcer according to K.R. Srikantha Murthy. Cf. Su.Ni.16.18 (śauṣira, due to kapha and blood). Śauṣirya is found at Ca.Ci.26.212.

523 Multiple and deep sinus ulcers according to K.R. Srikantha Murthy. Cf. Su.Ni.16.19–20ab.

524 Inflammatory oedema of the last molar tooth according to K.R. Srikantha Murthy. Cf. Su. Ni.16.25cd–26ab.

525 Traumatic oedema according to K.R. Srikantha Murthy. Cf. Su.Ni.16.23cd–24ab (vaidarbha).

526 Cf. Su.Ni.16.26cd (dantamūlanāḍī).

527 Cf. Su.Ni.16.37 (the three types of jihvākaṇṭaka).

528 Cf. Su.Ni.16.38 (alāsa, due to kapha and blood).

529 Cf. Ca.Ci.12.77 (adhijihvikā); Su.Sū.24.9 and Ni.16.52 (due to kapha and blood).

530 Cf. Ca.Sū.18.19 and Ci.12.77 (upajihvikā); Su.Sū.24.9 and Ni.16.39 (due to kapha and blood).

531 Not described in *Caraka-* and *Suśrutasaṃhitā*.

532 Enlargement of the uvula according to K.R. Srikantha Murthy. Cf. Su.Sū.24.9 and Ni.16. 41. Mentioned several times in the *Carakasaṃhitā*.

533 Cf. Su.Ni.16.44ab (called māṃsasaṃghāta; it is caused by kapha).

534 Cf. Su.Ni.16.43cd.

535 Cf. Su.Ni.16.43ab.

536 Cf. Su.Ni.16.44cd.

537 Cf. Su.Ni.16.45cd.

538 Cf. Su.Ni.16.45ab. Mentioned at Ca.Ci.26.203.

539 Diphtheria according to K.R. Srikantha Murthy. Cf. Ca.Sū.18.34–35; Su.Ni.16.47.

540 Cf. Su.Ni.16.48.

541 Cf. Su.Ni.16.49ab.

542 Cf. Su.Ni.16.49cd.

543 Cf. Su.Ni.16.50cd.

544 Cf. Su.Ni.16.50ab.

545 Epiglottitis according to K.R. Srikantha Murthy. Cf. Ca.Sū.28.14 and Ci.12.75; Su.Ni.16. 51.

546 A small tumour according to K.R. Srikantha Murthy. Cf. Su.Ni.16.56.

547 Interpreted as tonsillitis by K.R. Srikantha Murthy. Cf. Su.Ni.16.42ab.

548 Interpreted as pharyngitis and laryngitis by K.R. Srikantha Murthy. Cf. Su.Ni.16.60.

549 A sore throat according to K.R. Srikantha Murthy. Cf. Su.Ni.16.53. Possibly related to Caraka's biḍālikā (see Cakra ad Ca.Ci.12.76).

550 A tonsillar abscess according to K.R. Srikantha Murthy. Cf. Su.Ni.16.58 (due to kapha and blood).

551 A malignant tumour according to K.R. Srikantha Murthy. Cf. Su.Ni.16.57 (due to all three doṣas).

552 A peritonsillar abscess according to K.R. Srikantha Murthy. Cf. Su.Ni.16.59 (due to all three doṣas).

553 Cancer of the throat according to K.R. Srikantha Murthy. Not described in Su.Ni.16.

554 Goitre according to K.R. Srikantha Murthy. Cf. Ca.Sū.18.21, Ci.12.79 and 21.139–140; Su.Ni.11.22.



555 Cf. Su.Ni.11.23–24.

556 Cf. Su.Ni.11.25–26ab.

557 Cf. Su.Ni.11.26cd–27.

558 Laryngitis according to K.R. Srikantha Murthy. Cf. Su.Ni.16.61.

559 Cf. Su.Ni.16.64cd–65ab (sarvasara).

560 Not described in *Caraka-* and *Suśrutasaṃhitā*. Hilgenberg and Kirfel read ūrdhvagada.

561 Cf. Su.Ni.16.65cd.

562 Cf. Su.Ni.16.66cd.

563 Cf. Su.Ni.16.66ab.

564 Their number is sixty-five in the *Suśrutasaṃhitā* (Ni.16.3).

565 The diseases of the lips are eight in number in the *Suśrutasaṃhitā*. The series of the *Hṛdaya* begins with khaṇḍauṣṭha and ends with jalārbuda.

566 I.e., gaṇḍālajī. Absent from the *Suśrutasaṃhitā* as a separate group.

567 Suśruta has eight diseases of the teeth. The series of the *Hṛdaya* begins with śītadanta and ends with kṛmidantaka.

568 Suśruta describes fifteen diseases of the roots of the teeth. The series of the *Hṛdaya* begins with śītāda and ends with the five kinds of gati.

569 Suśruta distinguishes five diseases of the tongue. The series of the *Hṛdaya* begins with the three doṣic types and ends with upajihva.

570 Suśruta describes nine diseases of the palate. The series of the *Hṛdaya* begins with tālupiṭikā and ends with tāluśoṣa.

571 Suśruta's number of diseases of the throat is seventeen. The series of the *Hṛdaya* begins with rohiṇī and ends with svarahan.

572 Suśruta describes three diseases affecting the whole oral cavity. The series of the *Hṛdaya* begins with sarvasara and ends with pūyāsyatā.

573 The same as svarahan.

574 Cf. Su.Ci.22.77cd–81ab.

575 Cf. Su.Ci.22.3–5.

576 Cf. Su.Ci.22.6.

577 Cf. Su.Ci.22.7–8.

578 Cf. Su.Ci.22.9.

579 Not dealt with in the *Suśrutasaṃhitā*. See A. Vogel-Brauer (1964): 128–129.

580 Cf. Su.Ci.22.34–36ab.

581 Not dealt with in the *Suśrutasaṃhitā*. See A. Vogel-Brauer (1964): 132–133.

582 The same as dantacāla.

583 See A. Vogel-Brauer (1964): 132. Suśruta does not describe this medicinal treatment. The *Hṛdaya* does not mention extraction in the context of dantacāla.

584 Cf. Su.Ci.22.23.

585 Candranandana remarks that the dantalekhanaka should be used; see on this instrument: A.h.Sū.26.19.

586 Cf. Su.Ci.22.36cd–37.

587 Cf. Su.Ci.22.38ab.

588 Cf. Su.Ci.22.38cd–39.

589 See A. Vogel-Brauer (1964): 131.

590 Cf. Su.Ci.22.40–41ab (the element should be extracted if loose).

591 Cf. Su.Ci.22.29cd–31ab. The *Suśrutasaṃhitā* specifies the complications: severe loss of blood, blindness in one eye (kāṇa), facial paralysis.

592 Cf. Su.Ci.22.11–12.
593 Cf. Su.Ci.22.19–21.
594 Cf. Su.Ci.22.13–14ab.
595 See A. Vogel-Brauer (1964): 136–137. Cf. Su.Ci.22.14cd–16ab (dantaveṣṭa).
596 Cf. Su.Ci.22.16cd–18ab.
597 Cf. Su.Ci.22.24–25.
598 Cf. Su.Ci.22.22.
599 Cf. Su.Ci.22.26–29ab. Nāḍī is a synonym of gati.
600 I.e., the three disorders of the tongue by vāta, pitta and kapha. Cf. Su.Ci.22.44–47.
601 Not dealt with in the *Suśrutasaṃhitā*.
602 Cf. Su.Ci.22.48.
603 Cf. Su.Ci.22.49cd–56.
604 The same as kacchapa.
605 Cf. Su.Ci.22.57 (adhruṣa and tuṇḍikerī are added).
606 Cf. Su.Ci.22.58ab.
607 Cf. Ca.Sū.13.54–56; Su.Ci.22.58cd.
608 Cf. Su.Ci.22.60cd–61ab.
609 Cf. Su.Ci.22.61cd–62ab.
610 Cf. Su.Ci.22.64ab.
611 Cf. Su.Ci.22.62cd–63.
612 Hilgenberg and Kirfel suppose gilāyu to be an error for galaugha, but the commentators agree in reading gilāyu.
613 Cf. Su.Ci.22.64cd–65ab and 66.
614 Cf. Su.Ci.22.67ab.
615 Cf. Ca.Ci.21.140; Su.Ci.18.43cd–47.
616 Cf. Ca.Ci.21.139; Su.Ci.18.48–50.
617 Cf. Su.Ci.18.52–55.
618 Cf. Su.Ci.22.76.
619 Cf. Su.Ci.22.67cd–68 (due to vāta), 69–71 (due to kapha and vāta).
620 Cf. Su.Ci.22.72.
621 Cf. Su.Ci.22.69–71 (due to kapha and vāta), 73–75 (due to kapha).
622 Cf. Su.Ci.22.76.
623 A bad-smelling mouth (related to ūrdhvaguda).
624 Cf. Ca.Ci.26.188cd–189.
625 Cf. Ca.Ci.26.194cd–196ab.
626 Cf. Ca.Ci.26.196cd–198ab.
627 Cf. Ca.Sū.17.16–21 and Ci.26.118 (śiraḥśūla); Su.U.25.5.
628 Cf. Ca.Sū.17.13–14 and Si.9.74–76 (due to vāta or vāta and kapha); Su.U.25.15cd–16ab.
629 Cf. Ca.Sū.17.22–23 and Ci.26.118; Su.U.25.6.
630 Cf. Ca.Sū.17.24–26 and Ci.26.118; Su.U.25.7.
631 Cf. Su.U.25.8cd.
632 Cf. Ca.Ci.26.118; Su.U.25.8ab. Suśruta adds a kṣayaja type (U.25.3 and 9cd–10ab).
633 Cf. Ca.Sū.17.27–29 and Ci.26.118; Su.U.25.10cd–11ab.
634 Cf. Ca.Sū.17.13–14 and Si.9.86cd (due to vāta). Not described as a distinct śiroroga in the *Suśrutasaṃhitā*. Ḍalhaṇa remarks (ad Su.U.25.13cd–15ab) that śiraḥkampa is one of the symptoms of the disease called anantavāta.



635 Cf. Ca.Sū.18.26 (due to pitta) and Si.9.71–72 (due to blood, pitta and vāta); Su.U.25.16cd–18 (due to vāta, with kapha, pitta and blood as secondary agents).
636 Cf. Ca.Si.9.79–81c (due to vāta and blood); Su.U.25.11cd–13ab (due to the three doṣas; Ḍalhaṇa remarks that others regard it as arising from vāta and pitta).
637 Suśruta adds anantavāta as the eleventh śiroroga.
638 This group is an innovation. Compare *Śārṅgadharasaṃhitā* I.7.151cd–152.
639 Absent from *Caraka-* and *Suśrutasaṃhitā*. Cakra remarks (ad Ca.Ci.12.75ab) that śiraḥśotha (a local swelling of the head) is identical with the disorder called upaśīrṣaka, described in another treatise. Compare *Śārṅgadharasaṃhitā* I.7.151cd–152 and 187.
640 The term aruṣka is found in the *Carakasaṃhitā* (Sū.13.35; Cakra remarks that aruṣkā is the same as arūṃṣikā). See also Su.Ni.13.36, where the kṣudraroga called aruṃṣikā is described.
641 Śivadāsasena mentions ukhī as its vernacular name. Cf. Su.Ni.13.35, where the kṣudraroga called dāruṇaka is described; Ḍalhaṇa remarks that it is commonly known as pahā.
642 Cf. Su.Ni.13.33–34 (a kṣudraroga).
643 Also mentioned as a synonym of indralupta in the *Suśrutasaṃhitā* (Ni.13.34); Gayadāsa, quoting Bhoja, adds the synonyms khallī and ruhyā. The *Mādhavanidāna* (55.28–29 = Su. Ni.33–34) has ruhyā instead of rujyā. Kārttika distinguished ruhyā from indralupta and khālitya (= khalati) (see the *Madhukośa* ad *Mādhavanidāna* 55.28–29). Hilgenberg and Kirfel read rūḍhya instead of rujyā.
644 A rare term (also used at U.24.24). Compare *Rasaratnasamuccaya* 24.87 (cācāroga).
645 Called khālitya in the *Suśrutasaṃhitā* (Ni.13.34), khaliti by Videha (see Gayadāsa and Ḍalhaṇa ad Su.Ni.13.33–34).
646 See on Kārttika's opinion about the differences among indralupta, khālitya and ruhyā: Śrīkaṇṭhadatta ad *Mādhavanidāna* 55.28–29. Khālitya occurs in males only according to Videha (see Gayadāsa and Ḍalhaṇa ad Su.Ni.13.33–34; Śrīkaṇṭhadatta ad *Mādhavanidāna* 55.28–29). Śrīkaṇṭhadatta does not agree with Videha, because exceptions to the latter's rule are observed.
647 Compare Su.Ni.13.37, where palita is a kṣudraroga.
648 Cf. Ca.Ci.26.158–159; Su.U.26.3–11.
649 Cf. Ca.Si.9.77–78; Su.U.26.31cd–36ab.
650 Cf. Ca.Si.9.82–83; Su.U.26.30cd–31ab.
651 Cf. Ca.Ci.26.176–179; Su.U.26.12–18ab.
652 Cf. Ca.Ci.26.180–182; Su.U.26.18cd–23 and 35–36ab.
653 Cf. Ca.Ci.26.183ab; Su.U.26.24ab.
654 The same as jantu in U.23.
655 Cf. Ca.Ci.26.183cd–187ab; Su.U.26.26cd–30ab.
656 Cf. Su.Ci.20.27cd–29cd.
657 Cf. Su.Ci.20.29ef–30.
658 Haryarjunalomabhāva is mentioned at Ca.Ci.26.109, hariloman at Ca.Ci.26.262 and 279.
659 A.h.U.24.37–38ab is very close to Ca.Ci.26.264cd–266ab, 38cd–39ab to Ca.Ci.26.266cd–267ab.
660 A.h.U.24.39cd–40ab is very close to Ca.Ci.26.278cd–279ab.
661 Compare the prescriptions against khālitya, palita, etc., and those blackening the hair, which are found in the *Carakasaṃhitā* (Ci.26.262cd–282) and *Suśrutasaṃhitā* (Ci.25.28cd–42). A.h.U.24.40cd–41ab is close to Ca.Ci.26.279cd–280ab.

662 Cf. Ca.Ci.26.276cd–277. A.h.U.24.44cd = Ca.Ci.26.276cd. Caraka ascribes the formula to Ātreya.
663 Cf. Ca.Ci.26.163–165.
664 Cf. Ca.Ci.26.166–175. A.h.U.24.49cd–54 = Ca.Ci.26.166–171ab.
665 Cf. Su.U.26.44cd–46.
666 The image of the inverted tree is a well known motif in Indian thought and art. See, for example: F.D.K. Bosch (1948): 67–69.
667 Cf. Ca.Ci.25.5cd and 6cd; Su.Ci.1.3.
668 Cf. Ca.Ci.25.83.
669 Cf. Su.Sū.21.28; Ci.1.5.
670 Cf. Ca.Ci.25.11; Su.Ci.1.7 and 2.93ab.
671 Cf. Ca.Ci.25.13; Su.Ci.1.7 and 2.93cd.
672 Cf. Ca.Ci.25.15; Su.Ci.1.7 and 2.94ab.
673 Cf. Su.Ci.1.7. Not described in the *Carakasaṃhitā*.
674 Cf. Su.Ci.1.7.
675 Cf. Ca.Ci.25.86; Su.Sū.23.18 and Ci.1.7.
676 Cf. Ca.Ci.25.26; Su.Sū.22.3.
677 Cf. Su.Sū.22.4.
678 Cf. Ca.Ci.25.36–37; Su.Sū.23.3, 5–7, 12–17.
679 Cf. Su.Sū.23.4 and 9.
680 A.h.U.25.22cd–23ab = Su.Sū.23.19.
681 Cf. Ca.Ci.25.44–48.
682 Cf. Ca.Ci.25.44; Su.Ci.1.27cd–29.
683 This verse is largely identical with Ca.Ci.25.46.
684 Cf. Ca.Ci.25.72–75ab and 111–112; Su.Ci.1.21.
685 Cf. Su.Ci.1.22–23ab.
686 See Ca.Ci.25.52ab on the characteristics of a vidagdha vraṇa.
687 Cf. Su.Ci.1.23cd–24ab.
688 Cf. Ca.Ci.25.51; Su.Ci.1.24cd–27ab.
689 Cf. Ca.Ci.25.53–54; Su.Ci.1.35cd–37.
690 Cf. Ca.Ci.25.61cd–62; Su.Ci.1.46–47.
691 Cf. Su.Ci.2.94cd.
692 Cf. Ca.Ci.25.84–85; Su.Ci.1.53cd–62 and 2.86cd–94.
693 Cf. Ca.Ci.25.45cd, 74–75ab; Su.Ci.1.80cd–81ab.
694 Cf. Ca.Ci.25.64cd–65ab and 94; Su.Ci.1.49–50.
695 Cf. Ca.Ci.25.99; Su.Ci.1.81cd–83ab.
696 Cf. Ca.Ci.25.100; Su.Ci.1.83cd–84ab.
697 Cf. Su.Ci.1.88, which is almost identical.
698 Cf. Ca.Ci.25.101–107; Su.Ci.1.89.
699 Cf. Ca.Ci.25.87–94; Su.Ci.1.63–74ab.
700 Cf. Ca.Ci.25.113.
701 Cf. Ca.Ci.25.115–117; Su.Ci.1.90–99ab.
702 Cf. Ca.Ci.25.118; Su.Ci.1.101–103.
703 Cf. Ca.Ci.25.97–98; Su.Ci.1.132.
704 See A.h.Sū.29.
705 Cf. Su.Ci.1.76cd–80ab.



706 Cf. Ca.Ci.25.80.
707 Cf. Su.Ci.2.8cd–10ab.
708 Cf. Su.Ci.2.10cd–12ab and 19cd–23ab.
709 Cf. Su.Ci.2.81.
710 Cf. Su.Ci.2.26cd–28ab.
711 Cf. Ca.Ci.25.65cd–66ab.
712 Cf. Su.Ci.2.26cd–28ab.
713 Cf. Su.Ci.2.23cd–26ab.
714 Cf. Su.Ci.2.85cd–86ab.
715 Cf. Su.Ci.2.77ab.
716 Cf. Su.Ci.2.29cd–30.
717 Cf. Su.Ci.2.42–45ab.
718 Cf. Su.Ci.2.31.
719 Cf. Su.Ci.2.32–33.
720 Cf. Su.Ci.2.34–35.
721 Cf. Su.Ci.2.66cd–69ab.
722 This verse is very close to Su.Ci.2.37.
723 Cf. Su.Ci.2.69cd–71ab. A.h.U.26.28cd and 29cd are close to Su.Ci.2.69cd and 71ab.
724 Cf. Su.Ci.2.71cd–72ab.
725 Cf. Su.Ci.2.72cd–73ab.
726 Cf. Su.Ci.2.13cd–16ab.
727 This verse is close to Su.Ci.2.16cd–17ab.
728 Cf. Su.Ci.2.17cd–18ab.
729 Cf. Su.Ci.2.18cd–19ab.
730 Cf. Su.Ci.2.51.
731 Cf. Su.Ci.2.52–54ab.
732 A.h.U.26.40ab = Su.Ci.2.54cd.
733 This verse is close to Su.Ci.2.55.
734 A.h.U.26.43 = Su.Ci.2.56, but Suśruta's pipīlikā is replaced by utpaṅgila. The edition with Śivadāsa's commentary reads upaṅgila; Śivadāsa's commentary has upaliṅga, explained as an ant known as ḍāhī. The *Kairalī* has uluṅgila, explained as markoṭaka.
735 Cf. Su.Ci.2.57–60ab. A.h.U.26.44 = Su.Ci.2.57.
736 Cf. Su.Ci.2.60cd–61ab.
737 Cf. Su.Ci.2.61cd–62ab.
738 Cf. Su.Ci.2.62cd–66ab. A.h.U.26.49cd = Su.Ci.2.63cd.
739 Cf. Su.Ci.2.45cd–49.
740 A.h.U.26.55–56ab = Su.Ci.2.75–76ab.
741 Cf. Su.Ci.2.77cd–78.
742 Compare the German translation of R.F.G. Müller (1949): 239–242.
743 Cf. Su.Ni.15.3–4.
744 Cf. Su.Ni.15.6.
745 Cf. Su.Ni.15.9.
746 Cf. Su.Ni..15.11; Ci.3.3.
747 A.h.U.27.7–10ab is almost identical with Su.Ni.15.12–15ab.
748 Almost identical with Su.Ni.15.16cd–17.
749 A.h.U.27.11cd–12 = Su.Ci.3.17cd–18.

750 Compare A.h.U.27.13 and Su.Ci.3.19. Cf. Su.Ci.3.21–22ab. The *Suśrutasaṃhitā* describes the treatment of a long series of particular fractures; the *Hṛdaya* restricts itself to the general lines.
751 Cf. A.h.Sū.29.62–67.
752 Cf. Su.Ci.3.11–13ab.
753 Cf. Su.Ci.3.13cd–14ab.
754 Cf. Su.Ci.3.14cd–15ab.
755 Cf. Su.Ni.15.15cd–16ab; Ci.3.15cd–17ab.
756 Cf. Su.Ci.3.48–50ab.
757 Cf. Su.Ci.3.50cd.
758 Cf. Su.Ci.3.51.
759 Cf. Su.Ci.3.52.
760 Cf. Su.Ci.3.69.
761 I.e., according to Aruṇa and Śivadāsa: pāna, nasya, abhyaṅga, and anuvāsana.
762 Cf. Su.Ci.3.54.
763 Cf. Su.Ci.3.5.
764 Cf. Su.Ci.3.4, which is almost identical.
765 Cf. Su.Ci.3.55–68.
766 Cf. Ca.Ci.12.96.
767 Cf. Su.Ni.4.5.
768 Cf. Su.Ni.4.3.
769 Cf. Su.Ni.4.5.
770 Cf. Su.Ni.4.3. Suśruta distinguishes five types, omitting those due to two doṣas.
771 Cf. Su.Ni.4.3.
772 Cf. Su.Ni.4.5.
773 Cf. Su.Ni.4.6.
774 Cf. Su.Ni.4.7.
775 Cf. Su.Ni.4.8.
776 Cf. Su.Ni.4.5.
777 Cf. Su.Ni.4.5.
778 Cf. Su.Ni.4.6.
779 Cf. Su.Ni.4.7.
780 Cf. Su.Ni.4.8.
781 Cf. Su.Ni.4.9.
782 Cf. Su.Ni.4.9 and 13.
783 Cf. Su.Ni.4.13; Ci.8.3 and 33cd–34ab.
784 Cf. Su.Ci.8.53.
785 Cf. Su.Ci.8.4 and 28cd–29.
786 Cf. Su.Ci.8.20–23ab.
787 Cf. Su.Ci.8.5–9ab and 11cd.
788 See A.h.U.30.
789 Cf. Su.Ci.8.12–16ab, 33ab, 35cd–36.
790 Cf. Su.Ci.8.9cd–10.
791 Compare the verses quoted by Ḍalhaṇa (ad Su.Ci.8.9cd–11) from some unspecified treatise.
792 Cf. Su.Ci.8.11.



793 Compare A.h.U.28.34 and Su.Ci.8.50–51.
794 Compare A.h.U.28.35–36 and Su.Ci.8.43cd–46.
795 Cf. Su.Ci.8.52.
796 Cf. Su.Ci.8.54.
797 Cf. Ca.Ci.12.81; Su.Ni.11.3.
798 The *Suśrutasaṃhitā* distinguishes five types. See on granthi: P. Tivārī (1990): 367–384. K.R. Srikantha Murthy interprets granthi as a benign tumour.
799 Cf. Su.Ni.11.4.
800 Cf. Su.Ni.11.5.
801 Cf. Su.Ni.11.6.
802 Not described in the *Suśrutasaṃhitā*. See P. Tivārī (1990): 380–381, 382; interpreted as a haemangioma or angioma (430–432). K.R. Srikantha Murthy regards it as a haematoma.
803 Cf. Ca.Ci.12.81. Absent from the *Suśrutasaṃhitā*. Interpreted as a myoma by K.R. Srikantha Murthy.
804 Cf. Ca.Ci.12.81; Su.Ni.11.7. Interpreted as a lipoma by K.R. Srikantha Murthy.
805 Not described in the *Suśrutasaṃhitā*. See P. Tivārī (1990): 381.
806 Cf. Su.Ni.11.8–9. Interpreted as an angioma by K.R. Srikantha Murthy.
807 Absent from the *Suśrutasaṃhitā*. See P. Tivārī (1990): 381–382. Interpreted as a fibroma by K.R. Srikantha Murthy.
808 Cf. Ca.Ci.12.86; Su.Ni.11.9.
809 K.R. Srikantha Murthy regards an arbuda as a malignant tumour; his identification of an arbuda arising from fatty tissue as a lipoma is therefore not consistent. Cf. Ca.Ci.12.87; Su.Ni.11.15ab. See on arbuda: P. Tivārī (1990): 397–416.
810 K.R. Srikantha Murthy regards a māṃsārbuda as a sarcoma.
811 Cf. Su.Ni.11.13–15ab. Compare Ca.Sū.28.14–15a.
812 Cf. Su.Ni.11.13cd and 21.
813 Cf. Su.Ni.11.15cd–17ab. K.R. Srikantha Murthy identifies an arbuda by blood as a haematoma, which is unjustified (see U.29.18ab on the serious character of this type). Multiple arbudas (see Su.Ni.11.20) are absent from the *Hṛdaya*.
814 Cf. Su.Ni.11.15cd–17ab, 17cd–19, 20.
815 K.R. Srikantha Murthy: filariasis. Cf. Ca.Ci.12.98; Su.Ni.12.10 and 13.
816 Cf. Su.Ni.12.11.
817 Cf. Ca.Ci.12.79; Su.Ni.12.12.
818 Cf. Su.Ni.12.15.
819 Cf. Su.Ni.12.14.
820 Cf. Ca.Ci.12.79 (see also Ca.Sū.28.14). Compare Gayadāsa and Ḍalhaṇa ad Su.Ni.11.10–12. Suśruta does not describe gaṇḍamālā as a distinct entity; the disorder is mentioned at Su.Sū.24.9.
821 K.R. Srikantha Murthy: scrofula, cervical lymphadenitis. Cf. Su.Ni.11.10–12 (see also Su.Śā.4.4). The *Hṛdaya* regards gaṇḍamālā and apacī as synonyms. See the *Madhukośa* ad *Mādhavanidāna* 38.9cd–10.
822 Cf. Ca.Ci.12.79.
823 Cf. Su.Ni.10.9–10ab.
824 Cf. Su.Ni.10.10cd.
825 Cf. Su.Ni.10.11ab.
826 Cf. Su.Ni.10.11cd.

827 Cf. Su.Ni.10.12ab.
828 Cf. Su.Ni.10.13. The *Hṛdaya* omits the types caused by two doṣas (see Su.Ni.10.12cd).
829 Cf. Su.Ni.10.14.
830 Cf. Su.Ci.18.3ab.
831 Cf. Su.Ci.18.4.
832 Cf. Ca.Ci.12.82ab; Su.Ci.18.12cd.
833 Cf. Su.Ci.18.5–6ab.
834 Cf. Su.Ci.18.8cd–11. See P. Tivārī (1990): 396.
835 Cf. Su.Ci.18.12–13.
836 Cf. Ca.Ci.12.82–84ab; Su.Ci.18.6cd–8ab, 11, 14, 24.
837 Cf. Su.Ci.18.15–16. See P. Tivārī (1990): 396.
838 Cf. Su.Ci.18.17–20ab.
839 Cf. Ca.Ci.12.87.
840 Cf. Su.Ci.18.29cd–43ab.
841 Cf. Ca.Ci.12.98cd.
842 Cf. Su.Ci.19.52–54.
843 Cf. Su.Ci.19.55.
844 Cf. Su.Ci.19.56–59.
845 Cf. Ca.Ci.12.80 (galagaṇḍa and gaṇḍamālā); Su.Ci.18.25–29ab.
846 Absent from *Caraka-* and *Suśrutasaṃhitā*.
847 Cf. Su.Ci.18.25.
848 A.h.U.30.32 = Su.Ci.18.26.
849 Cf. Su.Ci.17.18–20ab.
850 Cf. Su.Ci.17.20cd–22.
851 Cf. Su.Ci.17.23–25.
852 Cf. Su.Ci.17.26–28.
853 Cf. Su.Ci.17.29–33.
854 Cf. Su.Ci.17.34ab and 39ab.
855 Cf. Su.Ci.17.34cd–35ab.
856 Cf. Su.Ni.13.4, which is closely related. The *Kairalī* mentions that this disorder is called pāluṇṇi in Kerala.
857 Cf. Su.Ni.13.5.
858 Cf. Su.Ni.13.8.
859 Cf. Su.Ni.13.12.
860 Cf. Su.Ni.13.13. Śivadāsa mentions that the vernacular name of this disorder is gālaṭāhuā. Interpreted as mumps by K.R. Srikantha Murthy.
861 Cf. Su.Ni.13.39.
862 Cf. Su.Ni.13.40 (padminīkaṇṭaka). Painless cysts according to K.R. Srikantha Murthy.
863 Cf. Su.Ni.13.7.
864 Cf. Ca.Ci.12.93; Su.Ni.13.38. Chicken pox according to K.R. Srikantha Murthy.
865 Smallpox according to K.R. Srikantha Murthy. Cf. Ca.Ci.12.90cd; Su.Ni.13.18. The opinion that visphoṭa is more serious than masūrikā is not found in *Caraka-* and *Suśrutasaṃhitā*.
866 Cf. Su.Ni.13.11 (indravṛddhā). Śivadāsa reads indraviddhā in his quotation from Suśruta.
867 Cf. Su.Ni.13.12ab (gardabhikā). Parotitis according to K.R. Srikantha Murthy.
868 Herpes according to K.R. Srikantha Murthy. Cf. Ca.Ci.12.91ab; Su.Ni.13.16.
869 Cf. Su.Ni.13.17.



870 Not described in *Caraka-* and *Suśrutasaṃhitā*. Śivadāsa mentions that this disorder is commonly known as ghāmācī. A seborrhoeic rash according to K.R. Srikantha Murthy.
871 Cf. Ca.Ci.12.99; Su.Ni.13.14. Śivadāsa mentions varāhadāṛa as the vernacular name of this disorder. Cellulitis/lymphangitis according to K.R. Srikantha Murthy.
872 Bubonic plague according to K.R. Srikantha Murthy. Cf. Su.Ni.13.19–20.
873 Cf. Su.Ni.13.15.
874 Buboes in axilla and groin according to K.R. Srikantha Murthy. Cf. Ca.Ci.12.89–90ab (vidārikā); Su.Ni.13.24cd–25ab (vidārikā).
875 Varicocele or angioma according to K.R. Srikantha Murthy. Cf. Su.Ni.13.25cd–28ab.
876 Actinomycosis according to K.R. Srikantha Murthy. Cf. Su.Ni.13.9–10.
877 A corn of the sole of the foot according to K.R. Srikantha Murthy. Cf. Su.Ni.13.30–31.
878 Stenosis of the rectum according to K.R. Srikantha Murthy. Cf. Su.Ni.13.55–56 (saṃniruddhaguda).
879 Whitlow according to K.R. Srikantha Murthy. Cf. Su.Ni.13.21 (cippa).
880 Cf. Ca.Ci.12.88; Su.Ni.13.21–22ab.
881 Cf. Su.Ni.13.21–22ab.
882 A defective or distorted nail according to K.R. Srikantha Murthy. Cf. Su.Ni.13.22cd–23ab.
883 A moist ulcer between the toes according to K.R. Srikantha Murthy. Cf. Su.Ni.13.32.
884 A black mole according to K.R. Srikantha Murthy. Cf. Su.Ni.13.43.
885 A big mole according to K.R. Srikantha Murthy. Cf. Su.Ni.13.42.
886 Cf. Su.Ni.13.45ab.
887 A birth mark according to K.R. Srikantha Murthy. Cf. Su.Ni.13.41.
888 Identical with Suśruta's nyaccha according to Gayadāsa and Ḍalhaṇa ad Su.Ni.13.44.
889 A blue patch on the face according to K.R. Srikantha Murthy. Cf. Su.Ni.13.45cd–46.
890 Cf. Su.Ni.13.47ab.
891 These varieties are not described in the *Suśrutasaṃhitā*.
892 This is an addition of the *Hṛdaya* to the group of kṣudrarogas. Suśruta mentions suptivāta as one of the vāta diseases (Ci.4.12cd).
893 The *Hṛdaya* adds these disorders to the group of kṣudrarogas. K.R. Srikantha Murthy interprets utkoṭha as a single allergic rash, koṭha as many allergic rashes fused together.
894 Suśruta's number is much larger.
895 Cf. Su.Ci.20.3–4ab.
896 Cf. Su.Ci.20.5–6.
897 Cf. Su.Ci.20.4cd–6.
898 Cf. Su.Ci.20.37–38ab (yauvane piḍākāḥ = mukhadūṣikāḥ).
899 Cf. Su.Ci.20.38cd–39.
900 Cf. Su.Ci.20.7–8 and 46cd–48ab. Compare Ca.Ci.12.93cd.
901 Cf. Ca.Ci.12.100.
902 Cf. Su.Ci.20.12–16. Compare Ca.Ci.12.89d–90ab on the treatment of akṣata and vidārikā.
903 Cf. Su.Ci.20.17ab.
904 Cf. Su.Ci.20.46cd–47ab and 56.
905 Cf. Su.Ci.20.48cd–55.
906 Cf. Su.Ci.20.23cd.
907 The same as ruddhaguda.
908 Cf. Su.Ci.20.46cd–47ab.
909 cf. Su.Ci.20.9–10. Compare Ca.Ci.12.89cd–90ab on the treatment of akṣata and vidārikā.

910 Cf. Su.Ci.20.11ab.
911 Cf. Su.Ci.20.21–23ab.
912 Cf. Su.Ci.20.32cd–33ab.
913 Cf. Su.Ci.20.32cd–33ab.
914 Cf. Su.Ci.20.33cd–34.
915 Compare Ca.Ci.12.93 and Su.Ci.20.31cd–32ab on the treatment of masūrikā.
916 Cf. Su.Ni.12.7.
917 Cf. Su.Ni.12.8. K.R. Srikantha Murthy interprets upadaṃśa as syphilis and other sexually transmitted diseases.
918 Cf. Su.Ni.12.9.
919 Cf. Su.Ni.12.9.
920 Cf. Su.Ni.12.9.
921 Cf. Su.Ni.12.9.
922 Cf. Su.Ni.12.9.
923 Cf. Su.Ni.12.9.
924 Cf. Su.Ni.2.17.
925 Cf. Su.Ni.14.4.
926 Cf. Su.Ni.14.8cd–9ab.
927 A.h.U..33.13cd = Su.Ni.14.6cd.
928 Cf. Su.Ni.14.7ab.
929 Cf. Su.Ni.14.11.
930 Cf. Su.Ni.14.9cd–10ab.
931 Cf. Su.Ni.14.8ab (saṃmūḍhapiḍakā).
932 Cf. Su.Ni.14.7cd.
933 Cf. Su.Ni.14.5.
934 Cf. Su.Ni.13.47–50ab (parivartikā), where it is a kṣudraroga. Interpreted as paraphimosis by K.R. Srikantha Murthy.
935 Described as a kṣudraroga by Suśruta (Ni.13.50cd–52ab). Interpreted as a tear in the prepuce by K.R. Srikantha Murthy.
936 Phimosis according to K.R. Srikantha Murthy. Described as a kṣudraroga by Suśruta (Ni. 13.52cd–54: niruddhaprakaśa).
937 Cf. Su.Ni.14.6ab.
938 Cf. Su.Ni.14.10cd.
939 Cf. Su.Ni.14.12.
940 Cf. Su.Ni.14.13ab.
941 Interpreted as gangrene by K.R. Srikantha Murthy. Cf. Su.Ni.14.14cd–15ab.
942 Cancer of the penis according to K.R. Srikantha Murthy. Cf. Su.Ni.14.13 (śoṇitārbuda).
943 Cancer of the penis according to K.R. Srikantha Murthy. Cf. Su.Ni.14.14ab.
944 Cf. Su.Ni.14.15cd.
945 Cf. Su.Ni.14.16–17.
946 Cf. Su.Ni.14.18; Ci.21.18.
947 Cf. Ca.Ci.30.7cd–8; Su.U.38.3–9ab. Suśruta's types differ partly from those described in the *Hṛdaya*. See on the specific features of the types described in the *Hṛdaya* and their treatment: P. Tivārī (1990): 71–73.
948 Cf. Ca.Ci.30.9–11ab; Su.U.38.11ab (vātalā). The *Hṛdaya* mentions the use of a dildo (apadravya, v.l. upadravya, explained as an upaliṅga by Indu, who quotes the *Ratirahasya*,



which work calls it a kṛtakadhvaja, i.e., an artificial penis) as one of the aetiological factors. See on other meanings of apadravya: R. Schmidt (1903).
949 Cf. Ca.Ci.30.19; Su.U.38.16cd.
950 Cf. Ca.Ci.30.20; Su.U.38.18 (phalinī).
951 Cf. Ca.Ci.30.25–26 (udāvartinī); Su.U.38.9cd (udāvartā).
952 Cf. Ca.Ci.30.28cd–29ab (putraghnī); Su.U.38.13cd (putraghnī).
953 Cf. Ca.Ci.30.29cd–31ab; Su.U.38.13ab (prasraṃsinī).
954 Cf. Ca.Ci.30.31cd–32ab; Su.U.38.19b.
955 Cf. Ca.Ci.30.32cd–33ab.
956 Cf. Ca.Ci.30.33cd–34ab; Su.U.38.12cd.
957 Cf. Ca.Ci.30.34cd–35ab (ṣaṇḍhī); Su.U.38.18ab (ṣaṇḍī).
958 Cf. Ca.Ci.30.35cd–37ab.
959 Cf. Ca.Ci.30.11cd–12; Su.U.38.14ab (pittalā).
960 Cf. Ca.Ci.30.16 (asṛjā). The *Hṛdaya* does not describe asṛgdara as a distinct disease, but regards it as a form of raktayoni (see P. Tivārī, 1990: 178–191). Asṛgdara is mentioned at A.h.U.33.53.
961 Cf. Ca.Ci.30.13–14ab; Su.U.38.17ab (śleṣmalā).
962 Cf. Ca.Ci.30.17 (arajaskā); Su.U.38.10a (vandhyā).
963 Cf. Ca.Ci.30.23–24; Su.U.38.10cd.
964 Cf. Ca.Ci.30.21–22.
965 Cf. Ca.Ci.30.18 (acaraṇā); Su.U.38.10b.
966 Cf. Ca.Ci.30.27–28ab; Su.U.38.15cd.
967 Cf. Ca.Ci.30.14cd–15; Su.U.38.19cd.
968 Cf. Ca.Ci.30.37cd–39ab.
969 Cf. Su.Ci.19.25–27, 38–48ab.
970 Cf. Su.Ci.19.28–35, 48cd–51.
971 Cf. Su.Ci.19.36.
972 Cf. Su.Ci.19.37.
973 Cf. Su.Ci.21.3.
974 Cf. Su.Ci.21.10.
975 Cf. Su.Ci.21.6.
976 Cf. Su.Ci.21.7.
977 Cf. Su.Ci.21.13.
978 Cf. Su.Ci.21.11.
979 The same as saṃvyūḍhapiṭikā. Cf. Su.Ci.21.9.
980 Cf. Su.Ci.21.15ab.
981 Cf. Su.Ci.21.12.
982 Cf. Su.Ci.21.8.
983 Cf. Su.Ci.21.4.
984 Cf. Su.Ci.20.40–42ab (parivṛtti).
985 Cf. Su.Ci.20.42cd.
986 Cf. Su.Ci.20.43–46ab (niruddhaprakaśa).
987 The same as grathita.
988 Cf. Su.Ci.21.5.
989 Cf. Su.Ci.21.14.
990 The same as asṛgarbuda.

991 Cf. Su.Ci.21.15cd.
992 Cf. Su.Ci.21.16–17.
993 Cf. Ca.Ci.30.45cd–49ab.
994 A.h.U.34.24cd–26ab = Ca.Ci.30.43cd–45ab. Compare A.h.U.34.26cd–27 and Ca.Ci.30.46, 48–49ab.
995 Cf. Ca.Ci.30.52cd–54ab.
996 Cf. Ca.Ci.30.54cd–56ab.
997 A.h.U.34.32–33 = Ca.Ci.30.56cd–58ab. Compare A.h.U.34.34 and Ca.Ci.30.58cd–59ab.
998 A.h.U.34.35 = Ca.Ci.30.63.
999 A.h.U.34.36–40 = Ca.Ci.30.64cd–69ab (bṛhacchatāvarīghṛta). See P. Tivārī (1990): 80.
1000 Cf. Ca.Ci.30.69cd–70ab.
1001 Cf. Ca.Ci.30.49cd–52ab.
1002 Cf. Ca.Ci.30.86cd–87ab.
1003 Cf. Ca.Ci.30.90cd–96ab. See P. Tivārī (1990): 77–79.
1004 Cf. Ca.Ci.30.84cd–85ab.
1005 Cf. Ca.Ci.30.78cd–82ab.
1006 Cf. Ca.Ci.30.84cd.
1007 Cf. Ca.Ci.30.121cd–122ab.
1008 Cf. Ca.Ci.30.122cd–123ab.
1009 Cf. Ca.Ci.30.123cd–124ab.
1010 Cf. Ca.Ci.30.124cd–125ab.
1011 Cf. Ca.Ci.30.84cd–85.
1012 Cf. Ca.Ci.30.86ab.
1013 A.h.U.34.61cd–62ab = Ca.Ci.30.125cd–126ab.
1014 A.h.U.34.62cd–63ab = Ca.Ci.30.126cd–127ab.
1015 See P. Tivārī (1990): 81–82.
1016 Cf. Ca.Ci.23.4–5 (largely identical) and 6; Su.Ka.3.18–22 and 2.3ab.
1017 Cf. Ca.Ci.23.11–13; Su.Ka.2.4–6.
1018 Cf. Ca.Ci.23.9–10; Su.Ka.3.3–5.
1019 Cf. Ca.Ci.23.14; Su.Ka.8.24cd–25ab.
1020 Cf. Ca.Ci.23.24–27; Su.Ka.2.18cd–23.
1021 Cf. Ca.Ci.23.18–23; Su.Ka.2.34–39 (very close to A.h.U.35.11–16).
1022 Cf. Ca.Ci.23.45cd–52; Su.Ka.2.40–43 (very close to A.h.U.35.17–20).
1023 Cf. Su.Ka.2.44–46.
1024 An additional ardhaśloka says that this drug enabled Vāsava (= Indra) to kill Vṛtra. Compare the mṛtasaṃjīvanāgada of the *Carakasaṃhitā* (Ci.23.54–60).
1025 A.h.U.35.33–37 = Su.Ka.2.25cd–29ab. Cf. Ca.Ci.23.31; Su.Ka.2.25–33.
1026 Cf. Su.Ka.2.50–52. Compare Ca.Ci.23.63cd.
1027 Cf. Su.Ka.5.57–58ab.
1028 Cf. Su.Ka.5.58cd–61ab.
1029 Cf. Ca.Ci.23.106; Su.Ka.1.4–7.
1030 Cf. Ca.Ci.23.14; Su.Ka.8.24cd–25ab.
1031 Cf. Ca.Ci.23.162.
1032 Cf. Ca.Ci.23.28 and 62ab.
1033 Cf. Ca.Ci.23.29 and 62cd.
1034 Cf. Ca.Ci.23.30 and 63ab.



1035 Cf. Ca.Ci.23.124–125; Su.Ka.4.8cd–12.
1036 Cf. Ca.Ci.23.124–129; Su.Ka.4.29.
1037 Cf. Ca.Ci.23.136; Su.Ka.4.32.
1038 Cf. Ca.Ci.23.125; Su.Ka.4.22–24.
1039 Cf. Ca.Ci.23.134a–c.
1040 Cf. Ca.Ci.23.134d (miśrajāti); Su.Ka.4.13ab and 30.
1041 Cf. Ca.Ci.23.164; Su.Ka.4.13cd–14ab.
1042 Cf. Su.Ka.4.14a–d. Suśruta's types differ from those of the *Hṛdaya*.
1043 The translation of Hilgenberg and Kirfel is wrong here.
1044 Cf. Su.Ka.4.14cd and 19.
1045 A.h.U.36.16cd –17 = Ca.Ci.23.221–222ab.
1046 Cf. Ca.Ci.23.177–178; Su.Ka.4.36.
1047 Cf. Su.Ka.4.39.
1048 Cf. Su.Ka.4.39.
1049 Cf. Su.Ka.4.39.
1050 Cf. Su.Ka.4.39.
1051 Cf. Ca.Ci.23.163; Su.Ka.4.20–21 and 33.
1052 Cf. Ca.Ci.23.159–161ab.
1053 Cf. Ca.Ci.23.33–34.
1054 Cf. Ca.Ci.23.38–39ab and 251ab; Su.Ka.5.6.
1055 Cf. Ca.Ci.23.251cd; Su.Ka.5.3–5 and 8–13.
1056 Cf. Su.Ka.5.5cd and 7.
1057 Cf. Ca.Ci.23.39cd–40; Su.Ka.5.16.
1058 Cf. Ca.Ci.23.41cd–43; Su.Ka.5.14–15.
1059 Cf. Ca.Ci.23.36ab and 46–47; Su.Ka.1.79cd–80ab and 85.
1060 Cf. Ca.Ci.23.45cd; Su.Ka.5.19.
1061 A.h.U.36.57cd–58ab = Ca.Ci.23.195cd–196ab. Cf. Su.Ka.5.75cd–76ab.
1062 Kṛṣṇasarpa is a synonym of darvīkara at Ca.Ci.23.136, but the term must have a different meaning here.
1063 Cf. Ca.Ci.23.197cd–198ab; Su.Ka.5.75cd–76ab.
1064 Cf. Ca.Ci.23.196cd–197ab; Su.Ka.5.76cd–78ab.
1065 Gonasa is used as a synonym of maṇḍalin at Ca.Ci.23.136.
1066 Probably a snake of mixed breed.
1067 A.h.U.36.72–73 = Ca.Ci.23.193cd–195ab.
1068 Cf. Su.Ka.5.20–24ab.
1069 Cf. Su.Ka.5.24cd–27.
1070 Cf. Su.Ka.5.28–30ab.
1071 Cf. Su.Ka.5.30cd–31ab.
1072 Cf. Ca.Ci.23.191cd–193ab.
1073 Cf. Su.Ka.5.51cd–54.
1074 A.h.U.36.89 = Ca.Ci.23.223.
1075 Cf. Ca.Ci.23.252–253.
1076 Cf. Ca.Ci.23.250.
1077 Cf. Su.Ka.8.3–4.
1078 Cf. Su.Ka.8.5–18.
1079 Cf. Su.Ka.8.19–24ab.

1080 Cf. Ca.Ci.23.150.
1081 Cf. Su.Ka.8.56–57.
1082 Cf. Su.Ka.8.59–60ab, 61cd–62ab, 63cd–65.
1083 Cf. Ca.Ci.23.151; Su.Ka.8.66.
1084 Cf. Ca.Ci.23.153.
1085 Cf. Ca.Ci.23.165.
1086 Cf. Ca.Ci.23.166, which is very close to A.h.U.37.16.
1087 Cf. Ca.Ci.23.167–169, which verses are very close to A.h.U.37.17–19.
1088 Cf. Ca.Ci.23.170–171, which verses are very close to A.h.U.37.20–21.
1089 Cf. Su.Ka.8.42cd–43.
1090 Cf. Su.Ka.8.42ab.
1091 A.h.U.37.26cd = Ca.Ci.23.199cd. Compare A.h.U.37.27ab and Ca.Ci.23.200ab.
1092 Cf. Ca.Ci.23.173, 208cd–209ab; Su.Ka.8.67cd–74. Compare A.h.U.37.29 and Su.Ka.8.70; A.h.U.37.31cd–33 is largely the same as Su.Ka.8.67cd–69. The bite of an ucciṭiṅga is mentioned at 37.41.
1093 Probably the same as ucciṭiṅgas (see 37.13–14).
1094 This is Suśruta's number.
1095 Cf. Su.Ka.8.75, 95–100.
1096 Cf. Su.Ka.8.94.
1097 Cf. Su.Ka.8.97–99.
1098 Cf. Su.Ka.8.83–84ab.
1099 The *Suśrutasaṃhitā* (Ka.8.95–119ab) describes the local and general effects of the bites of many kinds of spiders.
1100 Cf. Su.Ka.8.85–88ab.
1101 Cf. Su.Ka.8.79–84.
1102 Cauterization is not a prominent feature of the treatment in the *Suśrutasaṃhitā*.
1103 Cf. Su.Ka.8.129.
1104 Cf. Su.Ka.8.130.
1105 Cf. Su.Ka.8.131–133ab.
1106 An annular growth of tissue.
1107 Cf. Su.Ka.8.136ab.
1108 Cf. Ca.Ci.23.203–204; Su.Ka.8.136cd–138. A.h.U.37.78 = Ca.Ci.23.203.
1109 Cf. Ca.Ci.23.200cd–201; Su.Ka.8.119cd–120.
1110 Cf. Su.Ka.7.3–6.
1111 Cf. Su.Ka.7.7–10ab.
1112 Cf. Ca.Ci.23.175–176; Su.Ka.7.43–44.
1113 Cf. Su.Ka.7.45–46ab.
1114 Cf. Ca.Ci.23.176; Su.Ka.7.43–44.
1115 A.h.U.38.12cd–14ab = Ca.Ci.23.177–178.
1116 Cf. Su.Ka.7.46cd–48ab and 63cd–64.
1117 Cf. Su.Ka.7.48cd–50ab.
1118 Cf. Su.Ka.7.32cd–33.
1119 Cf. Su.Ka.7.34–36.
1120 Cf. Su.Ka.7.37ab.
1121 Cf. Su.Ka.7.37cd–40. A.h.U.38.24ab = Su.Ka.7.37cd; 38.26cd = Su.Ka.7.40cd.
1122 Cf. Su.Ka.7.41ab.



1123 Cf. Su.Ka.7.41cd.
1124 Cf. Ca.Ci.23.179–188; Su.Ka.7.50cd–59ab.
1125 Cf. Su.Ka.7.59cd–62ab.
1126 Cf. Ca.Ci.23.219–220; Su.Ka..7.65.
1127 A.h.U.39.1–2ab is close to Ca.Ci.$1^1$.7–8ab.
1128 A.h.U.39.2cd = Ca.Ci.$1^1$.8cd.
1129 Cf. Su.Ci.27.3–4.
1130 A.h.U.39.5 = Ca.Ci.$1^1$.16.
1131 Cf. Ca.Ci.$1^1$.17–20.
1132 Cf. Ca.Ci.$1^1$.21–24.
1133 Cf. Ca.Ci.$1^1$.25–28.
1134 Cf. Ca.Ci.$1^1$.41–57 (brāhmarasāyana).
1135 Cf. Ca.Ci.$1^1$.58 (the second brāhmarasāyana).
1136 Cf. Ca.Ci.$1^1$.59–61.
1137 Cf. Ca.Ci.$1^1$.75 (the fourth āmalakarasāyana).
1138 Cf. Ca.Ci.$1^1$.62–74.
1139 Cf. Ca.Ci.$1^3$.24–29 (aindrarasāyana).
1140 Cf. Ca.Ci.$1^2$.11 and $1^4$.6; Su.Ci.27.10.
1141 Cf. Su.Ci.27.11.
1142 Cf. Ca.Ci.$1^2$.1 and $1^4$.6.
1143 Cf. Ca.Ci.$1^2$.13; Su.Ci.6.16.
1144 Cf. Ca.Ci.$1^2$.14.
1145 Cf. Ca.Ci.$1^2$.15–18; Su.Ci.6.18.
1146 A.h.U.39.82 = Ca.Ci.$1^2$.19.
1147 A.h.U.39.84–91 = Su.Ci.13.20cd–28; 39.92–93 = Su.Ci.13.29cd–31.
1148 A.h.U.39.94–95 = Su.Ci.13.32–33.
1149 A.h.U.39.96–98ab = Ca.Ci.$1^3$.32–34ab.
1150 A.h.U.39.98cd–100 = Ca.Ci.$1^3$.36–38ab. Compare A.h.U.39.101ab and Ca.Ci.$1^3$.38cd, 39.101ef–102 and Ca.Ci.$1^3$.34cd–35.
1151 Cf. Ca.Ci.$1^3$.43–44.
1152 Cf. Su.Ci.28.3 (avalgujā = somarājī).
1153 The rasāyana preparations with garlic are absent from *Caraka-* and *Suśrutasaṃhitā*. Compare the laśunakalpa of the Bower MS.
1154 Cf. Ca.Ci.$1^3$.48cd–49ab, where four metals are mentioned (the *Hṛdaya* obviously adds tin and lead, in agreement with Suśruta); Su.Ci.13.4–7ab.
1155 Cf. Ca.Ci.$1^3$.48 and 55cd–60ab; Su.Ci.13.8cd–9ab.
1156 Cf. Ca.Ci.$1^3$.49ab and 60cd; Su.Ci.13.6cd–8ab.
1157 Cf. Su.Ci.13.9cd–10ab and 59.
1158 Cf. Ca.Ci.$1^3$.50–52; Su.Ci.13.10cd and 17ab.
1159 Cf. Ca.Ci.$1^3$.52cd–53; Su.Ci.13.11–15.
1160 Cf. Ca.Ci.$1^3$.54–55ab.
1161 Cf. Ca.Ci.$1^3$.49cd.
1162 Cf. Ca.Ci.$1^3$.62–63; Su.Ci.13.14ab.
1163 A.h.U.39.142 = Ca.Ci.$1^3$.65. Cf. Su.Ci.13.16ab.
1164 A.h.U.39.143 = Ca.Ci.$1^4$.27cd–28ab.
1165 A.h.U.39.145 = Su.Ci.27.6. Compare A.h.U.39.146–149 with the harītakī and āmalakī (= dhātrī) formulae of Ca.Ci.$1^1$ and $1^2$, as well as with Su.Ci.26.24–25ab, A.h.U.39.150 with

the lauhādirasāyana of Ca.Ci.$1^3$.15–23, 39.151 with the viḍaṅga formulae of Su.Ci.27.7–8, 39.152–153 with the khadiravidhāna of Su.Ci.10.13 and the bījakasāra formula of Su.Ci.27.12, 39.163 with the vacārasāyana of Su.Ci.28.7, 39.164 with the maṇḍūkaparṇīrasāyana of Su.Ci.28.4. See also the list of divyauṣadhis of Ca.Ci.$1^4$.6.

1166 A.h.U.39.178 = Ca.Ci.$1^4$.29.

1167 Cf. Ca.Ci.$1^4$.30–35.

1168 Cf. Ca.Ci.$2^1$.3–4ab.

1169 Cf. Ca.Ci.$2^4$.3; Su.Ci.26.6.

1170 Cf. Ca.Ci.$2^1$.50–51.

1171 Cf. Ca.Ci.$2^1$.16cd–23.

1172 Cf. Ca.Ci.$2^1$.24cd–33ab.

1173 Cf. Ca.Ci.2; Su.Ci.26.16–39. Compare A.h.U.40.25 and Su.Ci.26.18cd–19, 40.26 and Su.Ci.26.23, 40.27–28ab and Su.Ci.26.24–25ab, 40.28cd–29ab and Ca.Ci.$2^3$.19, 40.30cd–31ab and Ca.Ci.$2^3$.5, 40.31cd–32ab and Su.Ci.26.33, 40.32cd and Su.Ci.26.34a–d.

1174 Cf. Su.Ci.26.68.

1175 Cf. Ca.Ci.$2^1$.4cd–16ab.

1176 Cf. Ca.Ci.$2^3$.20–30; Su.Ci.26.7–9cd.

1177 Cf. Ca.Sū.25.40.

1178 Cf. Ca.Vi.1.13–14.

1179 Cf. Ca.Sū.10.3–8.

# Part 4

# Aṣṭāṅgasaṃgraha

## Chapter 1
## Sūtrasthāna

1 Editions of the *Aṣṭāṅgasaṃgraha*:

a aṣṭāṃgasaṃgrahaḥ śrīmadvāgbhaṭācāryanirmitaḥ, ṣaḍbhiḥ sūtrādibhiḥ sthānair āyurvedaprakāśakaḥ bhiṣagvaryaśiroratnabālaśāstripadāṃbuje miliṃdāyitacittena janasthānanivāsinā tarṭe ity upanāmnā ca bhiṣakpadabhṛto guroḥ sakhārāmatanūjena gaṇeśena prayatnataḥ devadharakulotpannabhiṣajaḥ kṛṣṇaśāstriṇaḥ sāhyenāyaṃ yathābuddhi śodhitaś ca prakāśitaḥ, Gaṇapatakṛṣṇājī Press, Bombay 1888 [IO.(San.)1.I.6].

b see ed. a of Indu's Śaśilekhā on the Aṣṭāṅgasaṃgraha.

c see ed. b of Indu's Śaśilekhā on the Aṣṭāṅgasaṃgraha.

d śrīmadvāgbhaṭācāryakṛta-vṛddhavāgbhaṭāparaparyāyaḥ aṣṭāṅgasaṃgrahaḥ, 'arthaprakāśikā' vyākhyayā samullasitaḥ, vyākhyākāraḥ: vaidya śrī govarddhanaśarmā chāṅgāṇī, Kāśī-Saṃskṛta-Granthamālā 157, Caukhambā-Saṃskṛt-Sīrij, Banāras 1945; *ed. 1978; *ed. 1981.

e śrīmadvāgbhaṭaviracit aṣṭāṅgasaṃgraha, hindī bhāṣānuvādasahit, [sūtra-śārīra-nidānasthānātmak pratham bhāg], anuvādak: kavirāj atrideva gupta, prastāvanālekhak: rājavaidyapaṇḍit śrīnandkiśorśarmā bhiṣagācārya, Nirṇayasāgar Press, Bombay 1951; aṣṭāṅga saṃgraha [dvitīya bhāg], cikitsita-kalpa-uttara sthāna, anuvādak: atrideva vidyālaṅkāra, Vārāṇasī 1962; *ed. of Sūtrasthāna, Krishnadas Ayurveda Series No. 31, Varanasi 1997.

f śrī siṃhaguptasūnu-śrī-vāgbhaṭācārya-viracitā aṣṭāṅgasaṃgraha [vṛddhavāgbhaṭa] saṃhitā [sūtrasthānam], sampādakau: āyurvedaviśāradaḥ śrī dattātreyaśāstrī jaḷūkaraḥ, āyurvedatīrthaḥ śrī biṃdumādhavaśāstrī paṇḍitaḥ, Āyurveda-sevā-saṅgha-granthamālā 11, Nāsik 1964.

g śrīvāgbhaṭācāryaviracita aṣṭāṅgasaṃgrahaḥ ('sarvāṅgasundarī' vyākhyayā sahitaḥ) [sūtrasthānam – prathamo bhāgaḥ], vyākhyākāraḥ: śrī paṃ. lālacandra śāstrī vaidya, Baidyanāth Āyurved Bhavan, Calcutta 1965.

h śrīmadvāhaṭaviracitaḥ aṣṭāṅgasaṃgrahaḥ, nidānacikitsitasthāne, sampādakaḥ: N.E. Muttusvāmi; Ashtangasangraha of Vahata, Nidanam and Chikitsitham, ed. by Prof. N.E. Muttuswamy, College Book House, Trivandrum 1973.

i śrīmadvāgbhaṭācāryakṛta-vṛddhavāgbhaṭāparaparyāyaḥ aṣṭāṅgasaṅgrahaḥ (śārīrasthānam), 'subodhinī'-hindīvyākhyā-vimarśaṭippaṇī-sahita, vyākhyākār: pakṣadhara jhā, sampādak: ācārya priyavrata śarmā, Jayakṛṣṇadāsa Āyurveda Granthamālā 21, Caukhambā Orientalia, Vārāṇasī/Dillī 1978.

j śrīmad vṛddhavāgbhaṭaviracitaḥ aṣṭāṅgasaṅgrahaḥ induvyākhyāsahitaḥ, sampādakaḥ: vaidya anaṃt dāmodar āṭhavale, Poona 1980.

*j[1] Aṣṭāṅgasaṃgraha, with the Śaśilekhā commentary of Indu, ed. by D.D.V. Paṇḍit Rao and Ayodhyā Pāṇḍey, Central Council of Research in Ayurveda and Siddha, New Delhi 1988.

k Ashtangasangraha of Vaagbhata, Sutrasthaanam, C.B.H. Publications, Trivandrum 1989.

1 Aṣṭāṅgasaṃgraha of Vāgbhaṭa, text with English translation, notes, indexes, etc., by K.R. Srikantha Murthy, vol. 1, Sutra Sthana, Jaikrishnadas Ayurveda Series 79, Chaukhamba Orientalia, Varanasi 1995; vol. 2, Śārīra to Kalpasiddhisthāna, 1996.
References are to ed. j.

Translations:
a English translation of Sū.22 in BDHM 1, 4, 1963, 211–218; Sū.23 and 38 in BDHM 2, 1, 1964, 1–13.
b Annotated English translation of Ka.1 by Kenneth G. Zysk in G.J. Meulenbeld (1991): 113–136; Ka.2 in JEĀS 3, 1993, 319–351; Ka.3 in JEĀS 4, 1995, 26–54.
c see ed. l.

2 I.e., Brahmā (see Sū.1.4–9). See on Pitāmaha: G. Bailey (1983): 121–127.
3 Indu says that these other deities are Dakṣa, Prajāpati, etc.
4 Compare the maṅgala of the *Hṛdaya*. A.s.Sū.1.2–3 = A.h.Sū.1.2.
5 Cf. A.h.Sū.1.5cd.
6 Cf. A.h.Sū.1.3–4ab.
7 Cf. A.h.Sū.1.4cd–5ab.
8 This verse is absent from the *Hṛdaya*.
9 This verse is absent from the *Hṛdaya*.
10 Cf. Ca.Ci.24.189.
11 See Indu's explanations.
12 Another example of the use of this term is found at A.h.Sū.9.5ab.
13 This verse is absent from the *Hṛdaya*.
14 A.s.Sū.1.31–32ab is absent from the *Hṛdaya*.
15 These definitions are almost identical with Su.Sū.46.523.
16 This opinion is also referred to by Ḍalhaṇa (ad Su.Sū.46.523), who adds that Gayin was opposed to this interpretation.
17 See on these subjects: A.s.Sū.2.
18 Cf. A.h.Sū.1.35cd–49.
19 Cf. Ca.Vi.8.3–14; Su.Sū.2 (śiṣyopanayanīya); *Kāśyapasaṃhitā*, śiṣyopakramaṇīya chapter of Vimānasthāna. A.s.Sū.2 deals with more subjects than its title indicates.
20 A.s.Sū.2.12cd–13 has a parallel in the *Viṣṇusmṛti* (see P.V. Sharma, 1968: 30).
21 Compare A.s.Sū.2.18cd and A.h.Sū.1.34ab. A.s.Sū.2.19ab = A.h.Sū.1.35ab; 2.19cd = A.h. Sū.1.34cd. See on A.s.Sū.2.19–20: P.V. Sharma (1968): 30.
22 Cf. A.h.Sū.2.1.
23 Cf. A.h.Sū.2.2–3. A.s.Sū.3.14cd = A.h.Sū.2.3ab.
24 Cf. Ca.Sū.5.74cd–76ab; Su.Ci.24.13–14.
25 Cf. Su Ci.24.15–17ab.
26 See Śā.12.5.
27 Cf. A.s.Sū.29.8–9 and Ci.23.28; Ca.Sū.5.56cd–63ab.
28 Cf. A.h.Sū.2.6cd. Compare Ca.Sū.5.78–80; Su.Ci.24.14.
29 Cf. A.h.Sū.2.6cd. Compare Ca.Sū.5.20cd–56ab; Su.Ci.40.3–18.
30 Cf. A.h.Sū.2.6cd–7. Compare Ca.Sū.5.76cd–77; Su.Ci.24.21–24. See P.V. Sharma (1968): 30–31.
31 Cf. A.h.Sū.2.32–33ab. A.s.Sū.3.41cd–42ab = A.h.Sū.2.32cd–33ab.
32 A.s.Sū.3.43 = A.h.Sū.2.33cd–34ab; 3.45ab = A.h.Sū.2.38cd; 3.50cd = A.h.Sū.2.34cd. Compare A.s.Sū.3.53cd (on the frequency of shaving and haircutting) and Bhela Sū.7.14.



33 Cf. A.h.Sū.2.8.
34 A.s.Sū.3.58ab = A.h.Sū.2.9ab.
35 Cf. Ca.Sū.5.81–83.
36 A.s.Sū.3.59ab = Su.Ci.24.29cd. Cf. Ca.Sū.5.84.
37 Cf. Ca.Sū.5.90–92; Su.Ci.24.70cd–71ab.
38 Cf. A.h.Sū.2.19. Compare *Manusmṛti* 4.205–221.
39 The ten karmapathas are mentioned and enumerated at 3.115–116; a deity called Śāstar is referred to at 3.119 (see Indu's commentary).
40 A.s.Sū.3.94cd = A.h.Sū.2.36ab; 3.107 = A.h.Sū.2.40cd–41ab; 3.108cd–109 = A.h.Sū.2. 41cd–42; 3.110cd–111ab = A.h.Sū.2.44.
41 Cf. Su.Sū.6.4–5.
42 See on mātrā: S. Srinivasan (1979): 123. Compare: *Āyurvedasūtra* 9.12–13; Ḍalhaṇa ad Su.Ci.38.5; *Kusumāvalī* ad *Siddhayoga* 76.3ab.
43 See on nāḍikā, a synonym of ghaṭī: H. Jacobi (1876); R.P. Kulkarṇī (1988); S. Srinivasan (1979): 125–126. Compare: *Āyurvedasūtra* 9.16–17 and 14.30.
44 A muhūrta is 20 1/10 kalā according to Suśruta. See Hoernle's comments on Su.Sū.6.4–5 in his translation.
45 Compare *Āyurvedasūtra* 9.18–21: a yāma consists of four muhūrta.
46 The *Carakasaṃhitā* (Śā.1.112) refers to a division of day and night into three yāmas; Cakra mentions that this yāma is not the yāma that is also called prahara. See on prahara: S. Srinivasan (1979): 127.
47 Cf. A.h.Sū.3.3–7ab.
48 These flowery descriptions of the seasons are absent from the *Hṛdaya*.
49 Some verses are common to *Saṃgraha* and *Hṛdaya*: A.s.Sū.4.49ab = A.h.Sū.3.48cd; 4. 53ab = A.h.Sū.3.49ab.
50 See on A.s.Sū.6: P.V. Sharma (1968): 34–36.
51 Cf. A.h.Sū.5.1–20ab.
52 Cf. Su.Sū.45.7.
53 Cf. Su.Sū.45.5–6.
54 Cf. Su.Sū.45.4. The *Saṃgraha* adds vāpī to Suśruta's list.
55 Cf. Su.Sū.45.15–16.
56 Cf. Su.Sū.45.12 and 17–19. See P.V. Sharma (1968): 35; Suśruta's nikṣepaṇa and śītīkaraṇa are absent, while the *Saṃgraha* adds tāpana, parisrāvaṇa and gandhanāśana.
57 Some verses are common to *Saṃgraha* and *Hṛdaya*: A.s.Sū.6.39ab = A.h.Sū.5.14ab; 6. 40ab = A.h.Sū.5.14cd; 6.42 = A.h.Sū.5.15cd–16ab; 6.44ab = A.h.Sū.5.17ab. Some verses found in the *Hṛdaya* are absent from the *Saṃgraha*: A.h.Sū.5.13, 15ab, 16cd, 17cd, 18. Aruṇadatta remarks (ad A.h.Sū.5.18) that some only read A.s.Sū.6.27cd–28 and 32 as part of the genuine text.
58 The clear, upper part of ghee (Indu).
59 See Indu's explanations.
60 A.s.Sū.6.90cd–91 = Ca.Sū.27.246cd–247; 6.92ab = Su.Sū.45.142cd = Ca.Sū.27.249ab.
61 Cf. Ca.Sū.27.243; Su.Sū.45.133–136ab.
62 Cf. Su.Sū.45.115–128.
63 The absence of this well-known oil from the *Saṃgraha* is remarkable.
64 Akṣa and nimba oil are referred to at A.s.Sū.6.102ab and 104–105ab.
65 Cf. Su.Sū.45.130.

66 This word is not recorded in the dictionaries. Variants are tulūka, culūka, uluka, culuka and cullaka (see Aruṇa and Hemādri ad A.h.Sū.5.61cd–62ab). Indu reads buluka. Compare Ca. Sū.25.38 (culukī).
67 Cf. Ca.Sū.25.38.
68 Cf. Ca.Sū.25.39.
69 Cf. Ca.Sū.25.38.
70 Cf. Ca.Sū.25.39.
71 See G.J. Meulenbeld (1974): 497–498. A.s.Sū.6.116cd = Su.Sū.45.181cd.
72 A.s.Sū.6.135–136 = A.h.Sū.5.82–83.
73 See on A.s.Sū.7: P.V. Sharma (1968): 36–37.
74 Cf. A.h.Sū.6.11cd–12ab. Compare the kudhānya groups of Ca.Sū.27.16–18 and Su.Sū.46. 21.
75 Cf. Ca.Sū.27.18.
76 Mentioned by Ḍalhaṇa ad Su.Sū.46.21 and Aruṇa ad A.h.Sū.6.11cd–12ab. Identical with ambhaḥśyāmāka of the *Carakasaṃhitā* (Sū.27.17).
77 Mentioned in the *Carakasaṃhitā* (Sū.27.17).
78 Also mentioned by Suśruta (Sū.46.21).
79 Also mentioned by Caraka (Sū.27.17) and Suśruta (Sū.46.21).
80 Compare the varuka of the *Carakasaṃhitā* (Sū.27.18) and *Suśrutasaṃhitā* (Sū.46.21).
81 Probably the same as varaka of Caraka (Sū.27.18) and Suśruta (Sū.46.21).
82 Also mentioned by Caraka (Sū.27.18).
83 Also mentioned by Suśruta (Sū.46.21).
84 Also mentioned by Caraka (Sū.27.17). Regarded (probably erroneously) as identical with jalajaśyāmāka (= toya– or ambhaḥśyāmāka) by Ḍalhaṇa (ad Su.Sū.46.21).
85 Mentioned as gavedhuka in the *Suśrutasaṃhitā* (Sū.46.21).
86 Is this the salilajanīvāra or mahādalakāṇḍa of Ḍalhaṇa (ad Su.Sū.46.21)?
87 Also mentioned by Caraka (Sū.27.17).
88 Also mentioned by Caraka (Sū.27.17) and Suśruta (Sū.46.21).
89 Mentioned as mukunda by Caraka (Sū.27.18) and mukundaka by Suśruta (Sū.46.21).
90 See U.P. Thapliyal (1979): 95.
91 Phala between masūraka and āḍhakī is not clear, but it may refer to the fruits of kākāṇḍolā and ātmaguptā (see Sū.7.31). Hemādri (ad A.h.Sū.6.17–18ab) reads masūra and cavala. The *Hṛdaya* mentions mudga, āḍhakī and masūra.
92 Cf. A.h.Sū.6.17–18ab.
93 Cf. A.h.Sū.6.18cd.
94 Cf. A.h.Sū.6.19–21ab.
95 Cf. A.h.Sū.6.23.
96 See Ḍalhaṇa ad Su.Sū.46.376ab (khaḍa) and Ṭoḍara IV: 1.101 (khaṇḍayūṣa). Cakra quotes (anonymously) A.s.Sū.7.48cd–49ab ad Ca.Ci.8.131 (khaḍa).
97 See Ḍalhaṇa ad Su.Sū.46.376ab and Ṭoḍara IV: 1.101.
98 See Aruṇa ad A.h.Sū.6.33ab; *Kaiyadevanighaṇṭu* 5.226cd–227ab (dakaḷavaṇikā).
99 See Cakra ad Ca.Sū.27.281 and Ci.15.111; Ḍalhaṇa ad Su.Sū.46.383, 453, U.47.25, 57.12; Indu ad A.s.Sū.7.53–54. Cakra takes rāgaṣāḍava as one item at Ca.Ka.7.33. Compare the rāgakhāṇḍava of *Caryācandrodaya* 168–169 = *Bṛhannighaṇṭuratnākara* 636–637. See also G.J. Meulenbeld (1974): 512.
100 A.h.Sū.6.39ab is absent from the *Saṃgraha*.



101 See on śaṣkulī: Ḍalhaṇa ad Su.Ci.10.5; Cakra ad Ca.Sū.27.267.
102 Cf. Ca.Sū.27.39 and 45–46.
103 A.s.Sū.7.65ab = A.h.Sū.6.43ab.
104 Mentioned in the *Carakasaṃhitā* (Sū.15.7 and 27.46) as a jāṅgala mṛga, in the *Suśrutasaṃhitā* (Sū.46.94) as a kūlacara animal (frequenting the banks of rivers).
105 Mentioned in the *Carakasaṃhitā* (Sū.27.46) as a jāṅgala mṛga.
106 See Ca.Sū.27.45.
107 See Ca.Sū.27.45.
108 This may be the koṭṭakāraka of Caraka (Sū.27.45).
109 Mentioned at Su.Sū.20.5 and 46.54.
110 Mentioned at Su.Sū.46.54.
111 Mentioned at Ca.Sū.27.45; Su.Sū.46.54.
112 Their number is thirty-four (see Indu).
113 Cf. Ca.Sū.27.50–53ab and Su.Sū.46.67. A.s.Sū.7.69cd = Ca.Sū.27.50ab; 7.73ab = Ca.Sū. 27.53ab.
114 Mentioned at Ca.Sū.27.50 and Su.Sū.46.67.
115 Mentioned as koyaṣṭi at Ca.Sū.27.50 and Su.Sū.46.67.
116 The khañjarīṭa(ka) is mentioned as a pratuda at Su.Sū.46.67.
117 Absent from *Caraka-* and *Suśrutasaṃhitā*.
118 Absent from *Caraka-* and *Suśrutasaṃhitā*.
119 The *Carakasaṃhitā* (Sū.27.51) mentions a pratuda called laṭṭaṣaka or laṭūṣaka (see Cakra), the *Suśrutasaṃhitā* (Sū.46.67) a laṭṭūṣaka.
120 Mentioned in the *Carakasaṃhitā* (Sū.27.51).
121 The *Suśrutasaṃhitā* (Sū.46.67) mentions a gokṣveḍa.
122 The *Carakasaṃhitā* mentions a ḍiṇḍimānaka (Sū.27.51), the *Suśrutasaṃhitā* (Sū.46.67) a ḍiṇḍimāṇavaka.
123 Mentioned in the *Carakasaṃhitā* (Sū.27.51).
124 Mentioned as a pratuda in the *Carakasaṃhitā* (Sū.27.51).
125 Mentioned as pākkāra in the *Carakasaṃhitā* (Sū.27.51).
126 Mentioned at Ca.Sū.27.51.
127 The *Carakasaṃhitā* mentions the kuliṅgaka (Sū.27.51) and the caṭaka (Sū.27.52). Cakra is of the opinion that the kuliṅga resembles the vanacaṭaka, but is a different bird with a yellow head, called vāsi in the vernacular. Ḍalhaṇa (ad Su.Sū.46.67) says that the kuliṅga is the same as the vanyacaṭaka, while the gṛhakuliṅga is the grāmyacaṭaka. The *Aṣṭāṅgasaṃgraha* omits the caṭaka, present in the short list of the *Hṛdaya* (Sū.46cd–47ab). The kuliṅga of Ca.Ci.$2^4$.32 is a sparrow (= caṭaka) according to P.V. Sharma.
128 The pratuda list of the *Carakasaṃhitā* has a śāraṅga (Sū.27.52).
129 The *Carakasaṃhitā* has ciraṭī (Sū.27.52).
130 Mentioned in the *Carakasaṃhitā* (Sū.27.52). The reading is unsure here: either cirīṭī and kaṅku or cirīṭīka and ku(yaṣṭikā).
131 Mentioned in the *Carakasaṃhitā* (Sū.27.52). The reading is unsure: either (cirīṭī)ka and kuyaṣṭikā or kaṅku and yaṣṭikā; since the koyaṣṭi has already been mentioned, yaṣṭikā is preferable.
132 Absent from *Caraka-* and *Suśrutasaṃhitā*.
133 The list of the *Carakasaṃhitā* has gopāputra (Sū.27.50), a pratuda bird also mentioned by Ḍalhaṇa (ad Su.Sū.46.67).

134 Mentioned in the *Carakasaṃhitā* (Sū.27.50).
135 Mentioned in the *Carakasaṃhitā* (Sū.27.52).
136 Mentioned as a pratuda bird in the *Suśrutasaṃhitā* (Sū.46.67). The *Carakasaṃhitā* (Sū.27.50) and *Hṛdaya* (Sū.6.46cd–47ab) have kokila.
137 Mentioned in the *Carakasaṃhitā* (Sū.27.52).
138 See G.J. Meulenbeld (1974): 473. Also mentioned as a pratuda bird in the *Carakasaṃhitā* (Sū.27.53ab) and *Suśrutasaṃhitā* (Sū.46.67).
139 The *Carakasaṃhitā* (Sū.27.53ab) has pāṇḍavika (v.l. pānavika).
140 Cf. Ca.Sū.27.37cd–38 (bhūmiśaya animals); Su.Sū.46.78 (bileśaya animals).
141 A.s.Sū.7.73cd = Ca.Sū.27.37cd.
142 Mentioned in the *Carakasaṃhitā* (Sū.27.38). Hemādri (ad A.h.Sū.6.47cd) reads cillaka (v.l. cillaṭa).
143 Mentioned as kūrcikā in the *Carakasaṃhitā* (Sū.27.38).
144 Compare the śallaka of the *Carakasaṃhitā* (Sū.27.38).
145 This animal takes the place of Caraka's gaṇḍaka (Sū.27.38).
146 Absent from the *Carakasaṃhitā*. Obviously identical with Suśruta's vṛṣadaṃśa (Sū.46.78).
147 Mentioned by both Caraka (Sū.27.38) and Suśruta (Sū.46.78).
148 Mentioned by both Caraka (Sū.27.38) and Suśruta (Sū.46.78).
149 A.s.Sū.7.78cd = A.h.Sū.6.51cd. Cf. Ca.Sū.27.41b–44 (the vāri- or ambucārin group of birds).
150 Mentioned in the *Carakasaṃhitā* (Sū.27.42).
151 Mentioned in the *Carakasaṃhitā* (Sū.27.44).
152 Mentioned in the *Carakasaṃhitā* (Sū.27.43).
153 Mentioned in the *Carakasaṃhitā* (Sū.27.42: śarāri).
154 Mentioned in the *Carakasaṃhitā* (Sū.27.42).
155 Mentioned in the *Carakasaṃhitā* (Sū.27.42: kākatuṇḍaka).
156 Mentioned with its synonym megharāva by Caraka (Sū.27.43) and Suśruta (Sū.46.105).
157 Mentioned as ambukukkuṭī by Caraka (Sū.27.43), as ambukukkuṭikā by Suśruta (Sū.46.105).
158 Absent from *Caraka*- and *Suśrutasaṃhitā*.
159 Suśruta (Sū.46.105) mentions a mallikākṣa.
160 Cf. Ca.Sū.27.60ab.
161 See G.J. Meulenbeld (1974): 450 and 518–519.
162 A.s.Sū.7.86cd resembles A.h.Sū.6.56cd. Cf. Ca.Sū.27.76cd–77ab.
163 Cf. Ca.Sū.27.68cd–70ab.
164 Cf. Ca.Sū.27.73.
165 Cf. Ca.Sū.27.67cd.
166 A.h.Sū.6.60cd, omitted here, is found at A.s.Sū.7.96cd.
167 Cf. Ca.Sū.27.70cd–71ab.
168 Cf. Ca.Sū.27.65cd–66.
169 See Indu's comments.
170 Cf. Ca.Sū.25.38.
171 Cf. Ca.Sū.25.38.
172 Cf. Ca.Sū.25.38.
173 Cf. Su.Sū.45.124.
174 Cf. Ca.Sū.27.98cd–105ab; Su.Sū.46.249–250 and 281.



175 Cf. Ca.Sū.27.98cd–104ab (phañjī); Su.Sū.46.249–250 and 252d (phañjī). Phañjī/bhañjī is absent from A.h.Sū.6, but is mentioned at A.h.Ci.9.24.
176 Absent from the *Bṛhattrayī*.
177 Cf. Su.Sū.46.249–250.
178 Cf. Su.Sū.46.249–250 and 252c (vṛkṣādanī). Indu reads vṛkṣādanī.
179 Different from the group of trees called kṣīrivṛkṣa. See Indu.
180 Not mentioned in the śākavargas of *Carakasaṃhitā* and *Suśrutasaṃhitā*.
181 Unknown. The correct reading may be bimbītanika.
182 Cf. Su.Sū.46.284 (kuṭajapuṣpa; kuṭaja = vṛkṣaka).
183 Not mentioned in the śākavargas of Caraka and Suśruta.
184 Cf. Ca.Sū.27.98cd–105ab; Su.Sū.46.249–250 and 281.
185 This plant name is absent from the *Bṛhattrayī*. It may be another name for karbudāra.
186 Cf. Su.Sū.46.249–250.
187 Absent from the *Bṛhattrayī*. Indu reads viṣamūṣikā. Caraka, Suśruta and others only mention a viṣamuṣṭi(ka or -kā). Viṣamuṣṭi is found at A.h.Sū.15.30, viṣamuṣṭikā at A.s.U.42.107; Indu reads viṣamūṣikā ad A.s.U.42.107.
188 Cf. Su.Sū.46.249–250.
189 Cf. Ca.Sū.27.98cd–105ab; Su.Sū.46.249–250.
190 Compare the nalinīkā of Ca.Sū.27.101 and the padma and kumuda of Su.Sū.46.285. See on Sanskrit names for the lotus and water lilies: W. Rau (1954); R. Schmidt (1913a); R. Syed (1990): 607–711.
191 Cf. Ca.Sū.27.115ab; Su.Sū.46.253 and 285.
192 Cf. Su.Sū.46.288cd.
193 Abhīru is not mentioned in the śākavargas of Caraka and Suśruta.
194 Cf. Ca.Sū.25.38; Su.Sū.46.335.
195 Cf. Ca.Sū.27.107cd–108ab. Bhaṇḍī is mentioned at A.h.Sū.15.19.
196 Cf. Ca.Sū.27.107cd–108ab.
197 Cf. Ca.Sū.27.107cd–108ab (parvapuṣpī).
198 Kamala and utpala are already mentioned at A.s.Sū.7.123.
199 Cf. Ca.Sū.27.114.
200 Cf. Ca.Sū.27.102 (yātuka) and Su.Sū.46.274 (jātuka). Caraka mentions jātukaśāka at Sū.26.84.
201 Cf. Ca.Sū.27.102 (śālakalyāṇī).
202 This plant corresponds to Caraka's triparṇī (Sū.27.102) and Suśruta's triparṇikā (Sū.46.274).
203 Cf. Ca.Sū.27.102. Mentioned at A.h.U.30.27 (pīluparṇī).
204 Absent from the *Bṛhattrayī*.
205 Compare Caraka's kumārajīva ( (Sū.27.100), explained by Cakra as jīvaśāka.
206 Cf. Ca.Sū.27.102 (loṇikā) and Su.Sū.46.274 (loṇikā). Indu reads loṇikā.
207 Cf. Ca.Sū.27.102 (kuṣmāṇḍaka); Su.Sū.46.213 (kūṣmāṇḍa).
208 See Cakra ad Ca.Sū.27.101: nīlinī is a variant of nalinī.
209 Not known from other sources.
210 Cf. Ca.Sū.27.101.
211 Cf. Ca.Sū.27.101.
212 The *Saṃgraha* has ālūpa instead of āluka.
213 Cf. Ca.Sū.27.107cd–108ab; Su.Sū.46.249 (jīvantī).

214 Cf. Ca.Sū.27.100 (cuñcuparṇikā); Su.Sū.46.249 (cuñcū).
215 Cf. Ca.Sū.27.101 (prapunnāḍa); Su.Sū.46.262 and 271 (prapunnāḍa).
216 Absent from the *Bṛhattrayī*.
217 Cf. Ca.Sū.27.108cd (urubūka); Su.Sū.46.254–255.
218 Cf. Ca.Sū.27.108cd.
219 Cf. Ca.Sū.27.109.
220 Cf. Ca.Sū.27.109.
221 Cf. Ca.Sū.27.109.
222 Cf. Su.Sū.46.290. Compare A.h.Sū.6.99.
223 Cf. Su.Sū.27.107ab; Su.Sū.46.254–255.
224 Not mentioned as a vegetable in the śākavargas of Caraka and Suśruta.
225 Cf. Ca.Sū.27.107cd–108ab.
226 Cf. Ca.Sū.27.106cd; Su.Sū.46.254–255.
227 Cf. Ca.Sū.27.106cd; Su.Sū.46.238.
228 Cf. Ca.Sū.27.106cd; Su.Sū.46.239.
229 Cf. Ca.Sū.27.122; Su.Sū.46.221 and 238.
230 Compare the haritavarga of the *Carakasaṃhitā* (Sū.27.166–177); Ḍalhaṇa ad Su.Sū.21.21 (haritakavarga).
231 Cf. Ca.Sū.27.173; Su.Sū.46.230cd–232ab (kustumbarī).
232 Cf. Ca.Sū.27.171.
233 Absent from the śākavargas of Caraka and Suśruta, but see Ca.Sū.27.170 (śāleya).
234 Cf. Ca.Sū.27.170.
235 Cf. Ca.Sū.27.171.
236 Not mentioned in the śākavargas of Caraka and Suśruta. Compare Ca.Sū.27.101 (kuṭheraka) and Su.Sū.46.221 (kuṭheraka). Kuṭheraka is a variety (bheda) of parṇāsa (see Cakra ad Ca.Ni. 2.4 and Ci.3.267).
237 Cf. Ca.Sū.27.174 (gṛñjanaka).
238 Not mentioned in the śākavargas of Caraka and Suśruta. Ajājī, often regarded as a synonym of jīraka, differs from the latter here.
239 Cf. Su.Sū.46.221 and 229.
240 Not mentioned in the śākavargas of Caraka and Suśruta.
241 Cf. Ca.Sū.27.172cd.
242 Cf. Su.Sū.46.221 (kālamāla).
243 Not mentioned in the śākavargas of Caraka and Suśruta.
244 Cf. Su.Sū.46.221 and 290.
245 Not mentioned in the śākavargas of Caraka and Suśruta. Compare Ca.Sū.27.106cd (citraka) and Su.Sū.46.221 and 239ab (citraka). Indu (ad A.s.Ci.21.44) regards dvīpi as a synonym of citraka.
246 Cf. Ca.Sū.27.173 (ajagandhā = bastagandhā).
247 Cf. Ca.Sū.27.173 (dhānyaka = dhānakā; see Aruṇa ad A.h.Sū.15.16).
248 Cf. Ca.Sū.27.130 (nārikela); Su.Sū.46.177–178 and 180; A.h.Sū.6.119–122ab (nārikela).
249 Cf. Ca.Sū.27.143cd–144ab; Su.Sū.46.177–178 and 181; A.h.Sū.6.119–122ab.
250 Cf. Ca.Sū.27.143cd–144ab; Su.Sū.46.163–164 and 166cd; A.h.Sū.6.119–122ab.
251 Cf. Ca.Sū.27.128cd; Su.Sū.46.182cd–183ab and 186; A.h.Sū.6.119–122ab.
252 Cf. Ca.Sū.27.132 and 141; Su.Sū.46.139–140 and 145–146; A.h.Sū.6.119–122ab.
253 Cf. Ca.Sū.27.147ab; Su.Sū.46.163–164 and 168.



254 Cf. Su.Sū.46.163–164 and 170.
255 Unknown from other sources.
256 Absent from the phalavargas of Caraka and Suśruta. Phalinī is usually a synonym of priyaṅgu, which produces a grain. It may be that āsīnaphalinī is the name of a plant, not known from other sources.
257 Cf. Ca.Sū.27.142cd–143ab; Su.Sū.46.163–164 and 176.
258 Cf. Ca.Sū.27.142cd–143ab; Su.Sū.46.163–164 and 167.
259 Cf. Ca.Sū.27.136ab; Su.Sū.46.192ab.
260 Cf. Su.Sū.46.163–164.
261 Cf. Su.Sū.46.163–164 and 169.
262 Cf. Ca.Sū.27.142cd–143ab (gāṅgerukī); Su.Sū.46.163–164 and 170cd (gāṅgerukī).
263 Absent from the phalavargas of Caraka and Suśruta.
264 Cf. Ca.Sū.27.142cd–143ab; Su.Sū.46.163–164 and 170ab.
265 Not mentioned in the phalavargas of Caraka and Suśruta. Indu mentions śvetapākī as a synonym of śvetakāmbojikā (A.s.U.39.5). Compare the śītapākya of Su.Sū.46.190 and Caraka's śītapākī (Vi. 8.139); śītapākī is also found at A.h.Sū.15.6, A.s.Ka.4.15, *Madanādinighaṇṭu* 6.16–18; śītapāka occurs in the Bower MS.
266 Cf. Ca.Sū.27.136cd–137; Su.Sū.46.139–140 and 147cd–148; A.h.Sū.6.126cd–127ab.
267 Cf. Ca.Sū.27.142ab (siñcitikā); Su.Sū.46.139–140 and 147ab (siñcitikā).
268 Cf. Ca.Sū.27.131cd; Su.Sū.46.139–140 and 157.
269 Cf. Ca.Sū.27.140; Su.Sū.46.163–164 and 166ab.
270 Cf. Ca.Sū.27.164; Su.Sū.46.163–164 and 165 (kṣīravṛkṣa).
271 Cf. Ca.Sū.27.119ab; Su.Sū.46.163–164 and 173.
272 See A.s.Sū.7.179–181 and 184.
273 See A.s.Sū.7.186–187.
274 Cf. Su.Sū.46.194 (ākṣika; Ḍalhaṇa: = akṣikīphala).
275 Sahakāra is a synonym of āmra.
276 Cf. Ca.Sū.27.145ab; Su.Sū.46.189.
277 Cf. Ca.Sū.27.138; Su.Sū.46.163–164.
278 Indu reads kośāmra. Cf. Su.Sū.46.139–140, 160ab, 207 (kośāmra).
279 Cf. Ca.Sū.27.159cd; Su.Sū.46.197ab.
280 Cf. Ca.Sū.27.159ab; Su.Sū.46.193; A.h.Sū.6.130ab.
281 Cf. Ca.Sū.27.145cd–146ab; Su.Sū.46.139–140 and 158cd.
282 Cf. Ca.Sū.27.145cd–146ab (śatāhvaka).
283 Cf. Ca.Sū.27.145cd–146ab (prācīnāmalaka); Su.Sū.46.139–140 and 158cd (prācīnāmalaka). See Indu ad A.s.Sū.7.194.
284 Cf. Ca.Sū.27.145cd–146ab (tṛṇaśūnya); Su.Sū.46.194 (tṛṇaśūnya).
285 Cf. Ca.Sū.27.146cd; Su.Sū.46.192cd.
286 Cf. Ca.Sū.27.145cd–146ab.
287 Cf. Ca.Ci.30.313–314.
288 Cf. Ca.Vi.1.22.
289 Cf. Ca.Vi.1.22.
290 Cf. Ca.Ci.30.315–320ab.
291 Cf. Ca.Ci.30.326cd–327ab; Si.3.6.
292 Cf. A.h.Sū.7.1–2.
293 Cf. A.h.Sū.7.3.

294 Cf. A.h.Sū.7.4–12ab.
295 Cf. A.h.Sū.7.12cd–13ab.
296 Cf. A.h.Sū.7.13cd–14ab.
297 Cf. A.h.Sū.7.14cd–18.
298 Cf. Su.Ka.1.34cd–36.
299 Cf. A.h.Sū.7.19–20.
300 Cf. A.h.Sū.7.21–22ab.
301 Cf. A.h.Sū.7.22cd–23.
302 Cf. A.h.Sū.7.25–26 (the common treatment when the poison has reached the āmāśaya or pakvāśaya).
303 Cf. A.h.Sū.7.23cd–24.
304 Cf. Ca.Ci.23.117ab; Su.Ka.1.69.
305 Cf. Ca.Ci.23.120cd; Su.Ka.1.63cd–64ab.
306 Cf. Su.Ka.1.64cd–65ab, 70–72ab.
307 Cf. Ca.Ci.23.118; Su.Ka.1.51cd–54.
308 Cf. Ca.Ci.23.118 (utsādana); Su.Ka.1.55 (utsādana).
309 Cf. Ca.Ci.23.118 (snāna); Su.Ka.1.55 (pariṣeka).
310 Cf. Su.Ka.1.55 (anulepana).
311 Cf. Ca.Ci.23.118 (alaṃkāra); Su.Ka.1.74 (bhūṣaṇa). See on the word bhūṣaṇa: J. Gonda (1959): 71–93.
312 Cf. Ca.Ci.23.119; Su.Ka.1.62.
313 Cf. Ca.Ci.23.119 (śayana); Su.Ka.1.55 (śayyā).
314 Cf. Ca.Ci.23.118 (vastra); Su.Ka.1.55 (vastra).
315 Cf. Ca.Ci.23.119 (varman); Su.Ka.1.55 (tanutra).
316 See Indu. Cf. Ca.Ci.23.119 (pādukā); Su.Ka.1.72cd–73ab (pādukā).
317 See Indu. Cf. Su.Ka.1.73cd (upānah).
318 Cf. Su.Ka.1.73cd (pādapīṭha).
319 Cf. Su.Ka.1.59, 63ab, 73cd, 75ab. See on the word ābharaṇa: J. Gonda (1975): II, 171–177.
320 Cf. Ca.Ci.23.116cd; Su.Ka.1.59.
321 Cf. Ca.Ci.23.116ab (kūrca); Su.Ka.1.56–58 (keśaśāta).
322 Cf. Ca.Ci.23.120ab (mālya); Su.Ka.1.59 (sraj) and 65cd–66ab.
323 Cf. Su.Ka.1.59 (uṣṇīṣa).
324 Cf. Su.Ka.1.67–68 (karṇataila).
325 Cf. Ca.Ci.23.118 (varṇaka); Su.Ka.1.60–61 (mukhālepa).
326 One type of object to be present there is the mūṭa, explained as prasevaka or poṭṭakī by Indu. The term prasevaka is also used in the *Suśrutasaṃhitā* (Sū.9.4) and explained by Ḍalhaṇa as a carmakhallapuṭa, a leather bag. Other objects mentioned are sāpidhāna (Indu: = sthagana, a box) and phalaka (Indu: = bahukoṣṭha).
327 Cf. Ca.Ka.1.11.
328 Mentioned are a door-keeper (dvāstha), cooks (sūda), and a supervisor (adhipati) who should be a brāhmaṇa (vipra).
329 The attendants should not be bribable (kṛtyair asaṃgatāḥ). Indu refers for the term kṛtya to Kauṭilya. See *Arthaśāstra* 1.14.
330 Cf. Su.Ka.1.12–16ab. See also Ca.Sū.15.6–7.
331 The king is called jigīṣu. Cf. Su.Sū.34.3–4 and 10cd–15ab.
332 A.s.Sū.8.34 = Su.Sū.34.5. Cf. Su.Ka.3.6.



333 Cf. Su.Ka.3.7–10ab (water) and 10cd–12 (soil).
334 Cf. Su.Ka.3.16–17.
335 Cf. Su.Ka.1.5cd–6ab.
336 See on the mahāmātra: H. Scharfe (1993): 132–195.
337 A mūṣā should be employed.
338 A demon well known from Vedic mythology.
339 A form of Agni.
340 Several persons of this name are known (see Vettam Mani).
341 The wife of Cyavana or Mātariśvan (see Vettam Mani).
342 I.e., Garuḍa.
343 Cf. Su.Ka.1.78cd–79ab.
344 A.s.Sū.8.92cd–94 = A.h.Sū.8.27–29ab. Cf. Su.Ka.1.81–84.
345 The bile of a babhru (8.67), dog, or kapila coloured cow (8.70), peacock's feathers (śikhipiccha; 8.79), the flesh of godhā, hariṇa, babhru (8.91).
346 Cf. Su.Ka.1.79cd–81.
347 The king's Rakṣāśakti, a goddess, is referred to (8.111), as well as pauṣṭika rites and those warding off bhūtas, kārmaṇa and pāpman (8.113).
348 The Uttara(sthāna) is referred to for a more elaborate treatment of poisoning.
349 Cf. A.h.Sū.7.30. Compare Ca.Sū.26.84.
350 Cf. A.h.Sū.7.31ab. Compare Ca.Sū.26.82–84.
351 Cf. Ca.Sū.26.83.
352 Cf. A.h.Sū.7.31cd–32.
353 Cf. A.h.Sū.7.33–46ab. Compare Ca.Sū.26.84.
354 Cf. A.h.Sū.7.45cd–46ab. The examples are absent from the *Hṛdaya*. Compare Ca.Sū.26. 85–106.
355 Cf. A.h.Sū.7.48–50.
356 Cf. Ca.Sū.11.34.
357 These verses are rather close to Ca.Sū.21.46–49ab. Cf. A.h.Sū.7.61.
358 Cf. A.h.Sū.7.62–63ab.
359 Cf. A.h.Sū.7.63cd.
360 A.s.Sū.9.37 = A.h.Sū.7.64.
361 Compare A.h.Sū.7.66cd and A.s.Sū.9.43a–c. A.s.Sū.9.45cd–46 = A.h.Sū.7.67–68ab.
362 Cf. Ca.Sū.21.58–59.
363 The numbering of prose (9.45) and verse (9.46–59) is muddled here (9.45 follows upon 9.48).
364 A few similarities only are found between *Hṛdaya* and *Saṃgraha* in this section; compare A.h.Sū.7.73 and A.s.Sū.9.48ab, A.h.Sū.7.74 and A.s.Sū.9.53. Compare Ca.Śā.8.4–8; Su. Śa.2.25–31.
365 Cf. Ca.Vi.3.8–23.
366 Cf. Ca.Vi.3.6–7.
367 Cf. Ca.Vi.3.28–38 and Śā.6.28; Cakra ad Ca.I.2.3–5.
368 This verse is close to Su.Sū.34.6cd–7ab, where the vedavādinaḥ are replaced by the atharvāṇaḥ.
369 Mentioned in the *Madhukośa* ad *Mādhavanidāna* 2.26 as a form of magic. Compare Indu ad A.s.Sū.22.2. See W. Caland (1967): 157–158; A. Hillebrandt (1897): 139.
370 Known from the *Ṛgveda*; see A.A. Macdonell and A.B. Keith (1967).

371 Described in the *Śatapathabrāhmaṇa* (11.4.3).
372 Some of the topics of this chapter are also discussed in A.h.Sū.8. See on A.s.Sū.10: P.V. Sharma (1968): 39–40.
373 See Ca.Vi.1.22 (prakṛti = svabhāva).
374 Cf. Ca.Vi.1.21.
375 The explanation of saṃyoga is very close to Ca.Vi.1.22$^{3}$.
376 Called karaṇa in the *Carakasaṃhitā* (Vi.1.22$^{2}$).
377 Called rāśi in the *Carakasaṃhitā* (Vi.1.22$^{4}$).
378 Deśa includes here the upayoktar, listed separately in the *Carakasaṃhitā*. See Ca.Vi.1.21, 22$^{5}$ and 22$^{8}$.
379 Cf. Ca.Vi.1.22$^{7}$ (upayogasaṃsthā).
380 Cf. Ca.Vi.1.22$^{6}$ and 25$^{4}$.
381 Cf. Ca.Vi.1.24–25; A.h.Sū.8.35cd–39.
382 Cf. Ca.Vi.1.25$^{1}$ (uṣṇa) and 25$^{2}$ (snigdha).
383 Cf. Ca.Vi.1.25$^{7}$ and 1.25$^{8}$.
384 Cf. Ca.Sū.6.49–50; Vi.1.20 and 8.118; Su.Sū.35.39–40.
385 Cf. Ca.Vi.1.20. Compare A.s.Sū.11.
386 Cf. A.h.Sū.8.31cd–35ab.
387 These prescriptions can obviously be observed only in a royal kitchen.
388 Cf. A.h.Sū.8.45–46ab.
389 Cf. A.h.Sū.8.47–50.
390 Cf. A.h.Sū.8.51.
391 Cf. A.h.Sū.8.52–54.
392 Cf. A.h.Sū.8.55ab.
393 Cf. A.h.Sū.8.40–41.
394 A.s.Sū.10.18–20 = A.h.Sū.8.42–44.
395 Compare this passage in prose with Ca.Sū.5.3–4 and Ca.Vi.2.46.
396 Cf. A.h.Sū.8.2. The *Saṃgraha* follows the *Carakasaṃhitā* (Sū.5.5–7).
397 Cf. A.h.Sū.8.3–4ab.
398 Cf. A.h.Sū.8.4cd–6ab. The passage in prose of the *Saṃgraha* is close to Ca.Vi.2.7.
399 Cf. A.h.Sū.8.8cd–9, regarded as the description of the three doṣic types of visūcikā by Hemādri. Indu is of the same opinion in his interpretation of A.s.Sū.11.6. The enumeration of the symptoms of the three types found in the *Saṃgraha* is largely the same as that of the not yet specified disorder, called āmapradoṣa, in the *Carakasaṃhitā* (Vi.2.7). The name is absent from the *Saṃgraha* passage.
400 Cf. A.h.Sū.8.10–12a. The description of the *Saṃgraha* is like that of Caraka (Vi.2.12).
401 Cf. A.h.Sū.8.12–13ab. The *Saṃgraha* borrows again from Caraka (Vi.2.12), but omits the name daṇḍālasaka.
402 The *Carakasaṃhitā* (Vi.2.12) is the source of this passage. Cf. A.h.Sū.8.13cd–14.
403 Taken from Ca.Vi.2.8.
404 From Ca.Vi.2.13. Cf. A.h.Sū.8.15–16.
405 A.s.Sū.11.18cd = A.h.Sū.8.17ab; 11.22ab = A.h.Sū.8.17cd. Cf. Su.U.56.12–20ab.
406 Cf. A.h.Sū.8.18–20ab.
407 Cf. A.h.Sū.8.20cd.
408 Cf. A.h.Sū.8.21–22; the *Hṛdaya* employs the term śodhana instead of avasecana. Cf. Ca. Sū.22.19–24.



409 Cf. Ca.Sū.22 and 23.
410 Cf. A.h.Sū.8.22cd–24.
411 A.s.Sū.11.28 = Su.U.56.18cd–19ab.
412 Cf. A.h.Sū.8.25–26.
413 Cf. A.h.Sū.8.29–30ab.
414 A.h.Sū.8.30cd–33ab is absent from the *Saṃgraha*.
415 Cf. Ca.Ci.1$^{1}$.4b–d.
416 Cf. Ca.Ci.1$^{1}$.5cd.
417 Apunarbhava is also used as a religious term, meaning release from the cycle of rebirths (Ca.Śā.7.20).
418 Cf. Ca.Vi.8.87 (bheṣaja is dravyabhūta and adravyabhūta).
419 Cf. Ca.Sū.1.68ab.
420 See A.s.Sū.12.8–34.
421 The same classification is found at Ca.Sū.1.71b–d.
422 Cf. Ca.Sū.1.72.
423 Cf. Ca.Sū.1.68cd–69.
424 Compare the list of Ca.Vi.8.87. The *Saṃgraha* adds wind, solar heat (ātapa), shadow, mantras and several other items, while omitting some present in Caraka's list. Indu remarks that wind is included because it is not perceived by all the senses and has no material form (amūrtatva). Caraka's siddhyupāyas (means leading to success in treatment; see Cakra's comments on the term) are absent from the *Saṃgraha*.
425 Cf. Ca.Vi.8.87, where sattvāvajaya is absent, although mentioned at Ca.Sū.11.54. See Cakra's comments ad Ca.Vi.8.87.
426 These items are identical with those enumerated at Ca.Sū.11.54 and Vi.8.87, but praṇipāta (prostration) is replaced by praṇidhāna (respectful conduct or religious meditation).
427 The items of this category are not taken from Ca.Vi.8.87, but from Ca.Sū.11.54.
428 This definition is close to that found at Ca.Sū.11.54.
429 Compare the apakarṣati of Ca.Vi.8.87. Apakarṣaṇa is mentioned at Ca.Vi.7.28. See on apakarṣa: Ḍalhaṇa ad Su.Sū.42.3 and Ni.6.26.
430 Mentioned at Ca.Vi.7.28.
431 Compare the nidānavarjana of Ca.Vi.7.28.
432 Cf. Ca.Vi.7.28–30: saṃśodhana (emesis, purgation, etc.) is the same as apakarṣaṇa.
433 Compare the use of upaśamayati at Ca.Vi.8.87, next to apakarṣati. Compare also Ca.Vi.7. 28–30.
434 The same items belong to Caraka's bahiḥparimārjana (Sū.11.54).
435 Caraka defines antaḥparimārjana in the same way (Sū.11.54).
436 Cf. Ca.Ni.1.10; A.h.Sū.8.22cd–23 (nidānaviparyaya, hetuviparyaya); A.h.Ni.1.6 (hetuviparyasta); A.s.Sū.11.26 (nidānaviparīta); A.s.Ni.1.10 (hetuviparīta).
437 Cf. Ca.Ni.1.10; A.h.Sū.8.23 (vyādhiviparyaya); A.h.Ni.1.6 (vyādhiviparyasta); A.s.Sū.11. 26 (vyādhiviparīta); A.s.Ni.1.10 (vyādhiviparīta).
438 I.e., having an action that is both hetu- and vyādhiviparīta. Cf. Ca.Ni.1.10 (viparītārthakārin); A.h.Sū.8.24 (tadarthakārin); A.h.Ni.1.6 (viparyastārthakārin); A.s.Sū.11.26 (tadarthakārin); A.s.Ni.1.10 (viparītārthakārin).
439 Cf. Ca.Ci.1$^{1}$.5ab.
440 Cf. Su.Sū.46.326.
441 Cf. Su.Sū.46.327ab.

442 Cf. Su.Sū.46.327cd.
443 Cf. Su.Sū.46.328ab.
444 Not described in the *Suśrutasaṃhitā*.
445 Cf. Su.Sū.46.329ab.
446 Cf. Su.Sū.46.329ab.
447 Cf. Su.Sū.46.328cd. Suśruta describes loha in general.
448 Cf. Su.Sū.46.328cd (loha).
449 A.s.Sū.12.15cd = Su.Sū.46.329cd. The *Saṃgraha* adds padmarāga, mahānīla, puṣparāga and vidūraka (12.15ab); vidūraka appears to be different from vaiḍūrya, mentioned in 12. 15cd.
450 Absent from the list in the *Suśrutasaṃhitā*.
451 A.s.Sū.12.26 = A.h.Sū.6.143cd–144ab.
452 A.s.Sū.12.27 = A.h.Sū.6.144cd–145ab.
453 A.s.Sū.12.28 = A.h.Sū.6.145cd–146ab.
454 A.s.Sū.12.29 = A.h.Sū.6.146cd–147ab.
455 A.s.Sū.12.30ab = A.h.Sū.6.147cd.
456 A.s.Sū.12.30cd = A.h.Sū.6.148ab.
457 A.s.Sū.12.31ab = A.h.Sū.6.148cd.
458 A.s.Sū.12.31cd = A.h.Sū.6.149ab.
459 A.s.Sū.12.32ab = A.h.Sū.6.149cd.
460 A.s.Sū.12.32cd–33ab = A.h.Sū.6.150.
461 A.s.Sū.12.33cd on svarjikā is absent from the *Hṛdaya*.
462 A.s.Sū.12.34 = A.h.Sū.6.151–152ab.
463 A.s.Sū.12.35–39ab = A.h.Sū.6.153cd–157.
464 Cf. A.h.Sū.6.158ab.
465 Cf. A.h.Sū.6.158cd.
466 A.s.Sū.12.42c–f = A.h.Sū.6.159.
467 A.s.Sū.12.43–49 = A.h.Sū.6.160–167ab.
468 A.s.Sū.12.50–54ab = A.h.Sū.6.167cd–171.
469 The last two pañcamūla groups are added. Cf. Su.Sū.38.72–73.
470 Cf. Ca.Sū.27.307, where almost the same group (yavānī instead of kavarī) is described as daurgandhyanāśana; Su.Sū.46.229–230ab: the two kinds of jīraka, kāravī, karavī, and upakuñcikā are gandhāḍhya.
471 The properties and actions of bāṣpikā are not described in the *Carakasaṃhitā*, *Suśrutasaṃhitā* and *Hṛdaya*.
472 Mentioned in the same context in the *Suśrutasaṃhitā* (Sū. 46.221–222).
473 Not described among the spices in *Caraka-* and *Suśrutasaṃhitā*.
474 Mentioned among the vegetables by Caraka, Suśruta and in the *Hṛdaya*.
475 A.s.Sū.12.58cd–59ab = A.h.Sū.6.152cd–153ab. The Boṣkāṇa variety is absent from Caraka, Suśruta and *Hṛdaya*.
476 Not described in the same context by Caraka, Suśruta and in the *Hṛdaya*.
477 Idem.
478 Idem.
479 Idem.
480 Idem.
481 Cf. A.s.Sū.7.114cd–117, where parpaṭa is described among the vegetables (śāka).



482 Cf. Su.Sū.46.201, 337, 484cd–486.
483 Compare A.s.Sū.12.77 and Su.Sū.46.202–203ab.
484 Cf. Su.Sū.46.203cd–204ab. See on karpūra: K. Karttunen (1997): 154; W.H. Schoff (1922); L. Sternbach (1974a).
485 Cf. Su.Sū.46.204cd.
486 Cf. Su.Sū.46.287ab.
487 Cf. Su.Sū.46.287ab.
488 Cf. Su.Sū.46.288.
489 Cf. Su.Sū.46.288.
490 Cf. Su.Sū.46.288.
491 Cf. Su.Sū.46.286cd.
492 Cf. Su.Sū.46.287cd.
493 Cf. Su.Sū.46.286ab.
494 Cf. Su.Sū.46.282.
495 Cf. Su.Sū.46.249–250.
496 Cf. Su.Sū.46.287cd.
497 Cf. Ca.Sū.27.33cd and 95cd–98ab; Su.Sū.46.265cd.
498 Cf. Ca.Sū.27.33cd; A.h.Sū.6.93–96ab.
499 Cf. Su.Ci.24.78cd.
500 Cf. Su.Ci.24.79ab.
501 Cf. Su.Ci.24.80.
502 Cf. Ca.Sū.5.100; Su.Ci.24.71cd–73ab; A.h.Sū.2.32cd.
503 Cf. Ca.Sū.5.101; Su.Ci.24.75cd–76ab; A.h.Sū.2.32cd (ātapatra).
504 This verse resembles Su.Ci.24.84.
505 See on the northerly wind: Ca.Sū.14.44 and Cakra's comment.
506 Cf. Su.Ci.24.86.
507 Mentioned in some MSS of the *Carakasaṃhitā* as having the same effect as lavaṇa, which contradicts what is stated in the *Saṃgraha*.
508 See on lākṣā (lac) in India: E. Balfour (1967): I, 758, II, 646–648; Hobson-Jobson; S. Mahdihassan (1979a), (1980a); B. Mukhopadhyay and M.S. Muthana (1962); Nadkarni II, 148–150; M. Roy (1978): 90–91; G. Watt IV, 570–577; WIRM VI, 1–12; K.G. Zysk (1985): 201–203.
509 The regular use of nāgabalā.
510 Bloodletting.
511 The regular use of ricinus oil.
512 The *Carakasaṃhitā* has candana, the *Saṃgraha* candanodumbara.
513 The sight of a slaughter-house (sūnā); Indu explains it as looking at the corpse of someone who died a violent death (śastrādinigrahamṛtapuruṣa). This takes the place of Caraka's parāghātana.
514 Absence of cheerfulness.
515 Aversion to good physicians.
516 Cf. Ca.Sū.2.7–8 and 4.13 (group 23: vamanopaga); Su.Sū.39.3 (ūrdhvabhāgahara); A.h. Sū.15.1 (chardana).
517 Cf. Ca.Sū.2.9–10 and 4.13 (group 24: virecanopaga); Su.Sū.39.4 (adhobhāgahara); A.h. Sū.15.2 (virecana).
518 Cf. Su.Sū.39.5 (ubhayatobhāgahara).

519 Cf. Ca.Sū.2.11–14 and 4.13 (groups 25: āsthāpanopaga, and 26: anuvāsanopaga); A.h.Sū. 15.3 (nirūhaṇa).
520 Cf. Ca.Sū.2.3–6 and 4.13 (group 27: śirovirecanopaga); Su.Sū.39.6; A.h.Sū.15.4 (uttamāṅgaśodhana).
521 See Ḍalhaṇa ad Su.Ci.40.3.
522 These three groups are new.
523 Cf. Su.Sū.39.7; A.h.Sū.15.5.
524 Cf. Su.Sū.39.8; A.h.Sū.15.6.
525 Cf. Su.Sū.39.9; A.h.Sū.15.7 (balāsajit).
526 Cf. Ca.Sū.4.19–20.
527 A.s.Sū.15.3 = A.h.Sū.15.8.
528 Identical with the six groups of Ca.Sū.4.9.
529 Identical with the four groups of Ca.Sū.4.10.
530 Identical with the six groups of Ca.Sū.4.11.
531 Identical with the four groups of Ca.Sū.4.12.
532 Compare the first two groups of Ca.Sū.4.13. The remaining groups of Ca.Sū.4.13 (vamanopaga, virecanopaga, āsthāpanopaga, anuvāsanopaga, śirovirecanopaga) are omitted. See, however, A.s.Sū.14.4–5.
533 Identical with the three groups of Ca.Sū.4.14 (chardinigrahaṇa, tṛṣṇānigrahaṇa, hikkānigrahaṇa).
534 Identical with the five groups of Ca.Sū.4.15 (purīṣasaṃgrahaṇīya, purīṣavirajanīya, mūtrasaṃgrahaṇīya, mūtravirajanīya, mūtravirecanīya).
535 Compare the five groups of Ca.Sū.4.16 (kāsahara, śvāsahara, śvayathuhara, jvarahara, śramahara). The śophaśamana (= śvayathuhara) group is found at A.s.Sū.15.41cd.
536 Identical with the five groups of Ca.Sū.4.17.
537 Identical with the five groups of Ca.Sū.4.18 (śoṇitasthāpana, vedanāsthāpana, saṃjñāsthāpana, prajāsthāpana, vayaḥsthāpana).
538 Compare Suśruta's pippalyādigaṇa (Sū.38.22–23).
539 These statements are also found at Ca.Sū.26.9 (Cf. 26.8).
540 Cf. Ca.Sū.26.11.
541 See Indu's comments.
542 Compare the quotation from Brahmadeva in Ḍalhaṇa's comments ad Su.U.40.84cd–86ab; *Śārṅgadharasaṃhitā* I.4.11cd–12ab.
543 Cf. Ca.Sū.26.45; Su.Sū.42.7. The same subject is dealt with at A.h.Sū.10.36cd–37ab.
544 Cf. Ca.Sū.26.53–56ab. The same subject is dealt with at A.h.Sū.10.37cd–39ab.
545 Cf. Ca.Sū.26.56–57ab.
546 Some parts are identical in *Saṃgraha* and *Hṛdaya*: A.s.Sū.17.18cd = A.h.Sū.9.14ab; 17.21 = A.h.Sū.9.17cd–18ab.
547 See Indu's comments ad A.s.Sū.17.19.
548 Some parts in verse are identical: A.s.Sū.17.30–32 = A.h.Sū.9.22cd–24.
549 Cf. Ca.Sū.26.63.
550 This opinion is ascribed to Jatūkarṇa in Cakra's comments ad Ca.Sū.26.63. Compare Indu's explanations and his reasons for rejecting Parāśara's theory.
551 Cf. Ca.Sū.26.47–51.
552 This opinion is referred to by Cakra ad Ca.Sū.26.63.
553 Cf. Ca.Sū.26.69–70.



554 A.h.Sū.10.36cd–39ab is absent; see A.s.Sū.17.14–16.
555 Cf. Ca.Sū.26.9.
556 Cf. A.h.Sū.10.1.
557 Cf. A.h.Sū.10.2–6ab.
558 Cf. A.h.Sū.10.7–9.
559 Cf. A.h.Sū.10.10–12ab.
560 Cf. A.h.Sū.10.12cd–14ab.
561 Cf. A.h.Sū.10.14cd–16.
562 Cf. A.h.Sū.10.17–19.
563 Cf. A.h.Sū.10.20–22ab.
564 Cf. A.h.Sū.10.22cd–25ab.
565 Cf. A.h.Sū.10.25cd–26.
566 Cf. A.h.Sū.10.27.
567 Cf. A.h.Sū.10.28–30ab.
568 Cf. A.h.Sū.10.30cd–31ab.
569 Cf. A.h.Sū.10.31cd–32.
570 The additional items are largely from Ca.Vi.8.139–144.
571 Cf. A.h.Sū.10.33–36ab.
572 Absent from A.h.Sū.10. The items mentioned are only partly present in the lists.
573 This description is absent from A.h.Sū.10.
574 This distinction of two sādhāraṇa types is not found in *Carakasaṃhitā*, *Suśrutasaṃhitā* and *Aṣṭāṅgahṛdayasaṃhitā*.
575 Cf. A.h.Sū.10.39cd–43.
576 Cf. A.h.Sū.11.1ab.
577 Cf. A.h.Sū.11.1b–3. The lists of the *Saṃgraha* are somewhat longer than those of the *Hṛdaya*.
578 Cf. A.h.Sū.11.4, where the main function of each dhātu is mentioned.
579 Cf. A.h.Sū.11.5a–c, where the main function of each mala is mentioned.
580 Cf. A.h.Sū.11.5d–8ab. The lists of the *Saṃgraha* are longer than those of the *Hṛdaya*.
581 Cf. A.h.Sū.11.8cd–14.
582 Cf. A.h.Sū.11.15–16, where shorter lists are found.
583 Cf. A.h.Sū.11.17–20.
584 Cf. A.h.Sū.11.21–22.
585 Cf. A.h.Sū.11.23.
586 Cf. A.h.Sū.11.24–25.
587 Cf. Ca.Sū.1.44.
588 Noteworthy is the skin (tvac) as the first member of the series.
589 Upatāpa occurs due to a small, upaghāta due to a large quantity (of malas) (see Indu).
590 Absent from the *Hṛdaya*.
591 Cf. A.h.Sū.12.1. The *Saṃgraha* adds the feet (pāda).
592 Cf. A.h.Sū.12.2. The *Saṃgraha* omits rasa.
593 Cf. A.h.Sū.12.3.
594 Cf. Su.Sū.21.3.
595 Absent from the *Hṛdaya*. See on the characteristics of a doṣa: G.J. Meulenbeld (1992a).
596 Cf. A.h.Sū.12.4–18ab. The lists of the *Saṃgraha* are longer than those of the *Hṛdaya*.
597 Cf. A.h.Sū.12.18cd–22ab.

598 These lists are closely related to those of Ca.Sū.20.11, 14, 17. Some items of the list of vāta disorders are mere variants of corresponding disorders in Caraka's list: suptapādatā instead of pādasuptatā, vātakhuḍatā instead of vātakhuḍḍatā; hanustambha replaces hanubheda, tālvoṣṭhabheda replaces oṣṭhabheda; Caraka's tamas is substituted by śrama; items completely missing are pakṣavadha and atipralāpa. Variants in the list of pitta disorders are pāyupāka instead of gudapāka and -śakṛtva instead of -varcastva; avayavasadana takes the place of aṅgāvadaraṇa; dāha is absent, while māṃsāvadaraṇa is an extra item. A variant in the list of kapha disorders is praseka instead of mukhasrāva; apakti is absent.

599 These explanations are absent from *Carakasaṃhitā*, *Suśrutasaṃhitā* and *Aṣṭāṅgahṛdayasaṃhitā*. They may be an interpolation, deriving from an old commentary, and elucidate items belonging to the pitta and kapha disorders.

600 Compare Cakra ad Ca.Sū.20.14; Ḍalhaṇa ad Su.Ni.1.32; Aruṇa ad A.h.U.17.4; *Kaiyadevanighaṇṭu* 8.268c; *Rājanighaṇṭu* 20.27. Dāha is absent from the list of pitta disorders (see Indu's comments).

601 Compare Cakra ad Ca.Sū.20.14; Ḍalhaṇa ad Su.Sū.17.5, 21.32, 22.11, Ni.1.47 and 5.8; Indu ad A.s.Sū.20.12; *Kaiyadevanighaṇṭu* 8.268d. See also Aruṇa ad A.h.U.27.4 (ūṣā).

602 Compare Cakra ad Ca.Sū.20.14; Candranandana, Śivadāsa and the *Kairalī* ad A.h.U.26.3; Indu ad A.s.Sū.20.12; *Kaiyadevanighaṇṭu* 8.299ab. See also Ḍalhaṇa ad Su.Sū.12.16 (pluṣṭa), Āḍhamalla ad *Śārṅgadharasaṃhitā* I.7.79ab (pluṣṭa).

603 Absent from Caraka's list.

604 Compare Cakra ad Ca.Sū.20.14, Ni.3.8–9, Ci.12.10 and 21.30; *Kaiyadevanighaṇṭu* 8.270ab; *Rājanighaṇṭu* 20.27.

605 This term has a special meaning here, different from vidāha when applied to the digestive process. Compare *Kaiyadevanighaṇṭu* 8.299cd. The *Rājanighaṇṭu* (20.27) employs the term śākhāpitta instead of vidāha.

606 Compare *Kaiyadevanighaṇṭu* 8.270; *Rājanighaṇṭu* 20.26.

607 Compare Cakra ad Ca.Sū.20.14. Dhūmaka is mentioned at A.h.Ni.5.42 = A.s.Ni.5.44. Dhūmaka is akin to the more frequent dhūmāyana (see Ḍalhaṇa ad Su.Sū.21.32 and Ni.5.8).

608 Compare *Kaiyadevanighaṇṭu* 8.271ab. Amlaka is not a rare term; it is found, for example, at A.h.Ni.2.19, 5.41, 10.23, A.s.Ni.2.14, 5.44.

609 Carmakotha is absent from the list of pitta disorders, but is explained by Indu.

610 See Indu's comments.

611 The text of the *Saṃgraha* says that it is called pramīlaka by others.

612 See Indu's comments.

613 See Indu's comments.

614 Caraka's list has śītāgnitā.

615 Two different opinions are mentioned.

616 This verse gives a third opinion on udarda.

617 The same as mahāroga and mahāvyādhi. See on this group: A.h.Ni.8.30.

618 The same as kṣudraroga. See, e.g., Ḍalhaṇa and Gayadāsa ad Su.Ni.13.24cd–25ab.

619 Cf. A.h.Sū.12.49cd–54ab.

620 Cf. Su.Sū.21.11 and 15.

621 Cf. Ca.Sū.17.41–44. See Indu's comments.

622 A.s.Sū.20.19–23ab = A.h.Sū.12.74–78ab.

623 Cf. Ca.Sū.17.45–61.



624 A.s.Sū.20.33 is identical with the concluding verse of A.h.Sū.12. The subjects dealt with in A.h.Sū.12.24cd–49ab and 54cd–73 are absent from A.s.Sū.20 (see Sū.22).

625 The prose of A.s.Sū.21.2 is very ornate.

626 See A.s.Sū.23.

627 Cf. Su.Sū.24.

628 This category corresponds to Suśruta's ādibalapravṛtta diseases.

629 This category corresponds to Suśruta's janmabalapravṛtta diseases.

630 See A.s.Sū.24. This category corresponds to Suśruta's doṣabalapravṛtta diseases.

631 This category comprises the āgantu diseases (see Indu).

632 This group corresponds to Suśruta's saṃghātabalapravṛtta diseases.

633 This category corresponds to Suśruta's kālabalapravṛtta diseases.

634 I.e., magic (abhicāra), according to Indu.

635 This category corresponds to Suśruta's daivabalapravṛtta diseases.

636 This category corresponds to Suśruta's svabhāvabalapravṛtta diseases.

637 Cf. A.h.Ni.12.57–58.

638 These acts consist of the śyenayāga and other magical practices according to Indu.

639 The usual way in general is by acts contrary to the cause (pratipakṣaśīlana). Cf. A.h.Sū.12.59 (vipakṣaśīlana).

640 Caused by a single doṣa, a combination of two doṣas, or all three doṣas (Indu).

641 Cf. Ca.Sū.11.37–38.

642 Cf. A.h.Sū.12.34d–38ab.

643 Cf. Ca.Sū.11.39–41. The *Saṃgraha* refers to the ten evil (akuśala) acts as belonging to the mithyāyoga type of prajñāparādha. Indu specifies this group and enumerates its items.

644 Cf. Ca.Sū.11.42.

645 Cf. A.h.Sū.12.38cd–43ab.

646 Cf. Ca.Sū.11.44.

647 Cf. A.h.Sū.12.44cd–49ab. The text of the *Saṃgraha* is closely related to Ca.Sū.11.48–49.

648 Cf. A.h.Sū.12.60.

649 Cf. A.h.Sū.12.61–63.

650 Cf. Ca.Ni.8.16cd–19.

651 Cf. A.h.Sū.12.65–68.

652 Cf. A.h.Sū.12.69–72.

653 Cf. A.h.Sū.12.73.

654 Cf. Ca.Vi.1.

655 Compare the series of ten of the *Hṛdaya* (Sū.13.37–41).

656 Cf. A.h.Sū.13.33cd–35ab.

657 Cf. A.h.Sū.14.20.

658 Cf. A.h.Sū.14.21–22ab.

659 A.s.Sū.24.55cd–57 = Ca.Sū.13.37cd–39.

660 Cf. Ca.Sū.13.11; Su.Ci.31.4.

661 Cf. A.h.Sū.16.12cd–14ab.

662 Cf. Ca.Sū.13.29–40; Su.Ci.31.25cd–30ab.

663 Cf. A.h.Sū.16.22.

664 Cf. Ca.Sū.13.98; Su.Ci.31.19.

665 Cf. Su.Ci.31.30cd–33; Ḍalhaṇa ad Su.Ci.31.54.

666 Cf. Ca.Sū.13.60–61.

667 Cf. A.h.Sū.16.30cd–31. A.s.Sū.25.44ab = A.h.Sū.16.30cd.
668 Cf. Ca.Sū.13.70–74.
669 This verse is identical with Ca.Sū.13.74.
670 Cf. A.h.Sū.16.40cd–43ab. A.s.Sū.25.64ab = A.h.Sū.16.42ab; 25.69cd = A.h.Sū.16.43ab.
671 Compare A.h.Sū.17.6–7ab, where Caraka's kinds of ūṣmasveda are briefly referred to. The karṣū-, bhū- and holākasveda varieties of the *Carakasaṃhitā* are absent from A.s.Sū.26.
672 Cf. Ca.Sū.14.25–27 and 41.
673 Cf. Ca.Sū.14.42 (prastarasveda).
674 Cf. Ca.Sū.14.29–33 and 43.
675 Cf. Ca.Sū.14.47–49.
676 Cf. Ca.Sū.14.56–58.
677 Cf. Ca.Sū.14.59–60.
678 Cf. Ca.Sū.14.52–54.
679 Cf. Ca.Sū.14.46.
680 Cf. A.h.Sū.17.28–29ab.
681 Cf. Ca.Sū.14.10–12.
682 Cf. Ca.Ka.1.4.
683 Cf. Ca.Ka.1.5.
684 Cf. A.h.Sū.18.1a–c.
685 Cf. A.h.Sū.18.1d–3ab.
686 Cf. A.h.Sū.18.3cd–6.
687 Cf. A.h.Sū.18.7.
688 Cf. A.h.Sū.18.8–10c.
689 Cf. A.h.Sū.18.10d–11.
690 Cf. A.h.Sū.18.12–21ab.
691 Cf. A.h.Sū.18.21cd–22.
692 Cf. A.h.Sū.18.23a–c.
693 Cf. A.h.Sū.18.23ab–26.
694 Cf. A.h.Sū.18.27–28.
695 Cf. A.h.Sū.18.33.
696 Cf. A.h.Sū.18.34.
697 Cf. A.h.Sū.18.35a–c.
698 Cf. A.h.Sū.18.35d–38ab.
699 Cf. A.h.Sū.18.38cd–42ab. The disorders that may arise after excessive treatment with purgatives are parikartikā (absent from the *Hṛdaya*), hṛdayodveṣṭana (absent from the *Hṛdaya*), gudaniḥsaraṇa, nayanapraveśa (netrapraveśana in the *Hṛdaya*), pipīlikāsaṃcāra ivāṅge (absent from the *Hṛdaya*); tṛṣṇā and bhrama, mentioned in the *Hṛdaya*, are absent from the *Saṃgraha*.
700 Cf. A.h.Sū.19.1.
701 Cf. Su.Ci.38.93.
702 Cf. Su.Ci.38.81.
703 Cf. Su.Ci.38.95.
704 Cf. Su.Ci.38.82.
705 Cf. Su.Ci.38.83.
706 Cf. Su.Ci.38.84.
707 Cf. Su.Ci.38.85–86.



708 Cf. Su.Ci.35.18; A.h.Ka.4.27cd–29ab.
709 Cf. Su.Ci.35.18; A.h.Ka.4.29cd–31ab.
710 Cf. Su.Ci.35.18; A.h.Ka.4.31cd–32ab.
711 Cf. Su.Ci.38.94. Not mentioned as a synonym of mādhutailika in the *Suśrutasaṃhitā*. See A.h.Ka.4.32cd–33ab.
712 Compare Su.Ci.35.18, where the synonym is siddhabasti. See also A.h.Ka.4.33cd–34ab.
713 Cf. Su.Ci.35.18.
714 Cf. A.h.Sū.19.6cd–9ab.
715 Cf. A.h.Sū.19.9cd–15.
716 Cf. A.h.Sū.19.15d–17ab.
717 Cf. A.h.Sū.19.17cd.
718 Cf. A.h.Sū.19.18–19.
719 Cf. A.h.Sū.19.20ab.
720 Cf. A.h.Sū.19.20cd–21.
721 Cf. A.h.Sū.19.22–29.
722 Cf. A.h.Sū.19.30–33ab.
723 Cf. A.h.Sū.19.33cd–35.
724 Cf. A.h.Sū.19.36–38ab.
725 Cf. A.h.Sū.19.38cd–41ab.
726 Cf. A.h.Sū.19.41b–43c.
727 A.s.Sū.28.37–39 = Ca.Si.3.20cd–23ab.
728 Cf. A.h.Sū.19.46cd–49ab.
729 Cf. A.h.Sū.19.49cd–50ab.
730 Cf. A.h.Sū.19.50cd–52ab.
731 Cf. A.h.Sū.19.52cd–53ab.
732 Cf. A.h.Sū.19.53cd–54ab.
733 Compare the more restrained version of A.h.Sū.19.67cd–69.
734 The concluding verses of the *Hṛdaya* version (Sū.19.85–87) are absent from the *Saṃgraha*.
735 Cf. A.h.Sū.20.1.
736 Cf. A.h.Sū.20.2–6.
737 Cf. A.h.Sū.20.7–8a.
738 Cf. A.h.Sū.20.37–38 (one type of aṇutaila).
739 Cf. Ca.Si.2.21; Su.Ci.40.47.
740 Cf. A.h.Sū.20.8b–11a.
741 Cf. A.h.Sū.20.11b–13c.
742 Cf. A.h.Sū.20.13d–15ab.
743 Cf. A.h.Sū.20.15cd–23ab.
744 Cf. A.h.Sū.20.23cd–25.
745 Their number is fourteen in the *Suśrutasaṃhitā* (Ci.40.51).
746 Cf. A.h.Sū.20.26–30ab.
747 Cf. Ca.Sū.5.27cd–31.
748 Cf. A.h.Sū.21.1.
749 The *Hṛdaya* (Sū.21.2ab) mentions three types: snigdha, madhya and tīkṣṇa. Compare the five types of the *Suśrutasaṃhitā* (Ci.40.3).
750 Cf. A.h.Sū.21.2cd–4ab.
751 Cf. A.h.Sū.21.4cd–5ab.

752 Cf. A.h.Sū.21.5cd–7ab.
753 Cf. A.h.Sū.21.7cd–9ab and 21cd–22ab.
754 Cf. A.h.Sū.21.19–21ab.
755 Cf. A.h.Sū.21.9cd–11.
756 Cf. A.h.Sū.21.12–13a.
757 Cf. A.h.Sū.21.21cd–22ab.
758 Cf. A.h.Sū.21.22c–f.
759 See P.V. Sharma (1968): 57.
760 Cf. A.h.Sū.21.2–4.
761 Cf. A.h.Sū.22.10–11ab.
762 Cf. A.h.Sū.22.12ab.
763 Cf. A.h.Sū.22.11cd.
764 The diseases than can be cured by a kavala (see A.h.Sū.22.12b–d) are left unmentioned in the *Saṃgraha*.
765 Cf. A.h.Sū.22.13–14ab.
766 Cf. A.h.Sū.22.14cd–16.
767 Cf. A.h.Sū.22.17–18, 22cd–23ab. The recipes for mukhālepas of the *Hṛdaya* (Sū.22.19–22ab) are absent from the *Saṃgraha*.
768 Cf. A.h.Sū.22.23cd–24ab.
769 Cf. A.h.Sū.22.27–31.
770 Cf. A.h.Sū.23.1.
771 Cf. A.h.Sū.23.2–6.
772 Cf. A.h.Sū.23.7.
773 Cf. A.h.Sū.23.8–9.
774 Cf. A.h.Sū.23.10ab. The *Hṛdaya* omits the snehana type, which is also absent from the *Suśrutasaṃhitā*. See P.V. Sharma (1968): 58.
775 Cf. A.h.Sū.23.10cd–12ab.
776 Cf. A.h.Sū.23.11cd–12ab.
777 Cf. Su.U.18.53.
778 Cf. A.h.Sū.23.14–16ab.
779 Cf. Su.U.18.61. The *Suṣrutasaṃhitā* does not describe the grinding slab.
780 Cf. A.h.Sū.23.12cd–13.
781 Cf. A.h.Sū.23.16cd–17.
782 Cf. A.h.Sū.23.25.
783 Cf. ā.h.Sū.23.23–24.
784 Cf. A.h.Sū.23.26–27.
785 Cf. A.h.Sū.23.28–30ab. A.s.Sū.32.18 = A.h.Sū.23.28; 32.20cd = A.h.Sū.23.30ab.
786 Cf. A.h.Sū.23.30cd–31.
787 Cf. A.h.Sū.24.1–11.
788 Cf. A.h.Sū.25.12–17ab.
789 Cf. A.h.Sū.25.17cd–22ab.
790 See on A.s.Sū.34: P.V. Sharma (1968): 51–52.
791 Cf. A.h.Sū.25.1–3ab.
792 This is Suśruta's number.
793 Cf. A.h.Sū.25.4cd–7ab.
794 Cf. A.h.Sū.25.7cd–8.



795 Cf. A.h.Sū.25.9 (mucuṇḍī).
796 Cf. A.h.Sū.25.10.
797 Cf. A.h.Sū.25.11–16ab.
798 Cf. A.h.Sū.25.16cd–19ab.
799 Cf. A.h.Sū.25.19cd.
800 Cf. A.h.Sū.25.20.
801 Cf. A.h.Sū.25.21.
802 Cf. A.h.Sū.25.22–23ab.
803 Cf. A.h.Sū.25.23cd–24.
804 Cf. A.h.Sū.25.25ab.
805 Cf. A.h.Sū.25.25cd.
806 Cf. A.h.Sū.25.26–28ab.
807 Cf. A.h.Sū.25.28cd–30ab.
808 Cf. A.h.Sū.25.30cd–31.
809 Cf. A.h.Sū.25.32–33.
810 Cf. A.h.Sū.25.34–35.
811 Cf. A.h.Sū.25.36a–c.
812 Cf. A.h.Sū.25.36d–39ab.
813 Cf. A.h.Sū.25.39c–40.
814 Cf. A.h.Sū.25.41ab.
815 Compare the much shorter list of A.h.Sū.25.41c–f. Cf. Su.Sū.7.17 (24 items). The *Saṃgraha* has parivartana instead of Suśruta's vartana, omits vivartana, has vyathana instead of āñchana, and adds añjana.
816 Called aṅguliśastraka in the *Hṛdaya* and at A.s.Sū.34.25.
817 Called sarpa and sarpāsya in the *Hṛdaya*.
818 Called kuśāsya in the *Hṛdaya*.
819 Called āṭavavadana in the *Hṛdaya*.
820 Called antarvaktra in the *Hṛdaya*.
821 Called śarāryāsya in the *Hṛdaya*.
822 Called vetasākhya in the *Hṛdaya*.
823 Called karṇavedhanī in the *Hṛdaya*.
824 Called kūrca in the *Hṛdaya*.
825 Compare the verses interpolated between A.h.Sū.26.4 and 5.
826 Cf. A.h.Sū.26.14.
827 Cf. A.h.Sū.26.28cd–29ab.
828 Cf. A.h.Sū.26.19.
829 Cf. A.h.Sū.26.5.
830 Cf. A.h.Sū.26.6–7ab.
831 The same as mudrikā. Cf. A.h.Sū.26.13d–15.
832 Cf. A.h.Sū.26.17cd.
833 Cf. A.h.Sū.26.8ab.
834 Cf. A.h.Sū.26.16cd–17ab.
835 Cf. A.h.Sū.26.10ab.
836 Cf. A.h.Sū.26.10ab.
837 Cf. A.h.Sū.26.10cd–11a.
838 Cf. A.h.Sū.26.12.

839 Cf. A.h.Sū.26.11b–d.
840 Cf. A.h.Sū.26.13a–c.
841 Cf. A.h.Sū.26.25–26a.
842 Cf. A.h.Sū.26.24cd, 26b–d.
843 Cf. A.h.Sū.26.20–22a.
844 Cf. A.h.Sū.26.22–23ab.
845 Cf. A.h.Sū.26.23cd–24ab.
846 Cf. A.h.Sū.26.8cd–9ab.
847 Cf. A.h.Sū.26.16ab.
848 Cf. A.h.Sū.26.13d–15.
849 See A.h.Sū.26.7cd. Cf. A.s.Sū.34.22.
850 See A.h.Sū.26.7cd. Cf. A.s.Sū.34.22. Mentioned at A.s.Sū.34.25.
851 See A.h.Sū.26.9cd. Cf. A.s.Sū.34.22.
852 See A.h.Sū.26.9cd. Cf. A.s.Sū.34.22.
853 See A.h.Sū.26.9c. Cf. A.s.Sū.34.22.
854 Cf. A.h.Sū.26.27–28ab. Compare the longer list of the *Saṃgraha* with Su.Sū.8.15. Suśruta's tvaksāra is omitted; sūryakānta and samudraphena are added.
855 Cf. A.h.Sū.26.29cd–30ab (śastradoṣas).
856 Cf. Su.Sū.8.9.
857 Cf. Su.Sū.8.12.
858 Cf. Su.Sū.8.10.
859 Cf. A.h.Sū.26.30cd–32.
860 Cf. Su.Sū.8.13. Indu calls it the gharṣaṇaśilā.
861 Cf. Su.Sū.8.13.
862 Cf. Su.Sū.9.3–4.
863 Cf. Su.Śā.5.49. Dissection is absent from the *Hṛdaya*. See P.V. Sharma (1968: 7, 9–10, 13, 50–51, 83) on the remarkable fact that the *Saṃgraha* describes dissection in this chapter, not in the Śārīrasthāna, as Suśruta does and where it properly belongs.
864 Cf. Su.Śā.5.47–48.
865 Cf. Su.Sū.13.3; A.h.Sū.26.35ab.
866 Cf. A.h.Sū.26.35cd–37.
867 Cf. A.h.Sū.26.37d–38.
868 Cf. A.h.Sū.26.39–43ab.
869 Cf. A.h.Sū.26.43b–44ab.
870 Cf. A.h.Sū.26.46cd–48.
871 Cf. A.h.Sū.26.49–50.
872 Cf. A.h.Sū.27.1–2ab.
873 Cf. A.h.Sū.27.2cd–5.
874 Cf. A.h. Sū.27.6–9ab.
875 Cf. Su.Śā.8.5.
876 Cf. A.h.Sū.27.9cd–18ab.
877 Cf. A.h.Sū.27.19–25.
878 Cf. A.h. Sū.27.26–32.
879 Cf. A.h.Sū.27.33.
880 Cf. A.h.Sū.27.34–35ab. A.s.Sū.36.14 = A.h.Sū.27.34cd–35ab.
881 Cf. A.h.Sū.27.35cd–37.



882 Cf. A.h.Sū.27.39.
883 Indu says that, according to some, a prastha is equal to thirteen pala and a half in bloodletting, emesis and purgation. Cf. A.h.Sū.27.42–43ab.
884 Cf. A.h.Sū.27.40–41.
885 Cf. A.h.Sū.27.43cd–44ab.
886 Cf. A.h.Sū.27.48–50.
887 Cf. A.h.Sū.27.44cd–47.
888 Cf. A.h.Sū.28.1ab.
889 Cf. A.h.Sū.28.1cd–2.
890 Cf. A.h.Sū.28.3–9.
891 Cf. A.h.Sū.28.10ab.
892 Cf. A.h.Sū.28.10cd–11ab.
893 Cf. A.h.Sū.28.11cd–14.
894 Cf. A.h.Sū.28.15cd–16.
895 Cf. A.h.Sū.28.15ab and 17ab.
896 Cf. A.h.Sū.28.17cd.
897 Cf. A.h.Sū.28.18.
898 Cf. A.h.Sū.28.19–20ab.
899 Cf. A.h.Sū.28.20cd–21.
900 Cf. A.h.Sū.28.22–23.
901 Cf. A.h.Sū.28.39–40.
902 Cf. A.h.Sū.28.41–42.
903 Cf. A.h.Sū.28.44ab.
904 Cf. Su.Sū.17.4.
905 Cf. A.h.Sū.29.1–2ab.
906 Cf. A.h.Sū.29.2cd.
907 Cf. A.h.Sū.29.3–4.
908 Cf. A.h.Sū.29.5–6ab.
909 Cf. A.h.Sū.29.8cd–10ab.
910 Cf. A.h.Sū.29.10cd–11ab.
911 Cf. A.h.Sū.29.11cd–12ab.
912 Cf. A.h.Sū.29.16cd–18a.
913 Cf. A.h.Sū.29.18b–19.
914 Cf. A.h.Sū.29.22cd–23.
915 Cf. A.h.Sū.29.24–28. Compare on the term māṃsaskandī: Su.Sū.5.15 and 25.10 (māṃsakandī).
916 These rules are absent from the *Hṛdaya*. Compare A.h.Sū.29.29, which replaces A.s.Sū.38.22.
917 Cf. A.h.Sū.29.30. Parṇaśabarī, mentioned in the *Saṃgraha*, is absent from the *Hṛdaya* verse. Compare Hemādri's text (ad A.h.Sū.29.30) of the relevant passage.
918 See Indu's specifications.
919 Cf. A.h.Sū.29.32.
920 Cf. A.h.Sū.29.34–37.
921 Cf. A.h.Sū.29.39–40ab.
922 Cf. A.h.Sū.29.43cd–44.
923 Cf. A.h.Sū.29.45–47.

924 Cf. A.h.Sū.29.49ab.
925 Cf. A.h.Sū.29.52cd–54ab, 56.
926 Cf. A.h.Sū.29.54cd–55.
927 Cf. Su.Sū.25.21–22. See Indu's explanations ad A.s.Sū.38.38.
928 Cf. A.h.Sū.29.49cd–52ab.
929 Cf. A.h.Sū.29.59cd–61ab (and the five additional verses).
930 Cf. A.h.Sū.29.61cd.
931 Cf. A.h.Sū.29.62–63.
932 Cf. A.h.Sū.29.64–66ab.
933 Cf. A.h.Sū.29.66cd–67.
934 Cf. A.h.Sū.29.68.
935 Cf. A.h.Sū.29.77cd–78ab, 80.
936 Cf. A.h.Sū.29.79.
937 See on A.s.Sū.39: P.V. Sharma (1968): 52.
938 Cf. A.h.Sū.30.1–2. External and internal parimārjana correspond to Suśruta's pratisāraṇīya and pānīya types.
939 Cf. A.h.Sū.30.3–4ab.
940 Cf. A.h.Sū.30.4cd–8ab.
941 Cf. A.h.Sū.30.8cd–20a.
942 Cf. A.h.Sū.30.20b–23.
943 Cf. A.h.Sū.30.24–26.
944 Cf. A.h.Sū.30.27–34ab.
945 Cf. A.h.Sū.30.34cd–37.
946 See Su.Ci.1.49–50.
947 Cf. A.h.Sū.30.38.
948 Cf. A.h.Sū.30.40.
949 Cf. A.h.Sū.30.41ab.
950 Cf. A.h.Sū.30.41cd–44a.
951 Cf. A.h.Sū.30.44b–d.
952 The *Hṛdaya* does not describe the technique. This passage cannot be borrowed from the *Suśrutasaṃhitā*.
953 Cf. A.h.Sū.30.45ab.
954 Cf. A.h.Sū.30.45cd–46ab.
955 Called tuccha in the *Hṛdaya* (Sū.30.47).
956 See on the inclusion of this type (properly cauterized) in the group called pramādadagdha (negligently cauterized) Aruṇadatta's remark ad A.h.Sū.30.47.
957 Cf. A.h.Sū.30.47–49ab.
958 Cf. A.h.Sū.30.49cd–52. Part of these verses are also found in the *Hṛdaya*: A.s.Sū.40.7ab = A.h.Sū.30.49ab; 40.10ab = A.h.Sū.30.51ab; 40.14ab = A.h.Sū.30.52cd.
959 This verse is identical with the one added after A.h.Sū.30.52.

## Chapter 2
## Śārīrasthāna

1 The girl should, for example, come from a family free from hereditary (saṃcārin) diseases (Indu refers to kuṣṭha and paiṅgalya). Compare the requirements set forth in works on dharmaśāstra, for example *Manusmṛti* 3.4–11 (Kullūka mentions saṃcārin or saṃkrāmin diseases in his comments ad 3.7; he specifies that pravāhikā, though saṃkrāmin, forms an exception to the rule), *Viṣṇusmṛti* 24.9–16. See J.J. Meyer (1952): 57–58, 278, 434–435. Cf. Bhela Śā.3.1.
2 Cf. A.h.Śā.1.8–9a. Suśruta (Śā.10.53) gives the same age limits; the *Hṛdaya* (Śā.1.8) mentions an age of twenty years for the male. Bhela (Śā.2.3) says that the semen is fully developed from the sixteenth year onwards.
3 Cf. A.h.Śā.1.9b–d.
4 Cf. Bhela Śā.5.5; Ca.Śā.8.5; Su.Śā.2.25. See V.M. Apte (1954): 33–34.
5 Cf. Ca.Ci.30.145cd–146ab; Su.Śā.2.11cd–12ab; A.h.Śā.1.17.
6 Cf. Bhela Śā.5.7; Su.Śā.2.18 and 21ab; A.h.U.33.43cd (raktayoni).
7 Cf. Su.Śā.2.21cd–23.
8 Indu: in the mahāsrotas.
9 Cf. Bhela Śā.3.7.
10 The same as bhūta in this context.
11 Cf. Ca.Śā.2.8–10.
12 Cf. A.h.Śā.1.17d–18ab.
13 Cf. A.h.Śā.1.7 (the reproductive range in females).
14 Cf. A.h.Śā.1.18cd–20ab.
15 Retas is a synonym of śukra.
16 Cf. A.h.Śā.1.10a–c.
17 Not described in the *Hṛdaya* (see Śā.1.10d). Cf. Ca.Ci.30.140cd–142; Su.Śā.2.4.
18 Cf. A.h.Śā.1.11.
19 Cf. A.h.Śā.1.10a–c.
20 Cf. A.h.Śā.1.12ab. The *Saṃgraha* agrees with Su.Śā.2.4.
21 The *Hṛdaya* does not describe these treatments (see A.h.Śā.1.12cd), but Aruṇadatta quotes them from the *Saṃgraha*. Cf. Ca.Ci.30.146cd–153ab; Su.Śā.2.6.
22 The *Hṛdaya* does not describe these treatments (see A.h.Śā.1.12cd); Aruṇadatta quotes part of A.s.Śā.1.16. Cf. Su.Śā.2.12cd–13ab.
23 Cf. A.h.Śā.1.12d–16.
24 The *Hṛdaya* (Śā.1.26cd) mentions the first twelve days of the cycle; it adds that intercourse is prohibited on the first three days and the eleventh. See on the eleventh day: A.s.Śā.1.26.
25 Cf. A.h.Śā.1.23cd–25ab.
26 Cf. A.h.Śā.1.25cd–26ab.
27 The *Hṛdaya* (Śā.1.26cd) does not mention the additional four days and forbids intercourse during the first three days of the cycle only (and the eleventh). Cf. Ca.Śā.8.5; Su.Śā.2.25–28. Compare *Manusmṛti* 3.45–47; *Viṣṇusmṛti* 69.1; *Yājñavalkyasmṛti* 1.79.
28 Cf. A.h.Śā.1.27ab.

29 Cf. Su.Śā.2.29.
30 Cf. A.h.Śā.1.27cd.
31 The *Hṛdaya* mentions both partners (Śā.1.30).
32 Cf. A.h.Śā.1.31–32.
33 Identical with A.h.Śā.1.33.
34 Cf. A.h.Śā.1.34ab. The *Saṃgraha* adds that the male should sprinkle cool water on his female partner after intercourse (compare Ca.Śā.8.6).
35 Cf. Ca.Śā.8.6.
36 Cf. A.h.Śā.1.34cd–35ab.
37 Cf. A.h.Śā.1.37.
38 See A.h.Śā.1.38cd–39ab.
39 See A.h.Śā.1.38ab.
40 Cf. Ca.Śā.8.19.
41 Cf. A.h.Śā.1.41cd–42. The ten herbs referred to in the *Saṃgraha* are enumerated at Ca.Śā. 8.20, which is very close to A.s.Sū.1.34.
42 Cf. A.h.Śā.1.43.
43 Absent from the *Hṛdaya*. Cf. Ca.Śā.8.12 and 15.
44 Cf. Ca.Śā.2.27 and 8.16.
45 Cf. A.h.Śā.1.37.
46 See on A.s.Śā.2.1–7: R.F.G. Müller (1963c).
47 Cf. A.h.Śā.1.1–3. See on the meaning of jīva: A. Roşu (1978): 168–169; E. Windisch (1908): 48–51.
48 Cf. A.h.Śā.1.4–6.
49 Cf. A.h.Śā.1.50b–52ab. The *Saṃgraha* omits the development of the romarāji and mentions yoniromasaṃlulana (see Indu's comments) instead. See A.s.Śā.2.5 on the romarāji.
50 Cf. Su.Śā.4.24.
51 Cf. Su.Śā.4.24.
52 Cf. A.h.Śā.1.49cd–50a and 54cd–55.
53 Cf. Ca.Śā.4.14.
54 Cf. A.h.Śā.1.52cd–53ab.
55 Cf. A.h.Śā.1.53cd–54ab.
56 Cf. A.h.Śā.1.57–58ab.
57 Cf. A.h.Śā.1.62cd–63.
58 Absent from the *Hṛdaya*. Cf. Su.Śā.3.30.
59 Cf. Su.Śā.3.30; A.h.Śā.1.66.
60 Cf. Ca.Śā.6.22.
61 Cf. Su.Śā.2.55.
62 Cf. Ca.Śā. 6.23.
63 Cf. Ca.Śā.6.23. Su.Śā.3.31; A.h.Śā.1.56.
64 Cf. Su.Śā.2.53.
65 Cf. Ca.Śā.6.24.
66 Cf. A.h.Śā.1.69cd–72ab.
67 Cf. Ca.Śā.2.15.
68 Cf. Ca.Śā.2.18ab.
69 Cf. Ca.Śā.2.18cd.
70 Cf. Ca.Śā.2.19ab.



71 Cf. Su.Śā.2.38.
72 Cf. Ca.Śā.2.20ab (vakrin).
73 Cf. Su.Śā.2.39.
74 Cf. Su.Śā.2.40d–41c (īrṣyaka). Compare Ca.Śā.2.20cd (īrṣyārati).
75 Cf. Ca.Śā.2.21ab (vātikaṣaṇḍaka).
76 Cf. Su.Śā.3.17.
77 Cf. Ca.Śā.4.30.
78 Cf. Ca.Śā.4.30.
79 Cf. Ca.Śā.4.31 (tṛṇaputrika).
80 See Ca.Śā.3.
81 Cf. Su.Śā.3.17.
82 Cf. Su.Śā.2.35.
83 Cf. A.h.Śā.1.44–47.
84 Cf. A.h.Śā.1.48.
85 Cf. A.h.Śā.1.49ab.
86 Cf. Su.Śā.2.54.
87 Cf. Ca.Śā.8.32; Su.Śā.8.4. The *Saṃgraha* agrees with Caraka.
88 Cf. Ca.Śā.8.32; A.h.Śā.1.58.
89 Cf. A.h.Śā.1.59–62ab.
90 Cf. A.h.Śā.1.64ab. Compare Ca.Śā.8.32.
91 Cf. A.h.Śā.1.64cd–65.
92 Cf. A.h.Śā.1.67 (Dhanvantari is not mentioned). Compare Su.Śā.10.4.
93 Cf. A.h.Śā.1.68–69ab. The *Saṃgraha* agrees almost literally with Ca.Śā.8.32.
94 Cf. A.h.Śā.1.73.
95 Cf. A.h.Śā.1.74ab. Compare Ca.Śā.8.35.
96 Cf. A.h.Śā.1.74cd–76.
97 Cf. A.h.Śā.1.77–79ab.
98 Cf. Ca.Śā.8.38.
99 Cf. A.h.Śā.1.79cd–80.
100 Rejected on the authority of Ātreya according to Indu.
101 Cf. Ca.Śā.8.38.
102 Cf. A.h.Śā.1.81–82.
103 Cf. Ca.Śā.8.39; the first mantra is also found in the *Carakasaṃhitā*.
104 See on this mythical horse: M.A. Mehendale (1993); Vettam Mani.
105 Cf. Ca.Śā.8.41.
106 Cf. A.h.Śā.1.83–84ab.
107 Cf. A.h.Śā.1.84cd–85.
108 Cf. A.h.Śā.1.86–91.
109 Cf. A.h.Śā.1.92–93ab.
110 Cf. A.h.Śā.1.94–98ab. The *Saṃgraha* agrees with Caraka, the *Hṛdaya* with Suśruta.
111 Cf. A.h.Śā.1.98cd–99ab.
112 Cf. A.h.Śā.1.99cd–101.
113 Cf. A.h.Śā.2.1–6ab.
114 Cf. Su.Śā.10.54.
115 Cf. A.h.Śā.2.6cd.
116 Cf. A.h.Śā.2.7a.

117 Cf. A.h.Śā.2.7–9ab.
118 Cf. A.h.Śā.2.9cd–12.
119 Cf. A.h.Śā.2.14.
120 Cf. A.h.Śā.2.15–16.
121 These types are not described by Caraka and Suśruta, nor in the *Hṛdaya*.
122 Cf. A.h.Śā.2.17–18ab.
123 Cf. A.h.Śā.2.18cd–20.
124 Cf. A.h.Śā.2.21cd–22ab.
125 Cf. A.h.Śā.2.22ab.
126 Cf. A.h.Śā.2.22cd–24ab.
127 See Indu's comments.
128 Cf. A.h.Śā.2.38.
129 Cf. A.h.Śā.2.37.
130 The mantras and drugs used in protracted labour (Indu).
131 Cf. A.h.Śā.2.26.
132 Cf. A.h.Śā.2.24cd–27c.
133 Cf. A.h.Śā.2.27d–28.
134 Cf. A.h.Śā.2.29–30ab. The *Hṛdaya* calls these two types viṣkambha.
135 Cf. A.h.Śā.2.30cd–34.
136 Cf. A.h.Śā.3.1.
137 I.e., sattva, rajas and tamas.
138 Similar to Su.Śā.1.20.
139 Cf. A.h.Śā.3.2.
140 Cf. A.h.Śā.3.3–4ab. Compare Su.Śā.1.19.
141 Cf. A.h.Śā.3.4cd. Compare Ca.Śā.3.6.
142 Cf. A.h.Śā.3.5ab. Compare Ca.Śā.3.7.
143 Cf. A.h.Śā.3.5cd (caitana). Compare Ca.Śā.3.10.
144 Cf. A.h.Śā.3.6ab. Compare Ca.Śā.3.11.
145 Cf. A.h.Śā.3.6cd. Compare Ca.Śā.3.12.
146 Cf. A.h.Śā.3.7ab. Compare Su.Śā.1.18.
147 Cf. A.h.Śā.3.7cd. Compare Su.Śā.1.18.
148 Cf. A.h.Śā.3.8ab. Compare Su.Śā.1.18.
149 Cf. A.h.Śā.3.8d–9ab (six layers of the skin). The *Saṃgraha* follows Caraka here.
150 Cf. Ca.Śā.7.4. The *Saṃgraha* calls the sixth layer prāṇadharā.
151 Cf. Su.Śā.4.4. The names are almost identical with those of Suśruta; the diseases located in the layers are omitted.
152 Cf. A.h.Śā.3.9cd–10ab. Compare Su.Śā.4.5–7.
153 Cf. Su.Śā.4.8–18.
154 Cf. A.h.Śā.3.10cd–11 (ādhāra).
155 Compare the more complete list of A.h.Śā.3.12.
156 Cf. Su.Śā.4.25 (arising from blood).
157 Cf. Su.Śā.4.26 (vāyu and pitta).
158 Cf. Su.Śā.4.25.
159 Cf. Su.Śā.4.25.
160 Cf. Su.Śā.4.31.
161 Cf. Su.Śā.4.26–27ab.



162 Cf. Su.Śā.5.9.
163 Ḍalhaṇa (ad Su.Śā.4.25) regards kālīya as a synonym of kloman; Indu does not explain the term.
164 Cf. Su.Śā.4.31.
165 The dictionaries interpret padmakośa as the calyx of a lotus, which is improbable here. The fact that it is suṣira points to the seed-capsule of a lotus. The heart is usually said to resemble the flower of a lotus or waterlily (puṇḍarīka), or the bud (mukula) of such a flower (see Ḍalhaṇa ad Su.Śā.4.32).
166 Cf. Su.Śā.4.31.
167 Cf. Su.Śā.4.31.
168 These pure parts (prasāda) of channels and mahābhūtas are not known in this context from other medical texts. The term bhūtaguṇa has been interpreted as (mahā)bhūtaprasāda by some commentators (see Ḍalhaṇa ad Su.U.1.11ab).
169 Compare Su.U.1.11cd: the black part arises from vāta, the white part from jala (water).
170 Cf. Su.U.1.15.
171 Cf. Su.U.1.16.
172 Cf. Su.U.1.17–18.
173 Cf. Su.U.1.19ab. Ḍalhaṇa thinks that the thickness (sthūlatā) of the dṛṣṭi is meant, while Indu mentions its diameter (vistīrṇatā).
174 This term may be restricted to the *Saṃgraha*.
175 A mythical submarine fire (see W.D. O'Flaherty, 1971a).
176 Cf. Su.Śā.4.28ab.
177 Cf. Su.Śā.4.31.
178 Cf. A.h.Śā.3.13 (called jīvitadhāman).
179 Cf. Su.Śā.5.11; A.h.Śā.3.14ab.
180 Cf. Su.Śā.5.12; A.h.Śā.3.14ab.
181 Cf. Su.Śā.5.13; A.h.Śā.3.14c.
182 Cf. Su.Śā.5.14; A.h.Śā.3.15b.
183 In the two temples, the two kṛkāṭikās, and the ṛjvī (Indu).
184 The frenulum linguae.
185 The frenum preputii.
186 Cf. Su.Śā.5.15; A.h.Śā.3.14cd.
187 Cf. Su.Śā.5.16; A.h.Śā.3.15c. The *Saṃgraha* is more accurate than Suśruta.
188 The *Hṛdaya* (Śā.3.15d) also accepts a number of eighteen. Suśruta (Śā.5.17) has a number of fourteen, but he refers to the divergent opinion that there are eighteen sīmantas. Ḍalhaṇa describes the additional sīmantas as lying above the śroṇikāṇḍa, above the chest (vakṣas), in the region connecting belly and chest, and above the aṃsakūṭa.
189 Caraka's number of bones is accepted. Cf. A.h.Śā.3.16a–c. See on the osteology of the *Saṃgraha*: A.F.R. Hoernle (1978): 90–96.
190 This is Caraka's number; Suśruta accepts a number of 120.
191 The *Saṃgraha* follows Caraka in counting the nails as bones.
192 The same term is used by Caraka and Suśruta.
193 Called śalākādhiṣṭhāna by Caraka.
194 The *Saṃgraha* agrees with Suśruta; Caraka does not mention the kūrcas.
195 In agreement with Caraka and Suśruta.
196 In agreement with Caraka and Suśruta.

197 In agreement with Caraka and Suśruta.
198 In conformity with Suśruta; Caraka adds the kneecap (jānukapālikā), about which see A.F.R. Hoernle (1978): 25–26.
199 In agreement with Caraka and Suśruta.
200 Called pārśvakā by Indu.
201 The *Saṃgraha* is in conformity with Caraka. Suśruta does not specify the number of ribs (but see A.F.R. Hoernle, 1978: 145).
202 In agreement with Caraka. Suśruta does not mention the sthālakas and arbudas explicitly.
203 In conformity with Suśruta.
204 In conformity with Suśruta.
205 In agreement with Caraka and Suśruta.
206 In agreement with Suśruta.
207 In agreement with Suśruta. Caraka mentions two bones called śroṇiphalaka.
208 In conformity with Caraka. Suśruta mentions only the aṃsaphalakas separately.
209 In conformity with Suśruta. Caraka mentions one bone in each temple and a single gaṇḍakūṭa.
210 In conformity with Caraka. Suśruta does not mention the jatru separately.
211 In agreement with Suśruta. Caraka accepts the presence of two bones in the palate.
212 Caraka has fifteen, Suśruta nine bones in the neck.
213 In agreement with Suśruta. Caraka does not mention the trachea.
214 In conformity with Suśruta (hanu). Caraka mentions one jawbone (hanvasthi) and two bones called hanumūlabandhana.
215 In conformity with Caraka and Suśruta.
216 In agreement with Caraka. Suśruta omits these sockets.
217 In agreement with Suśruta. Caraka assumes the presence of one composite bone.
218 In conformity with Suśruta. Caraka mentions four bones.
219 The *Saṃgraha* agrees almost verbatim with Su.Śā.5.20.
220 Cf. Su.Śā.5.23.
221 This number agrees with Suśruta. The *Carakasaṃhitā* mentions two hundred joints.
222 The *Suśrutasaṃhitā* (Śā.5.26) has kaṇṭha.
223 The *Suśrutasaṃhitā* (Śā.5.26) omits the liver.
224 Absent from the *Suśrutasaṃhitā*.
225 These numbers agree with Suśruta (Śā.5.26).
226 The *Saṃgraha* agrees almost fully with Suśruta; it adds that the type called maṇḍala is also found in the nāḍīs of liver and spleen.
227 The *Suśrutasaṃhitā* (Śā.5.28cd) says that they are innumerable. Compare A.h.Śā.3.16cd, where the number of two thousand is ascribed to Atrinandana (= Ātreya).
228 Caraka (Śā.7.14) and Suśruta (Śā.5.29) mention the same number. Cf. A.h.Śā.3.17a.
229 In agreement with Su.Śā.5.29.
230 The *Suśrutasaṃhitā* (Śā.5.29) has a number of sixty.
231 Obviously included in Suśruta's sixty snāyus of the pelvic region.
232 In agreement with Suśruta.
233 In agreement with Suśruta.
234 The *Suśrutasaṃhitā* (Śā.5.29) has a number of thirty.
235 These two groups are not mentioned separately in the *Suśrutasaṃhitā*, but are included in the thirty snāyus of the uras.



236 The avaṭu is identical with the kṛkāṭikā (Indu).
237 Not described separately by Suśruta.
238 Suśruta's number is thirty-six.
239 Suśruta mentions thirty-four snāyus in the head (Śā.5.29).
240 In conformity with Suśruta (Śā.5.30–32).
241 Cf. Su.Śā.5.33–36.
242 Cf. A.h.Śā.3.17ab.
243 The *Suśrutasaṃhitā* acknowledges sixty-six muscles in the trunk, thirty-four in the part above the neck. The *Saṃgraha* agrees with Gayin's reading of Suśruta (see Ḍalhaṇa ad Su.Śā.5.37–38).
244 Sole and ankle together have ten muscles in the *Suśrutasaṃhitā*, which reaches the total of one hundred in one lower extremity by adding ten muscles in the region of the groin (vaṅkṣaṇa); this group is absent from the *Saṃgraha*.
245 The *Saṃgraha* omits to refer to the similar distribution in the upper extremity.
246 The *Suśrutasaṃhitā* has a number of five.
247 The *Suśrutasaṃhitā* mentions a number of ten; the *Saṃgraha* is in conformity with Gayin's reading again (see Ḍalhaṇa ad Su.Śā.5.37–38). Aruṇadatta gives a number of four.
248 The *Saṃgraha* agrees with Gayin; the text of the *Suśrutasaṃhitā* has a number of six.
249 The *Suśrutasaṃhitā* has a number of seven; Gayin acknowledges the same number. Aruṇadatta (ad A.h.Śā.3.17cd–18ab) gives a number of four.
250 The *Suśrutasaṃhitā* has a number of four; Gayin agrees.
251 Suśruta has a number of four.
252 Gayin mentions six muscles in the tongue, Aruṇa two.
253 Aruṇa mentions two muscles.
254 Aruṇa mentions two muscles.
255 The *Suśrutasaṃhitā* has a number of four; Gayin agrees.
256 Suśruta adds two muscles in the eye, as does Gayin.
257 Cf. A.h.Śā.3.18ab.
258 Ḍalhaṇa says that they resemble the ureters (mutrasrotaḥsvarūpa); Indu remarks that they issue from the mahāsrotas.
259 Suśruta adds that they are found externally (bāhya); Ḍalhaṇa remarks that they are located at the two sides of the yonikarṇikāsrotas (probably the cervical canal).
260 Suśruta has garbhacchidra, explained as garbhamārga by Ḍalhaṇa.
261 Ḍalhaṇa (ad Su.Śā.5.39) regards these āvartas as the three muscles of the garbhacchidra. Cf. Su.Śā.5.43ab.
262 It has the form of the snout of a rohita fish (Indu; compare Su.Śā.5.44 and Ḍalhaṇa ad Su.Śā.5.39).
263 Compare Ḍalhaṇa ad Su.Śā.5.39; Su.Śā.5.43cd.
264 Cf. Su.Śā.5.39.
265 Cf. Su.Śā.5.39.
266 Cf. Su.Śā.5.40. The *Saṃgraha* does not refer to the opinion, held by some, that three muscles, present in the male sexual organs, are absent in women (see Su.Śā.5.41 and Ḍalhaṇa's comments).
267 Caraka's number (Śā.7.14) is 29,956.
268 Cf. Ca.Śā.7.14.
269 Indu refers to processes leading to diarrhoea, prameha and raktapitta.

270 Cf. Ca.Śā.7.15.
271 Cf. Ca.Śā.7.15.
272 Cf. Su.Sū.15.37–38.
273 Cf. A.h.Śā.3.18cd–20ab. Compare Su.Śā.7.3. Suśruta has forty mūlasirās, originating from the navel (Śā.7.6). The *Carakasaṃhitā* mentions ten mahāmūlā dhamanīs which carry ojas (Sū.30.3–14).
274 Cf. A.h.Śā.3.20cd–21ab.
275 Cf. Su.Śā.7.20–21.
276 Cf. A.h.Śā.3.20cd–21ab. Compare Su.Śā.7.22.
277 Cf. A.h.Śā.3.21cd–22ab. Compare Su.Śā.7.22.
278 Cf. A.h.Śā.3.22cd. Compare Su.Śā.7.22.
279 Cf. A.h.Śā.3.23. Compare Su.Śā.7.22.
280 Cf. A.h.Śā.3.24. Compare Su.Śā.7.22.
281 Cf. A.h.Śā.3.25–26ab. Compare Su.Śā.7.22.
282 The *Suśrutasaṃhitā* has a number of fifty-six (Śā.7.22). Gayin (see Ḍalhaṇa ad Su.Śā.7.22) mentions four groups of eight sirās.
283 Cf. A.h.Śā.3.26cd–27ab (four manyās and eight mātṛkās are mentioned). Cf. Su.Śā.7.22 (Ḍalhaṇa remarks that Gayin agrees with the number of sixteen).
284 Gayin's number is sixteen (see Ḍalhaṇa ad Su.Śā.7.22).
285 Cf. A.h.Śā.3.27cd. Compare Su.Śā.7.22 (it is noteworthy that Suśruta calls the vessel to be spared the sandhidhamanī).
286 The *Suśrutasaṃhitā* has a number of thirty-six (Śā. 7.22), but Gayin wanted their number to be twenty-eight (see Ḍalhaṇa ad Su.Śā.7.22).
287 Rasavedinī (*Saṃgraha*), rasabodhanā (*Hṛdaya*), rasavahā (Suśruta).
288 Vākpravartinī (*Saṃgraha*), vācaḥpravartinī (*Hṛdaya*), vāgvahā (Suśruta). Cf. A.h.Śā.3.28a–c. The *Suśrutasaṃhitā* (Śā.7.22) states that also sixteen sirās under the tongue should not be touched by a sharp instrument. Gayin (see Ḍalhaṇa ad Su.Śā.7.22) declares that six taste-carrying sirās should be spared.
289 Gayin (see Ḍalhaṇa ad Su.Śā.7.22) mentions a number of sixteen.
290 Gandhavedinī (*Saṃgraha* and *Hṛdaya*).
291 The *Suśrutasaṃhitā* (Śā.7.22) says that two sirās near to the nose (aupanāsikī) should not be touched.
292 Cf. A.h.Śā.3.28d–29ab. The *Suśrutasaṃhitā* mentions the soft (mṛdu) palate, interpreted by Ḍalhaṇa as the region near the ghaṇṭā (uvula). Gayin (see Ḍalhaṇa ad Su.Śā.7.22) says that five sirās in the nasal region should not be pierced.
293 Cf. A.h.Śā.3.29cd–30ab. The *Suśrutasaṃhitā* mentions a number of thirty-eight (a variant has thirty-six); it states that the sirās at the outer corner should be spared, but does not refer to the other four. Gayin (see Ḍalhaṇa ad Su.Śā.7.22) acknowledges a number of twenty-four sirās in both eyes and also refers to those at the outer corner only.
294 Cf. A.h.Śā.3.30cd–31c. Compare Su.Śā.7.22.
295 Cf. A.h.Śā.3.31d–32a. The *Suśrutasaṃhitā* (Śā.7.22) mentions ten sirās in the ears, but Gayin has a number of sixteen.
296 The text of the *Saṃgraha* is not clear and may mean that the region of the temples possesses as many sirās as the region of the ears, or that the sirās of the temples belong to the groups connected with the ears; Indu prefers the latter interpretation, which is in conformity with the *Hṛdaya* (Śā.3.32a–c). The *Suśrutasaṃhitā*, however, has a separate group of ten sirās in the temples (Gayin prefers a number of eight).



297 Cf. Su.Śā.7.22.
298 Cf. A.h.Śā.3.32d–33ab. Compare Su.Śā.7.22.
299 Cf. A.h.Śā.3.34.
300 Cf. A.h.Śā.3.35–36ab.
301 Cf. A.h.Śā.3.36cd–38.
302 The same similes are found at Su.Śā.7.3, where they illustrate the functions of the sirās.
303 Cf. A.h.Śā.3.39.
304 Cf. Su.Śā.7.5.
305 Cf. A.h.Śā.3.40ab.
306 Cf. Su.Śā.9.5.
307 The *Suśrutasaṃhitā* (Śā.9.7) has āmapakvāśaya.
308 Food consumed in the proper measure (mātrāśraya; see Indu). The *Suśrutasaṃhitā* (Śā.9.7) says that these branches are connected with the intestines (antrāśrita).
309 Cf. Su.Śā.9.7.
310 See the aṅgavibhāga chapter (Śā.5). Compare Su.Śā.9.9.
311 Cf. A.h.Śā.3.40cd–42ab.
312 This agrees with Caraka. The *Suśrutasaṃhitā* mentions the heart and the rasa-transporting (variant: prāṇa-transporting) dhamanīs.
313 Cf. Ca.Vi.5.8; Su.Śā.9.12. The factors leading to corruption and its treatment are described in verse in the *Carakasaṃhitā* (Vi.5.10, 26ab). This also applies to the channels carrying water, etc.
314 In conformity with Caraka and Suśruta.
315 In conformity with Caraka. The *Suśrutasaṃhitā* mentions the āmāśaya and the food-carrying dhamanīs.
316 See Indu's comments. Cf. Ca.Vi.5.27.
317 Caraka describes the signs of their corruption, Suśruta those coming about when they are pierced (viddha).
318 In conformity with Caraka. Suśruta mentions the heart and the rasa-transporting dhamanīs. Suśruta describes the signs appearing when these channels are pierced.
319 In conformity with Caraka. Suśruta adds the blood-transporting dhamanīs and describes the signs appearing when the blood-carrying channels are pierced.
320 In conformity with Caraka. Suśruta adds the dhamanīs transporting muscular tissue and describes the signs appearing when these channels are pierced.
321 Caraka mentions the kidneys and the omentum (vapāvahana), Suśruta the region of the hips (kaṭi) and the kidneys. Suśruta adds the signs appearing when these channels are pierced.
322 In conformity with Caraka. Suśruta does not describe this type of channels.
323 In conformity with Caraka (sandhi instead of parvan). Suśruta does not describe this type of channels.
324 Caraka mentions the testicles and the penis, Suśruta the breasts and the testicles. Suśruta adds the disorders appearing when these channels are pierced; he also describes ārtava-carrying channels.
325 In conformity with Caraka, who adds the symptoms caused by corruption of these channels. Suśruta mentions the bladder and the urethra (meḍhra) and adds the disorders appearing when these channels are pierced.
326 Caraka mentions the pakvāśaya and sthūlaguda (variant: sthūlāntra and guda), adding the

symptoms pointing to corruption of the channels. Suśruta mentions pakvāśaya and guda, adding the disorders appearing when the channels are pierced.

327 In conformity with Caraka, who adds the symptoms pointing to corruption of these channels. The *Suśrutasaṃhitā* does not describe them.

328 Cf. A.h.Śā.3.44.

329 Cf. Ca.Vi.5.8.

330 Cf. Su.Śā.9.12; A.h.Śā.3.47–48.

331 Cf. Ca.Vi.5.3–4; Su.Śā.9.3.

332 Cf. Ca.Vi.5.9.

333 Cf. Ca.Vi.5.9.

334 Cf. Ca.Sū.28.3 (and Cakra's comments), Ci.15.3–5, 13, 15 (and Cakra's comments).

335 See A.s.Sū.20.

336 Cf. Su.Sū.21.9; A.h.Śā.3.49–50.

337 Cf. Ca.Ci.15.6–8; A.h.Śā.3.55–56.

338 Cf. A.h.Śā.3.57–58.

339 Cf. A.h.Śā.3.59–60.

340 Cf. Ca.Ci.15.16–20ab; Su.Sū.46.528–529; A.h.Śā.3.61–65ab.

341 This type of process is called uttarottarānupraveśa in the *Saṃgraha*. The usual term to denote it is the kedārīkulyānyāya.

342 Cf. Ca.Ci.15.16–20ab; Su.Sū.46.528–529; A.h.Śā.3.61–65ab.

343 This theory is usually referred to as the khalekapotanyāya. The mahāsrotas (digestive tract) is called mahānimna here (cf. Ca.Sū.11.48).

344 Cf. A.h.Śā.3.71–76. The *Hṛdaya* does not mention the atyagni type (see Ca.Sū.27.80; Su.Sū.35.24).

345 Cf. Su.Śā.6.24; A.h.Śā.4.2cd–3ab.

346 Cf. Su.Śā.6.24; A.h.Śā.4.3cd.

347 Cf. Su.Śā.6.24; A.h.Śā.4.4ab.

348 Cf. Su.Śā.6.24; A.h.Śā.4.4cd.

349 Cf. Su.Śā.6.24; A.h.Śā.4.5ab. One of the disorders mentioned is ṣaṇḍhatā (impotency) in Indu's reading of the *Saṃgraha*, while some MSS have jaḍatā or khāñjya; the *Hṛdaya* has māndya (approved by Aruṇa), while Suśruta has khañjatā.

350 Cf. Su.Śā.6.24; A.h.Śā.4.5cd. The *Saṃgraha* adds that it lies twelve aṅgula upwards of the heel (compare Aruṇa ad A.h.Śā.4.5cd), but Ḍalhaṇa (ad Su.Śā.6.24) gives a distance of thirteen aṅgula. Compare on the indrabasti: Su.Ci.18.25–26 (and Ḍalhaṇa's comments).

351 Cf. Su.Śā.6.24; A.h.Śā.4.6ab.

352 Cf. Su.Śā.6.24; A.h.Śā.4.6cd.

353 Cf. Su.Śā.6.24; A.h.Śā.4.7ab.

354 Cf. Su.Śā.6.24; A.h.Śā.4.7cd.

355 Cf. Su.Śā.6.24; A.h.Śā.4.8ab.

356 Cf. Su.Śā.6.24; A.h.Śā.4.8cd–9.

357 In agreement with A.h.Śā.4.8cd–9. Suśruta says that injury to the maṇibandha leads to kuṇṭhatā (lameness), injury of the kūrpara to kuṇi (a crooked condition), injury to the kakṣādhara to pakṣāghāta (hemiplegia); Ḍalhaṇa explains kuṇṭhatā as loss of function (akarmaṇyatva) of the hand and kuṇi as a contracture of the middle part of the arm.

358 Cf. Su.Śā.6.25; A.h.Śā.4.10ab.

359 Cf. Su.Śā.6.25; A.h.Śā.4.10cd–12ab. The bladder is also one of the three chief marmans in the *Carakasaṃhitā* (Ci.26.3).



360 Cf. Su.Śā.6.25; A.h.Śā.4.12cd–13a.

361 Cf. Su.Śā.6.25; A.h.Śā.4.13b–d.

362 Cf. Su.Śā.6.25; A.h.Śā.4.14.

363 Cf. Su.Śā.6.25; A.h.Śā.4.14.

364 Cf. Su.Śā.6.25; A.h.Śā.4.15.

365 Cf. Su.Śā.6.25 (apalāpa); A.h.Śā.4.16–17ab.

366 These are the twelve marmans of abdomen (udara) and anterior part of the chest (uras) (Su.Śā.6.25).

367 Cf. Su.Śā.6.26; A.h.Śā.4.17cd–18.

368 Cf. Su.Śā.6.26; A.h.Śā.4.19–20ab.

369 Cf. Su.Śā.6.26; A.h.Śā.4.20cd–21.

370 Cf. Su.Śā.6.26; A.h.Śā.4.22–23ab.

371 Cf. Su.Śā.6.26; A.h.Śā.4.23cd–24ab.

372 Cf. Su.Śā.6.26; A.h.Śā.4.24cd–25ab.

373 Cf. Su.Śā.6.26; A.h.Śā.4.25cd–26ab.

374 These are the fourteen marmans in the back (pṛṣṭha) (Su.Śā.6.26).

375 Indu and Ḍalhaṇa refer to them as sirās; the *Hṛdaya* calls them sirās too.

376 Cf. Su.Śā.6.27; A.h.Śā.4.26cd–27.

377 Cf. Su.Śā.6.27; A.h.Śā.4.28.

378 Cf. Su.Śā.6.27; A.h.Śā.4.29ab.

379 Cf. Su.Śā.6.27; A.h.Śā.4.29cd.

380 Cf. Su.Śā.6.27; A.h.Śā.4.30.

381 Cf. Su.Śā.6.27; A.h.Śā.4.31ab.

382 Cf. Su.Śā.6.27; A.h.Śā.4.32ab.

383 Cf. Su.Śā.6.27; A.h.Śā.4.31cd.

384 Cf. Su.Śā.6.27; A.h.Śā.4.32cd–33.

385 Cf. Su.Śā.6.27; A.h.Śā.4.32cd–33.

386 Cf. Su.Śā.6.27; A.h.Śā.4.35cd–36ab.

387 Cf. Su.Śā.6.27; A.h.Śā.4.34–35ab.

388 Cf. Su.Śā.6.27; A.h.Śā.4.36cd–37ab.

389 Cf. A.h.Śā.4.37cd.

390 In agreement with Su.Śā.6.15. The *Hṛdaya* (Śā.4.38) adds dhamanīs.

391 Cf. Su.Śā.6.15; A.h.Śā.4.38–39.

392 In agreement with Su.Śā.6.4 and 7. The *Hṛdaya* omits guda, thus arriving at a number of ten (Śā.4.40ab).

393 In agreement with Suśruta (Śā.6.4 and 7). The *Hṛdaya* acknowledges nine dhamanī- and thirty-seven sirāmarmans (Śā.4.42–44ab).

394 In agreement with Suśruta (Śā.6.4 and 7). The *Hṛdaya* has a number of twenty-three (Śā.4.41).

395 In agreement with the *Suśrutasaṃhitā* (Śā. 6.5 and 7) and the *Hṛdaya* (Śā.4.40cd–41a).

396 In agreement with the *Suśrutasaṃhitā* (Śā.6.4 and 7) and the *Hṛdaya* (Śā.4.44cd–45ab).

397 Cf. Su.Śā.6.8–9, 16; A.h.Śā.4.52–53ab.

398 Cf. Su.Śā.6.8, 10–11ab, 16; A.h.Śā.4.53cd–55ab.

399 Cf. Su.Śā.6.8, 11cd, 16; A.h.Śā.4.55cd–56.

400 Cf. A.h.Śā.4.56.

401 Cf. Su.Śā.6.8, 12–13, 16; A.h.Śā.4.57–59ab. Suśruta (Su.Śā. 6.22) states than injury brings about distress (kleśayati) and pain after some time.

402 Cf. Su.Śā.6.8, 14a–d, 16; A.h.Śā.4.59cd.
403 Cf. Su.Śā.6.17.
404 Cf. Su.Śā.6.34cd–36ab; A.h.Śā.4.67.
405 Cf. Su.Śā.6.31–33ab; A.h.Śā.4.66cd.
406 Cf. Su.Śā.6.22.
407 In agreement with the *Suśrutasaṃhitā* (Śā.6.28–29) and the *Hṛdaya* (Śā.4.60–62).
408 Indu says that an aṅguladala is half an aṅgula, which agrees with the *Suśrutasaṃhitā* and the *Hṛdaya*.
409 Cf. A.h.Śā.4.63a–c.
410 Cf. A.h.Śā.3.83. The comparisons are absent from the *Hṛdaya*; cf. Su.Śā.4.79.
411 Cf. Ca.Sū.7.39–40.
412 Cf. A.h.Śā.3.84–89. A.s.Śā.8.7a = A.h.Śā.3.86a.
413 Cf. A.h.Śā.3.90–95. A.s.Śā.8.10 = A.h.Śā.3.91; 8.11 = A.h.Śā.3.93.
414 Cf. A.h.Śā.3.96–103. A.s.Śā.8.13–14 = A.h.Śā.3.101–102.
415 Cf. A.h.Śā.3.104ab.
416 Cf. Ca.Sū.7.39–40; Vi.6.13.
417 Cf. A.h.Śā.3.104cd.
418 Jāti often means caste, but Indu interprets it in the sense of varṇa (see his characterisation of a brāhmaṇa). See on varṇa and jāti, for example: J. Jolly (1896).
419 See Indu's examples of habits particular to families.
420 Cf. Ca.Śā.4.36.
421 The *Hṛdaya* (Śā.3.105) takes seventy years as the limit, in conformity with the *Suśrutasaṃhitā*; the *Saṃgraha* follows the *Carakasaṃhitā*.
422 Cf. Su.Sū.35.29 (kṣīrapa, kṣīrānnāda, annāda).
423 Cf. Ca.Vi.8.122.
424 Cf. Ca.Vi.8.122; Su.Sū.35.31.
425 This subdivision is not found elsewhere.
426 Cf. Ca.Vi.8.122; Su.Sū.35.31.
427 Cf. Ca.Vi.8.122.
428 Caraka also distinguishes a stage lasting until thirty years, without giving it a special name. Suśruta divides the yauvana stage of the *Saṃgraha* into vṛddhi, until twenty years, and yauvana, from twenty to thirty.
429 Compare Suśruta's saṃpūrṇatā, also lasting up to forty.
430 Characterized as stability (neither increase nor decrease) by Indu. The *Suśrutasaṃhitā* differs in mentioning a slight parihāṇi as the characteristic of this stage.
431 These ten periods are not found in other āyurvedic texts.
432 Cf. Ca.Vi.8.122.
433 Cf. A.h.Śā.3.77–78.
434 Cf. A.h.Śā.3.114cd–115, 117.
435 Cf. A.h.Śā.3.116, 118.
436 Not recorded by Caraka. In agreement with Suśruta (Sū.35.12).
437 Not recorded by Caraka. In agreement with Suśruta.
438 Not recorded by Caraka. Four aṅgula long and five aṅgula broad in the *Suśrutasaṃhitā*.
439 Not recorded by Caraka. In agreement with Suśruta.
440 Not recorded by Caraka. Five aṅgula long and four aṅgula broad in the *Suśrutasaṃhitā*.
441 In agreement with Suśruta. Caraka (Vi.8.117) has a height of four, breadth of six, and length of fourteen aṅgula.



442 In agreement with Suśruta. The circumference of the lower leg is sixteen aṅgula in the *Carakasaṃhitā*.
443 Not recorded by Suśruta. In agreement with Caraka.
444 In conformity with Caraka and Suśruta.
445 Not recorded by Suśruta. In agreement with Caraka, who adds that its circumference is sixteen aṅgula.
446 Not recorded by Suśruta. In agreement with Caraka.
447 In agreement with Caraka. Suśruta mentions two aṅgula for a testicle (its breadth according to Ḍalhaṇa) and four aṅgula for the length of the penis (the flaccid penis of a man of the śaśa type according to Ḍalhaṇa). The śaśa and other male types are described in treatises on kāmaśāstra.
448 In conformity with Caraka. Suśruta mentions eighteen aṅgula in a male.
449 Caraka and Suśruta do not mention this circumference.
450 It measures ten aṅgula in the *Carakasaṃhitā*. Suśruta does not mention it. Indu remarks that the length of the bastiśiras is meant; it extends from the root of the penis to the navel.
451 It is ten aṅgula in breadth and twelve in length in the *Carakasaṃhitā*. Suśruta says that the distance between penis and navel measures twelve aṅgula.
452 In conformity with Caraka. Not mentioned by Suśruta.
453 In agreement with Caraka, who may mean the upper trika. Cakrapāṇi and Indu interpret it as the lower trika. Suśruta does not give a measure for the trika.
454 In agreement with Caraka. The measure is absent from the *Suśrutasaṃhitā*.
455 In agreement with Caraka and Suśruta.
456 In conformity with Caraka. Not mentioned by Suśruta.
457 The same measures are given by Caraka. Suśruta says that the male chest is as broad as the female śroṇi; the female chest is eighteen aṅgula broad (see Ḍalhaṇa's comments).
458 In conformity with Caraka. Not mentioned by Suśruta.
459 Caraka gives the same measures. Suśruta is silent about them.
460 In agreement with Caraka. Not mentioned by Suśruta.
461 Caraka uses the same terms and gives the same measures. Suśruta mentions sixteen aṅgula as the distance between shoulder (aṃsapīṭha) and elbow (kūrpara), and between wrist (maṇibandha) and elbow; the arm (bhuja) thus measures thirty-two aṅgula; the hasta (extending from the elbow to the tip of the middle finger according to Ḍalhaṇa) is twenty-four aṅgula long.
462 In agreement with Suśruta. Absent from the *Carakasaṃhitā*.
463 In conformity with Caraka. Suśruta mentions that the neck is four aṅgula long (grīvocchrāya) and that its circumference is twenty aṅgula (see Ḍalhaṇa's comments).
464 The same measures are found in the *Carakasaṃhitā*. The length of the face (mukhāyāma) is twelve aṅgula in the *Suśrutasaṃhitā*, where its circumference (pariṇāha) is not mentioned.
465 In agreement with Caraka and Suśruta.
466 Identical in the *Carakasaṃhitā*. The chin, each wing of the nose (nāsāpuṭabhāga), the root of the ear, and the region between the eyes (nayanāntara) measure two aṅgula each in the *Suśrutasaṃhitā*, while nose, ear, forehead and interpupillary region measure four aṅgula.
467 The septum nasi according to PW and MW; the nostril according to Singhal and Chunekar. Indu remarks that it consists of muscular tissue.
468 One aṅgula and a third according to Singhal and Chunekar. Indu interprets tribhāgāṅgula as one third of an aṅgula.

469 Absent from the *Carakasaṃhitā*. Cf. Su.U.1.10: the eye ball is two aṅgula deep, i.e., as large as the ball of the thumb; its height and width are two aṅgula and a half.
470 Not mentioned by Caraka and Suśruta.
471 It is one seventh of the black part at Su.U.1.13, one ninth of the tārakāṃśa (= kṛṣṇavibhāga according to Ḍalhaṇa) at Su.Sū.35.12.
472 Cf. Su.U.7.3.
473 The height is sixteen aṅgula in the *Carakasaṃhitā*. Suśruta does not give these measures of the head.
474 In agreement with Caraka. Suśruta's measure is 120 aṅgula, which led Cakra (ad Ca.Vi.8. 117) to suppose that Suśruta's aṅgula is smaller than that of Caraka. Ḍalhaṇa (ad Su.Sū. 35.12) explains that Suśruta's measure applies to a man standing on the tips of his toes (pādāgrasthita) with his arms raised (udbāhu). The *Hṛdaya* (Śā.3.106ab) gives three hasta and a half as the ideal length.
475 Caraka uses the same term. Cakra gives two possible interpretations: when āyāma and vistāra of the parts of the body are just as described, the build is sama, or it is thus when the length is the same as the breadth with arms outstretched sidewards (vistṛtabāhudvaya). Indu opts for the first explanation.
476 Cf. Ca.Vi.8.117; Su.Sū.35.14cd–15.
477 Cf. A.h.Śā.3.106cd–107ab.
478 A very long list is given. Cf. A.h.Śā.3.107cd–114ab. Compare Ca.Vi.8.51; Su.Sū.35.5–11.
479 In agreement with Su.Śā.2.35. Caraka (I.1.8) has a different classification.
480 Indu mentions many varieties: padma-, candra-, śaragaura, etc.; kapittha-, dūrvāṅkura-, nabhaḥśyāma, etc.; kokila-, ṣaṭpadakṛṣṇa, etc.; priyaṅgu-, jala-, ghṛtaśyāma, etc., as varieties of gauraśyāma; atasī-, tamālakṛṣṇa, etc., as varieties of kṛṣṇaśyāma.
Caraka (I.1.8) mentions specialists (tajjña), described by Cakra as those with a special knowledge about these colours and their names.
481 In conformity with Ca.I.1.9.
482 Cf. Ca.I.1.9.
483 Cf. Ca.I.1.10.
484 Cf. A.h.Śā.5.46–48. The *Saṃgraha* is slightly more elaborate.
485 Cf. A.h.Śā.5.49ab.
486 Cf. A.h.Śā.5.49cd–51ab.
487 Cf. A.h.Śā.5.43cd and 51cd–52ab.
488 I.e., when looking in a mirror, etc. (Indu). Cf. A.h.Śā.5.45 (kanyakā instead of kumārikā). Compare Ca.I.7.3.
489 Cf. A.h.Śā.5.44.
490 Cf. A.h.Śā.5.6ab.
491 Cf. A.h.Śā.5.6cd–7.
492 Cf. A.h.Śā.5.8ab.
493 Cf. A.h.Śā.5.8cd–9a.
494 Cf. A.h.Śā.5.9b–d.
495 Cf. A.h.Śā.5.10a–c.
496 Cf. A.h.Śā.5.10d–11ab.
497 Cf. A.h.Śā.5.11cd.
498 Cf. A.h.Śā.5.12ab.
499 Cf. A.h.Śā.5.13cd–14a.



500 Cf. A.h.Śā.5.13ab.
501 Cf. A.h.Śā.5.12cd.
502 Cf. A.h.Śā.5.23.
503 Cf. A.h.Śā.5.22cd, 24–27.
504 A.s.Śā.10.12ab = Ca.I.11.4ab; 10.17cd = Ca.I.11.20ab; 10.19 = Ca.I.11.25; 10.21ab = Ca. I.11.3ab; 10.21cd = Ca.I.11.4ab; 10.24 = Ca.I.11.7.
505 See Su.Sū.28.5.
506 Cf. A.h.Śā.5.3–4ab.
507 The messenger should, for example, not be a pāṣaṇḍa (explained as a liṅgin by Indu).
508 Cf. A.h.Śā.6.2–16. The *Hṛdaya* lists inauspicious characteristics only; the inauspicious characteristics relating to astrology, mentioned in the *Hṛdaya*, occur in the *Saṃgraha* too. The auspicious signs of the *Saṃgraha* depend on an imagined relationship between the disease of the patient and certain other occurrences or are symbolic (cf. Su.Sū.29.20–22).
509 Atri and Dhanvantari are mentioned, as well as Diti, Aditi, Umā, Śacī, Devasenā, and other deities. See on the bamboo called kīcaka(veṇu), one of the objects present in the list: J. Przyluski (1936a): 322–329. Some other objects are: a parasol (chattra, an item of the aṣṭamaṅgala group), a mirror (ādarśa, an item of the aṣṭamaṅgala group), a banner (dhvaja, an item of the aṣṭamaṅgala group; the list of Ca.I.12.71cd–80ab has both suradhvaja, i.e., Indra's banner, and the raising, utkṣepaṇa, of banners), aṣṭāpada (explained as a chessboard, caturaṅgaphalaka, by Indu), bhadrapīṭha (explained as a catuṣkoṇa devāsana by Indu; the synonym bhadrāsana is often mentioned in aṣṭamaṅgala lists), a fish (matsya, an item of the aṣṭamaṅgala group), a conch-shell turning to the right (dakṣiṇāvartaśaṅkha; the śaṅkha is an item of the aṣṭamaṅgala group), a lotus (abja; the synonym padma often turns up in aṣṭamaṅgala lists), the svastika (often found in aṣṭamaṅgala lists), a filled pitcher (pūrṇakumbha; a pitcher, kalaśa, belongs to the aṣṭamaṅgala group), the vardhamāna (an ornament, frequently occurring in aṣṭamaṅgala lists). See for lists of maṅgalas: P.V. Kane V.1, 621–622. See on the group of eight called aṣṭamaṅgala: A. Wayman (1989).
510 Cf. Ca.I.12.71cd–80ab; Su.Sū.29.27–31; A.h.Śā.6.30–39.
511 Cf. Ca.I.12.80–88.
512 Cf. A.h.Śā.6.17.
513 Cf. A.h.Śā.6.18–27. See Indu on the meaning of dīptā diś.
514 Cf. A.h.Śā.6.28. The sight of a śvapāka is one of the inauspicious signs making the physician leave the house of the patient; Indu explains śvapāka as referring to a caṇḍāla (a mixed caste of very low standing) or lubdhaka (a hunter); cf. A.h.Sū.29.14ab (śvapaca) and A.s. Sū.38.14 (śvapaca). See on śvapaca/śvapāka: H. Falk (1986): 19; A.M. Shastri (1996): I, 206; C. Tiwari (1963): 79, 86, 88, 89–90, 92. See on Caṇḍāla: C. Tiwari (1963; see index).
515 Cf. Su.Sū.29.50–52. The *Saṃgraha* attaches much importance to astrological considerations (grahas which are vakra, anuvakra, garhitasthānastha; see Indu's comments on these terms; Indu also enumerates the twelve signs of the zodiac).
516 I.e., dreams relating to the patient (Indu).
517 Cf. A.h.Śā.6.61–65ab.
518 Cf. A.h.Śā.6.40cd–48.
519 Cf. A.h.Śā.6.49–59ab.
520 Cf. A.h.Śā.6.64.

## Chapter 3
## Nidānasthāna

1 Cf. Ca.Vi.3.24–27.
2 A name of Rudra and Śiva.
3 Dakṣa's sacrifice is meant, at which Śiva was not invited. The latter destroyed the sacrifice and beheaded Dakṣa, who then recognized Śiva's divinity and praised him. The sacrifice was restored and Dakṣa's head was replaced with that of a goat.
4 See on Bhadrakālī: K.R. van Kooij (1972; see index); M. and J. Stutley (1977).
5 The same as Rudrāṇī here.
6 The well-known horse-sacrifice.
7 Cf. Ca.Ni.1.35 and Ci.3.15–25; Su.U.39.9–10; A.h.Ni.2.1–2.
8 Cf. Bhela Sū.13.12–14; Cakra ad Ca.Ni.1.35; Ḍalhaṇa ad Su.U.39.9; Aruṇa, Candranandana and Śrīdāsa ad A.h.Ni.2.2; Hārīta III.2.32–35; the *Madhukośa* ad *Mādhavanidāna* 2.1; *Basavarājīya* 7; *Jīvānanda* 273; *Garuḍapurāṇa* 147.3; Pālakāpya's *Hastyāyurveda* I.9.
9 Cf. Ca.Ni.2.10.
10 I.e., Soma.
11 Cf. A.h.Ni.1.1.
12 Cf. A.h.Ni.1.2.
13 Cf. A.h.Ni.1.3a–c. The *Saṃgraha* adds kāraka, kartar, mūla and yoni. Compare *Mādhavanidāna* 1.5a–c and its commentaries.
14 Cf. A.h.Ni.1.3d–4. Compare *Mādhavanidāna* 1.5d–6 and its commentaries.
15 Cf. A.h.Ni.1.5. Compare *Mādhavanidāna* 1.7 and its commentaries.
16 Cf. A.h.Ni.1.6–7. Compare *Mādhavanidāna* 1.8–9 and its commentaries.
17 Cf. A.h.Ni.1.8.
18 Synonyms are: jāti, āgati, nirvṛtti, niṣpatti. Cf. Ca.Ni.1.11.
19 Compare *Mādhavanidāna* 1.10 and its commentaries.
20 Cf. A.h.Ni.1.9–12ab. The *Saṃgraha* mentions the anubandhya and anubandhaka (doṣas) as determining the prādhānya of a disease; the relative involvement of the doṣas (the taratamayoga) is also referred to as the determining factor.
21 Cf. A.h.Ni.1.14–15 (vāta), 16 (pitta), 17–18 (kapha). The lists of the *Saṃgraha* are much longer than those of the *Hṛdaya*.
22 Cf. A.h.Ni.1.18d–19ab.
23 Cf. A.h.Ni.1.19cd–23ab.
24 See on astrology and Indian medicine: A. Roy (1930, 1931).
25 The seventh nakṣatra after that of birth (Indu). Compare Aruṇa ad A.h.Ni.2.79. PW, MW: the eighth lunar mansion.
26 The fifth nakṣatra after that of birth (Indu). Compare Aruṇa ad A.h.Ni.2.79.
27 The third nakṣatra after that of birth (Indu). Vipatkara means: causing misfortune. Compare Aruṇa ad A.h.Ni.2.79.
28 Aśvinī is the first of the series of twenty-seven nakṣatras. Aśvinī consists of β and γ (ζ according to J. Filliozat in L. Renou et J. Filliozat, 1953: 730) Arietis (see on this nakṣatra, also called Aśvayujau: G. Zeller, 1990: 98–99). This asterism is mentioned at A.h.U.13.24.



29 Bharaṇī is the second nakṣatra, consisting of 35, 39 and 41 Arietis. Also mentioned at Su.Sū.29.18, A.h.Śā.6.12, A.s.Śā.12.4. Cf. A.h.U.36.31 (Aruna: Yāmya = Bharaṇi).
30 The third nakṣatra, i.e., the Pleiades. Also mentioned at Su.Sū.29.18, U.27.20; A.h.Śā.6.12; A.s.Śā.12.4. Cf. A.h.U.36.31 (Aruṇa: Āgneya = Kṛttikā).
31 The fourth nakṣatra, i.e., α Tauri (Aldebaran). Cf. Ca.Ci.8.4; A.s.Ni.1.5. Mentioned as Prājāpatya at A.s.Sū.8.59 and U.5.4 (see Indu).
32 I.e., Mṛgaśiras, the fifth nakṣatra, consisting of λ, $\varphi^1$ and $\varphi^2$ Orionis. Mentioned at A.s.Sū.8.59. Called Aindava at A.s.U.5.4 (see Indu). See on the constellation called Mṛga: A.A. Macdonell and A.B. Keith (1967).
33 The sixth nakṣatra, consisting of α Orionis. Mentioned at Su.Sū.29.18; A.h.Śā.6.12; A.s.Śā.12.4.
34 The seventh nakṣatra, consisting of α and β Geminorum. Usually called Punarvasū. Mentioned at A.s.Sū.8.59.
35 The eighth nakṣatra, consisting of γ, δ and θ Cancri. Often mentioned in āyurvedic texts: Ca.Śā.8.19; A.h.Śā.1.38, U.35.27, U.39.54; A.s.Sū.8.59, Śā.1.32, 33, 34. Cf. A.h.U.34.45cd–50ab (puṣyānugacūrṇa).
36 The ninth nakṣatra, usually called Āśleṣā, consisting of δ, ε, η, ρ and ς Hydrae. Mentioned at Su.Sū.29.18; A.h.Śā.6.12, U.36.31; A.s.Śā.12.4.
37 Maghā is the tenth nakṣatra, consisting of α, γ, ε, ζ, η and μ Leonis. Mentioned at Su.Sū.29.18; A.h.U.36.31; A.s.Śā.12.4. Called Paitrya at A.h.Śā.6.12 (see Aruṇa).
38 Pūrvaphālgunī, the eleventh nakṣatra, consisting of δ and θ Leonis, and Uttaraphālgunī, the twelfth nakṣatra, consisting of β and 93 Leonis. Pūrvaphālgunī is included in the Pūrvās of A.h.Śā.6.12 and U.36.31 (see Hilgenberg and Kirfel).
39 The thirteenth nakṣatra, consisting of α, β, γ, δ and ε Corvi. Mentioned at A.s.Sū.8.59.
40 The fourteenth nakṣatra, consisting of α Virginis, i.e., Spica. Mentioned at Ca.Ci.26.248; A.h.U.13.25; A.s.Sū.8.59.
41 The fifteenth nakṣatra, i.e., Arcturus. Mentioned at A.s.U.5.4.
42 The sixteenth nakṣatra, i.e., α, β, γ and ι Librae. Mentioned at A.h.U.36.31.
43 The same as Anurādhā (see Indu), the seventeenth nakṣatra, consisting of β, δ and π Scorpionis.
44 The eighteenth nakṣatra, consisting of α, ς and τ Scorpionis.
45 The nineteenth nakṣatra, consisting of ε, ζ, η, θ, ι, κ, λ, μ and υ Scorpionis. Mentioned at Su.Sū.29.18; A.s.Śā.12.4. Called Nairṛta at A.h.Śā.6.12 and U.36.31 (see Aruṇa).
46 The twentieth nakṣatra, consisting of δ and ε Sagittarii. Included in the Pūrvās of A.h.Śā.6.12 and U.36.31 (see Hilgenberg and Kirfel).
47 I.e., Uttarāṣāḍhā, the twenty-first nakṣatra.
48 The twenty-third nakṣatra, consisting of α, β, γ and δ Delphinis. The twenty-second nakṣatra, Śravaṇā, consisting of α, β and γ Aquilae, is absent for unknown reasons, as noticed by Indu; it is mentioned at A.s.Sū.8.59 and U.5.4 (Śravaṇa).
49 The twenty-fourth nakṣatra, also called Śatabhiṣaj, consisting of γ Aquarii, etc. Śatabhiṣaj is mentioned at A.s.Sū.8.59.
50 The twenty-fifth nakṣatra is Pūrvabhādrapadā, consisting of α and β Pegasi; Uttarabhādrapadā, the twenty-sixth nakṣatra, consists of γ Pegasi and α Andromedae. Pūrvabhādrapadā is not mentioned explicitly, but it may be that the *Saṃgraha* says that death will occur on the sixth day during (Pūrva)bhādrapadā, on the twelfth during Uttara(bhādrapadā).
51 The twenty-seventh nakṣatra, consisting of ζ Piscium, etc. Mentioned at A.s.Sū.8.59; U.5.4.

The twenty-eighth nakṣatra, added by later astronomers, Abhijit (placed between Uttarāṣāḍhā and Śravaṇā), consisting of α, ε and ζ Lyrae, is absent from the list.

52 Indu quotes Dāruvāhi's divergent opinions on the same subject, adding that he feels unable to reach a decision on the issues discussed.

53 Cf. A.h.Ni.2.3a–c.

54 A.s.Ni.1.3 is closely related to Ca.Ni.1.20, 23, 26.

55 This creates a problem for Indu as far as vāta and kapha are concerned (pitta is closely related to heat). He quotes Jejjaṭa who explained this ūṣman as not meaning actual heat, but the śakti of the doṣas, or the fires of the mahābhūtas, which are components of vāta and kapha. Compare Cakra ad Ca.Ni.1.20.

56 Cf. A.h.Ni.2.3cd–6ab.

57 Cf. A.h.Ni.2.6cd–10ab.

58 Cf. Su.U.39.72cd–75ab.

59 Cf. A.h.Ni.2.66cd–69ab. A.s.Ni.2.71 = A.h.Ni.2.69ab.

60 Cf. Ca.Ci.3.73–82; Su.U.39.83–90ab.

61 Cf. Ca.Ci.3.83.

62 This verse forms part of the *Mādhavanidāna* (2.41). Cf. Su.U.39.54 and 58ab.

63 This verse forms part of the *Mādhavanidāna* (2.40). Cf. Ca.Ci.1[3].35; Su.U.39.58ab. See the commentaries ad *Mādhavanidāna* 2.40.

64 A saṃnipāta fever of this name is described in many later āyurvedic texts.

65 Kapha and vāta are of equal force in this fever, whereas pitta is weak. Cf. *Rasendrasambhava* 3.200–202 and 5.42–43. See also the *Madhukośa* ad *Mādhavanidāna* 2.42–47.

66 This is a vāta fever, occurring towards the end of the day. Cf. *Jvaratimirabhāskara* 10.46cd–49.

67 These verses form part of the *Mādhavanidāna* (2.42–43).

68 Cf. Ca.Si.9.25–26 (the thirteen mūtradoṣas).

69 Cf. Ca.Si.9.27–49ab.

70 Cf. A.h.Ni.9.2.

71 Cf. A.h.Ni.9.3.

72 Cf. A.h.Ni.9.4–5.

73 A second comparison is added to that of the *Hṛdaya*.

74 Cf. A.h.Ni.9.6–8.

75 Cf. A.h.Ni.9.9–10.

76 Cf. A.h.Ni.9.11–14.

77 Cf. A.h.Ni.9.15.

78 Cf. A.h.Ni.9.16–18c.

79 Cf. A.h.Ni.9.18d–19.

80 Cf. A.h.Ni.10.1a–c. The *Hṛdaya* only mentions the numbers belonging to each group.

81 Cf. A.h.Ni.10.1cd–5.

82 Cf. A.h.Ni.10.6. The *Saṃgraha* uses the term viruddhopakramatva (as in the *Carakasaṃhitā*) instead of the asamakriyatā of the *Hṛdaya*.

83 Cf. A.h.Ni.10.7–8ab.

84 Cf. A.h.Ni.10.38–39. The place of the prodromes in this chapter has been shifted in the *Saṃgraha*.

85 Cf. A.h.Ni.10.8cd–18ab.

86 Cf. A.h.Ni.10.18cd–20ab.



87 Cf. A.h.Ni.10.20cd–21.

88 Cf. A.h.Ni.10.22–24.

89 Cf. A.h.Ni.10.25–26.

90 Cf. A.h.Ni.10.27–34c.

91 Cf. A.h.Ni.10.34d–36ab.

92 Cf. A.h.Ni.11.33cd–37ab.

93 Cf. A.h.Ni.11.37–38.

94 Cf. Ca.Ci.5.8ab; Su.U.42.5ab.

95 Shifted to the end of the chapter in the *Hṛdaya* (Ni.11.63).

96 Cf. A.h.Ni.11.39–44ab.

97 Cf. A.h.Ni.11.44cd–45.

98 Cf. A.h.Ni.11.46–47ab.

99 Cf. A.h.Ni.11.48ab.

100 Cf. A.h.Ni.11.48cd–49a.

101 Cf. A.h.Ni.11.49–55.

102 Cf. A.h.Ni.11.56–57.

# Chapter 4
# Cikitsitasthāna

1 A.s.Ci.1.28–30 is almost identical with Ca.Ci.3.151cd–154ab.
2 Cf. Ca.Ci.3.161cd–163ab; Su.U.39.121cd.
3 Cf. Ca.Ci.3.200cd–203.
4 Cf. Su.U.39.169–175ab. A.s.Ci.1.67ab = Su.U.39.171cd.
5 Cf. Su.U.39.175cd–178.
6 Cf. Su.U.39.186cd–191.
7 Compare A.s.Ci.1.92 and Su.U.39.195cd–196ab.
8 Compare the ghees of Ca.Ci.3.218–226 and Su.U.39.218cd–254ab.
9 Compare A.s.Ci.2.52–53 and Ca.Ci.3.247–249.
10 Cf. Su.U.39.282–286ab.
11 Cf. Ca.Ci.3.260–266; Su.U.39.271–281.
12 A.s.Ci.2.103 = Ca.Ci.3.284cd–285ab.
13 A.s.Ci.2.104 is very close to Ca.Ci.3.285cd–286ab.
14 Compare A.s.Ci.2.115 and Su.U.39.244ef.
15 Compare Suśruta's pañcasāra (U.39.254cd–255).
16 Cf. Ca.Ci.3.302–303ab.
17 These verses are quoted by Niścala ad *Cakradatta*, jvara 237–238.
18 Cf. Ca.Ci.4.56–58.
19 A.h.Ci.2.29ab is absent from the *Saṃgraha*. A.s.Ci.3.33cd = A.h.Ci.2.29cd. Compare A.s.Ci.3.34cd–37ab and Ca.Ci.4.70.
20 Compare A.s.Ci.3.50 and Ca.Ci.4.79.
21 A.s.Ci.3.52cd = Su.U.45.24ab.
22 A.h.Ci.2.46cd is absent from the *Saṃgraha*.
23 Compare A.s.Ci.3.68cd–70 and Ca.Ci.4.95–96.
24 Compare A.s.Ci.3.71cd–74ab and Su.U.45.39cd–41, 3.75 and Su.U.45.38cd–39ab.
25 A.s.Ci.4.30 = Ca.Ci.18.87cd–88ab; 4.32c–f = Ca.Ci.18.89.
26 A.s.Ci.4.36 is close to Ca.Ci.18.94; 4.37 is close to Ca.Ci.18.95.
27 A.s.Ci.4.54ab = Ca.Ci.18.120cd.
28 A.h.Ci.3.50cd is absent from the *Saṃgraha*.
29 A.s.Ci.4.61–62 is absent from Hemādri's quotation from the *Saṃgraha* ad A.h.Ci.3.52cd–53ab.
30 A.s.Ci.4.66cd–67ab = Ca.Ci.18.122.
31 A.s.Ci.4.87–88 = Ca.Ci.18.71–72.
32 A.s.Ci.5.15cd–18ab = Ca.Ci.18.135–137.
33 A.s.Ci.5.46–51 = Ca.Ci.11.56–61; 5.55ab = Ca.Ci.11.70ab; 5.55cd is close to Ca.Ci.11.70cd; 5.56 = Ca.Ci.11.71; 5.57 is close to Ca.Ci.11.72; 5.58–60 is close to Ca.Ci.11.73–75ab.
34 A.s.Ci.5.120c–f = Ca.Ci.18.173; 5.122–123cd = Ca.Ci.11.177–178.
35 A.s.Ci.5.128–129 = Ca.Ci.18.182–183.
36 Cf. Ca.Ci.17.125–126; Indu refers to Caraka ad A.s.Ci.6.43–44. The *Saṃgraha* mentions



a (semi-)precious stone called masāragalla (the corresponding passage of the *Carakasaṃhitā* has sasāragandha), obviously unknown to Indu, who simply explains it as a kind of gem (maṇiviśeṣa). The masāragalla is known from the *Milindapañha* (*1.267), where I.B. Horner (1963: I, 166) interprets it as cat's eye in his translation, from the *Aṅguttaranikāya* (*2.19.8), where the word is also rendered as cat's eye in the translation of *E.M. Hare, and from the *Abhidhānappadīpikā* (*2.6.46; see E. Burnouf, 1973: 320). A precious substance called musāragalva is found in an incomplete Sanskrit version of the *Saddharmapuṇḍarīka*, translated into French by E. Burnouf (1973: 319–320); see also M.Th. de Mallmann (1967: 29), who translates the term by amethyst(?). The same term also occurs in the *Mahāprajñāpāramitāśāstra*, where E. Lamotte (1966: I, 599) renders it by oeil-de chat (cat's eye) (compare M.-Th. de Mallmann, 1967: 29). A stone called masāra or musāra is also known (see S. Lévi, 1905: 258). See on the various names: E. Burnouf (1973): 319–320. Compare the Pali dictionaries. See on masāragalla: M. Winder (1987).
37 A.s.Ci.6.69cd is related to A.h.Ci.4.55cd. Compare A.s.Ci.6.67cd–68ab and Su.U.51.18cd–19.
38 A.s.Ci.6.72 = Ca.Ci.17.148.
39 Cf. Ca.Ci.8.106–110.
40 Compare A.s.Ci.7.41–42 and Su.U.41.46cd–48.
41 A.s.Ci.7.49–50 = Ca.Ci.8.100–101. Compare A.s.Ci.7.51c–f and Ca.Ci.8.102.
42 Cf. Ca.Ci.8.145–148.
43 Compare A.s.Ci.7.99ef–104 and Ca.Ci.8.125–134ab.
44 Cf. Su.U.41.56.
45 Cf. Ca.Ci.8.189, where also the term iṣṭi occurs. An iṣṭi is a non-animal, non-soma sacrifice (see W. Caland, 1908: XIII).
46 The śloka and a half, interpolated between A.h.Ci.6.33 and 34, is absent from the *Saṃgraha*.
47 Cf. Su.U.47.62cd.
48 Cf. Ca.Ci.24.152–164ab; Su.U.47.63cd–65.
49 Cf. Ca.Ci.24.157cd; Su.U.47.63ab.
50 Compare A.s.Ci.9.51 and Ca.Ci.24.181–182. A.s.Ci.9.52 is closely related to Ca.Ci.24.183–184ab.
51 Cf. A.h.Ci.8.1–7ab. The *Saṃgraha* follows Suśruta (Ci.6.4).
52 Cf. A.h.Ci.8.7c (cauterization is not mentioned). Cf. Su.Ci.6.7.
53 Absent from the *Hṛdaya*.
54 Cf. A.h.Ci.8.7d–8.
55 Absent from the *Hṛdaya*. Cf. Su.Ci.6.4.
56 Cf. A.h.Ci.8.9ab.
57 Cf. A.h.Ci.8.9cd.
58 Absent from the *Hṛdaya*.
59 Cf. A.h.Ci.8.7ab.
60 Absent from the *Hṛdaya*.
61 Absent from the *Hṛdaya*.
62 Cf. A.h.Ci.8.10 (proper cautery only).
63 Cf. A.h.Ci.8.11.
64 Cf. A.h.Ci.8.12–13.
65 Cf. A.h.Ci.8.14ab.

66 Cf. A.h.Ci.8.14ab.
67 This verse is absent from the *Hṛdaya*.
68 Cf. A.h.Ci.8.14cd–16ab.
69 Cf. A.h.Ci.8.16cd–17.
70 Cf. A.h.Ci.8.18–19ab. The *Saṃgraha* is more elaborate.
71 Cf. A.h.Ci.8.21cd–26 (lepana, pralepana).
72 Cf. A.h.Ci.8.27ab.
73 Compare the verses interpolated between A.h.Ci.8.16ab and cd.
74 Absent from the *Hṛdaya*.
75 Cf. A.h.Ci.8.19cd–21ab.
76 Absent from the *Hṛdaya*.
77 Absent from the *Hṛdaya*.
78 Absent from the *Hṛdaya*. Compare the sajālamūlajīmūtaleha of the *Hṛdaya* (Ci.8.20cd).
79 Cf. A.h.Ci.8.28cd–29ab.
80 Cf. A.h.Ci.8.32cd–37ab.
81 One of the formulae referred to is vāsiṣṭhaharītakī.
82 Cf. A.h.Ci.8.48cd–49.
83 Cf. A.h.Ci.8.41–45ab.
84 Cf. A.h.Ci.8.64cd–69 (said to be absent from the *Hṛdaya* by P.V. Sharma, 1968: 86).
85 Cf. A.h.Ci.8.70–71 (said to be absent from the *Hṛdaya* by P.V. Sharma, 1968: 86).
86 Absent from the *Hṛdaya*. Cf. Ca.Ci.14.158–168 (kanakāriṣṭa).
87 Absent from the *Hṛdaya*. A formula of this name is found in Soḍhala's *Gadanigraha* (prayogakhaṇḍa, āsavādhikāra 213–221).
88 Cf. A.h.Ci.8.50.
89 Cf. A.h.Ci.8.51.
90 Absent from the *Hṛdaya*.
91 Absent from the *Hṛdaya*.
92 Compare the recipe of the same name in Soḍhala's *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 302–304.
93 Cf. A.h.Ci.8.98–99.
94 Cf. A.h.Ci.8.102–103ab.
95 Cf. A.h.Ci.8.100.
96 Cf. A.h.Ci.8.122–129ab.
97 Compare A.s.Ci.10.44 and A.h.Ci.8.119, 10.45 and A.h.Ci.8.121, 10.46ab and A.h.Ci.8.134ab, 10.47 and A.h.Ci.8.120.
98 Cf. A.h.Ci.8.135–140ab.
99 Cf. A.h.Ci.8.140cd–143.
100 Absent from the *Hṛdaya*.
101 Absent from the *Hṛdaya*. Mentioned in the *Bhelasaṃhitā* (Ci.8.2; 9.5).
102 Recipes mentioned are māṇibhadravaṭaka, miśrakasneha, sukumāraghṛta, and nīlinīghṛta.
103 A.s.Ci.10.61–62 = A.h.Ci.8.162–163.
104 Cf. A.h.Ci.9.1–5ab.
105 Absent from the *Hṛdaya*.
106 Cf. A.h.Ci.9.5cd–7.
107 Cf. A.h.Ci.9.8ab.
108 Cf. A.h.Ci.9.8cd–16ab.



109 Cf. A.h.Ci.9.16cd–17.
110 Varcaḥkṣaya (decrease of faecal matter) is closely related to or even identical with pravāhikā. Cf. A.h.Ci.9.29–35ab.
111 Cf. A.h.Ci.9.25.
112 Cf. A.h.Ci.9.26–28.
113 Cf. A.h.Ci.9.29–41ab.
114 This verse is absent from the *Hṛdaya*. Cf. A.h.Ci.9.23–25.
115 Cf. A.h.Ci.9.37cd–39ab.
116 Cf. A.h.Ci.9.48cd–54.
117 Cf. A.h.Ci.9.55–81.
118 Cf. A.h.Ci.9.82–102.
119 Cf. A.h.Ci.9.103–120ab. The formulae of kapitthāṣṭakacūrṇa (A.h.Ci.9.110cd–113ab) and dāḍimāṣṭakacūrṇa (A.h.Ci.9.113cd–115) are abent from the *Saṃgraha*.
120 Cf. A.h.Ci.9.120cd–121. A verse corresponding to A.h.Ci.9.122 is absent from the *Saṃgraha*.
121 Cf. A.h.Ci.10.1.
122 Cf. A.h.Ci.10.9cd–12ab.
123 Cf. A.h.Ci.10.2–3.
124 A.s.Ci.12.7 = Ca.Ci.15.119cd–120ab.
125 Cf. A.h.Ci.10.12cd–32ab. The *Saṃgraha* describes formulae called agnighṛta (12.8) and āgastyaghṛta (12.9).
126 Cf. A.h.Ci.10.32cd–44.
127 Cf. A.h.Ci.10.45–65ab. The *Saṃgraha* describes a mūlāsava (12.15).
128 Cf. A.h.Ci.10.65cd.
129 Cf. A.h.Ci.11.1.
130 Cf. A.h.Ci.11.2–5ab.
131 Cf. A.h.Ci.11.5cd–8.
132 Cf. A.h.Ci.11.9–15ab.
133 Cf. A.h.Ci.11.15cd.
134 Cf. A.h.Ci.11.16ab.
135 Cf. A.h.Ci.11.18–21.
136 Cf. A.h.Ci.11.22–24.
137 Cf. A.h.Ci.11.25–26.
138 These preparations are absent from the *Hṛdaya*. Cf. A.h.Ci.11.27ab.
139 Cf. A.h.Ci.11.27cd–34ab.
140 Cf. A.h.Ci.11.34cd-43ab. The *Saṃgraha* is more elaborate.
141 Cf. A.h.Ci.11.43cd–45ab.
142 Cf. A.h.Ci.11.45cd–62.
143 Cf. A.h.Ci.11.63.
144 Absent from the *Hṛdaya*.
145 Absent from the *Hṛdaya*.
146 Cf. A.h.Ci.12.1–2.
147 Cf. A.h.Ci.12.3–4.
148 Cf. A.h.Ci.12.5cd–7ab.
149 Compare the three kaṣāyas of the *Hṛdaya* (12.7c–f).
150 Compare the three kaṣāyas of the *Hṛdaya* (12.8).

151 Absent from the *Hṛdaya*.
152 Absent from the *Hṛdaya*.
153 Absent from the *Hṛdaya*.
154 Absent from the *Hṛdaya*.
155 Cf. A.h.Ci.12.10ab.
156 Cf. A.h.Ci.12.17cd–19ab.
157 Cf. A.h.Ci.12.19cd–24 (dhānvantaraghṛta).
158 Cf. A.h.Ci.12.10cd–14. The *Saṃgraha* does not refer to the śrīkukkuṭakhalaka of the *Hṛdaya* (Ci.12.12; see Aruṇa's remarks).
159 Cf. A.h.Ci.12.25–28 (rodhrāsava).
160 Absent from the *Hṛdaya*.
161 Compare the ayaskṛti of the *Hṛdaya* (Ci.12.29–32).
162 Absent from the *Hṛdaya*.
163 Cf. A.h.Ci.12.33.
164 Cf. A.h.Ci.12.36cd–38ab.
165 Cf. A.h.Ci.12.38cd–41.
166 Cf. A.h.Ci.12.42–43ab.
167 Absent from the *Hṛdaya*.
168 Absent from the *Hṛdaya*.
169 Absent from the *Hṛdaya*.
170 Cf. A.h.Ci.13.1.
171 Cf. A.h.Ci.13.8–19ab. The *Saṃgraha* omits the treatment of vidradhi due to vāta, pitta, kapha, blood, and vidradhi of the āgantu type (see A.h.Ci.13.2–7).
172 Cf. A.h.Ci.13.19–20.
173 Cf. A.h.Ci.13.21–22ab. The *Hṛdaya* mentions a period of ten or twelve days.
174 Cf. A.h.Ci.13.22cd–24c.
175 Cf. A.h.Ci.13.24cd. The *Saṃgraha* omits the treatment of an abscess with guggulu and śilājatu (see A.h.Ci.13.25cd–26ab).
176 Cf. A.h.Ci.13.26cd.
177 Cf. A.h.Ci.13.27cd.
178 Cf. A.h.Ci.13.28–29ab.
179 Cf. A.h.Ci.13.29cd–31.
180 Cf. A.h.Ci.13.32.
181 Cf. A.h.Ci.13.33–35ab.
182 Cf. A.h.Ci.13.35cd–38.
183 Cf. A.h.Ci.13.39–40ab.
184 Cf. A.h.Ci.13.40b–47. Gandharvahastataila is not described in the *Hṛdaya*.
185 This passage resembles one on the same subject, found in the *Carakasaṃhitā* (Ni.3.16–17).
186 Cf. A.h.Ci.14.1 and 26–27ab. The *Saṃgraha* is more elaborate than the *Hṛdaya*.
187 Cf. A.h.Ci.14.11–13ab.
188 Cf. A.h.Ci.14.22cd–25.
189 Cf. A.h.Ci.14.13cd–21ab.
190 Cf. A.h.Ci.14.21cd–22ab.
191 Cf. A.h.Ci.14.2–3.
192 Cf. A.h.Ci.14.4–6.
193 Cf. A.h.Ci.14.27cd–31ab.



194 Cf. A.h.Ci.14.31cd–33.
195 Cf. A.h.Ci.14.103–107ab (not attributed to Bhela).
196 Cf. A.h.Ci.14.43–45ab.
197 Cf. A.h.Ci.14.53.
198 Cf. A.h.Ci.14.55–58.
199 Cf. A.h.Ci.14.61–75.
200 Cf. A.h.Ci.14.76–88.
201 Cf. A.h.Ci.14.80–83ab.
202 Cf. A.h.Ci.14.85.
203 Cf. A.h.Ci.14.86–87ab. The *Hṛdaya* is more explicit on this intervention.
204 Cf. A.h.Ci.14.87cd–89ab and 91cd–92ab.
205 Cf. A.h.Ci.14.89cd–91ab.
206 Cf. A.h.Ci.14.92cd–97.
207 Cf. A.h.Ci.14.98–100ab.
208 Cf. A.h.Ci.14.116–118ab.
209 Cf. A.h.Ci.14.119ab.
210 Cf. A.h.Ci.14.119cd–127.
211 Cf. A.h.Ci.14.128–129.
212 Cf. A.h.Ci.14.109cd–113.
213 Absent from the *Hṛdaya*.
214 Cf. A.h.Ci.15.1–2.
215 Cf. A.h.Ci.15.3–8.
216 Cf. A.h.Ci.15.10–12.
217 Absent from the corresponding verses of the *Hṛdaya*. Mentioned at A.s.Ci.19.2 (the corresponding verse of the *Hṛdaya* has mūtraharītakī).
218 Cf. A.h.Ci.15.27–28ab and 39–41.
219 Cf. A.h.Ci.15.45–58.
220 Cf. A.h.Ci.15.59–65.
221 Cf. A.h.Ci.15.66–75.
222 Cf. A.h.Ci.15.76–77ab.
223 Cf. A.h.Ci.15.77cd–81ab.
224 Cf. A.h.Ci.15.81cd–84.
225 Cf. A.h.Ci.15.85–98.
226 Cf. A.h.Ci.15.99–100.
227 Cf. A.h.Ci.15.101.
228 Cf. A.h.Ci.15.102–106.
229 Cf. A.h.Ci.15.107–112.
230 Cf. A.h.Ci.15.113–119ab.
231 See A.s.U.9.24–28.
232 See A.s.U.10.21.
233 See A.s.Ci.21.3. The *Hṛdaya* has mahātiktasarpis and adds a ghee boiled with the drugs of the āragvadhādi group.
234 Cf. A.h.Ci.16.1.
235 Cf. A.h.Ci.16.2–4.
236 Absent from the *Hṛdaya*.
237 Cf. A.h.Ci.16.5–8.

238 Cf. A.h.Ci.16.10cd–12.
239 Cf. A.h.Ci.16.15cd–16ab.
240 Cf. A.h.Ci.16.14cd–15ab. Compare Ca.Ci.16.70–71.
241 Cf. A.h.Ci.16.16cd–20ab.
242 Cf. A.h.Ci.16.20cd–23ab. The name is not mentioned in the *Hṛdaya*. Cf. Ca.Ci.16.80cd–87ab.
243 Cf. A.h.Ci.16.23cd–29ab. The name is absent from the *Hṛdaya*.
244 Cf. A.h.Ci.16.29cd–31. The name of this electuary is absent from the corresponding verses of the *Hṛdaya*, but is mentioned at A.h.Ci.16.55.
245 Cf. A.h.Ci.16.32 (no specifications dependent on the main doṣa involved).
246 These three recipes are absent from the *Hṛdaya*. Compare Ca.Ci.16.106cd–111ab (bījakāriṣṭa) and 12.29–31 (gaṇḍīrādyāriṣṭa). Gaṇḍīrāriṣṭa is known to the *Bhelasaṃhitā* (Ci.6.51; 11.19; 14.20; 25.10).
247 Cf. A.h.Ci.17.1–25ab. The formula of daśamūlaharītakī (A.s.Ci.19.7) corresponds to A.h.Ci.17.14cd–16, where its name is absent. This recipe is called kaṃsaharītakī in the *Carakasaṃhitā* (Ci.12.50–52).
248 Cf. A.h.Ci.17.25cd–27.
249 Cf. A.h.Ci.17.28–30ab.
250 Cf. A.h.Ci.17.30cd–33ab.
251 Cf. A.h.Ci.17.33cd–37. The *Saṃgraha* adds the formula of bhallātakāriṣṭa (19.14).
252 Cf. A.h.Ci.17.38–40.
253 Cf. A.h.Ci.17.41.
254 Cf. A.h.Ci.18.1.
255 Cf. A.h.Ci.18.2–10. The *Saṃgraha* is more concise than the *Hṛdaya*.
256 Cf. A.h.Ci.18.11.
257 Cf. A.h.Ci.18.12–14ab.
258 Cf. A.h.Ci.18.14cd–17.
259 Cf. A.h.Ci.18.18–20.
260 Dealt with very concisely in the *Saṃgraha* (20.9). Cf. A.h.Ci.18.21–22.
261 Cf. A.h.Ci.18.23–36ab.
262 Absent from the *Hṛdaya*.
263 Cf. A.h.Ci.19.1ab.
264 Cf. A.h.Ci.19.1cd–2ab.
265 Absent from the *Hṛdaya*.
266 Cf. A.h.Ci.19.2cd–7.
267 Cf. A.h.Ci.19.8–11ab.
268 Not mentioned in the corresponding verses of A.h.Ci.19. See A.s.Ci.23. Compare Soḍhala's *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 261–264.
269 The first one corresponds to the ghee described at A.h.Ci.19.11cd–12ab, the second one is absent from the *Hṛdaya*.
270 Cf. A.h.Ci.19.12cd–13ab.
271 See A.h.Ci.19.13cd–14.
272 Cf. A.h.Ci.19.15ab.
273 Cf. A.h.Ci.19.15cd–16ab (other procedures for bloodletting are also referred to).
274 Cf. A.h.Ci.19.17–21. The recipes of vajrakasarpis (A.h.Ci.19.18) and mahāvajrakasarpis (A.h.Ci.19.19–20) occur much later in this chapter of the *Saṃgraha* (21.67–69).



275 Not mentioned in the corresponding verses of the *Hṛdaya*.
276 Cf. A.h.Ci.19.28–30.
277 Cf. A.h.Ci.19.22–23.
278 These prescriptions are not found in the *Hṛdaya*.
279 Absent from the *Hṛdaya*.
280 Compare the prescriptions containing ayomala found in the *Hṛdaya* (Ci.19.46 and 49).
281 Absent from the *Hṛdaya*. See on nimbāriṣṭa: B.H. Kroes (1990); B.H. Kroes et al. (1992). See on the actions and uses of nimba (*Azadirachta indica* A. Juss. = *Melia azadirachta* Linn.): T. Chakrabortty, L. Verotta and G. Poddar (1989); DWH I, 322–330; M. Jacobson (1995); A.Y. Ketkar and C.M. Ketkar (1995); K.S. Murty et al. (1978); A.K. Nadkarni (1954): I, 776–784; J.M. van der Nat (1989); J.M. van der Nat et al. (1987), (1991); O. Obaseki and H.A. Jegede-Fadunsin (1986); S.N. Okpanyi and G.C. Ezeukwu (1981); N.R. Pillai and G. Santhakumari (1981b); S.S. Riar et al. (1988); H. Schmutterer (1995); P.V. Sharma (1996): 210–214; P.P. Singh et al. (1987); *R.S. Thakur, S.B. Singh and A. Goswami (1981); N.D. Vietmeyer (1992); G. Watt V, 211–221; WIRM I, 140–142; WIRM I, rev. ed., 504–511.
282 Cf. A.h.Ci.19.31–32.
283 Compare A.s.Ci.21.42 and A.h.Ci.19.40.
284 Absent from the *Hṛdaya*.
285 These pills make one go wherever one pleases (kāmacara).
286 Cf. A.h.Ci.19.79–80.
287 Compare A.s.Ci.21.109 and A.h.Ci.19.84.
288 Cf. A.h.Ci.19.90.
289 The *Saṃgraha* reads Jina and Jinasuta, where the *Hṛdaya* has Śiva and Śivasuta.
290 Compare the recipe of the same name in Soḍhala's *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 77–86ab (from Bheḍa).
291 Cf. A.h.Ci.21.1–9ab.
292 Cf. A.h.Ci.21.9cd–11ab.
293 Cf. A.h.Ci.21.12cd–13.
294 Cf. A.h.Ci.21.14–17a.
295 Cf. A.h.Ci.21.17b–d.
296 Cf. A.h.Ci.21.18–21ab.
297 Cf. A.h.Ci.21.21cd–22ab.
298 Cf. A.h.Ci.21.22cd–24ab.
299 Cf. A.h.Ci.21.24cd–25.
300 Cf. A.h.Ci.21.26–37.
301 Cf. A.h.Ci.21.38.
302 Cf. Cf. A.h.Ci.21.41–42ab.
303 Cf. A.h.Ci.21.42cd.
304 The same as ardita (see Indu). Cf. A.h.Ci.21.43.
305 Cf. A.h.Sū.20.37–38; A.s.Sū.29.8–9.
306 Absent from the *Hṛdaya*.
307 Cf. A.h.Ci.21.44.
308 Cf. A.h.Ci.21.45–47ab.
309 Cf. A.h.Ci.21.47cd–55.
310 Mentioned at Ca.Ci.28.177.

311 Cf. A.h.Ci.21.65–66.
312 See for the first taila of this name: A.s.Ci.23.46–48.
313 Cf. A.h.Ci.21.70–73ab. A.s.Ci.23.58cd–60ab = A.h.Ci.21.71–73ab.
314 A.s.Ci.23.76c–f = Ca.Ci.28.165 (rāsnātaila).
315 Cf. Ca.Ci.28.166ab.
316 Cf. Ca.Ci.28.172–176ab.
317 A.s.Ci.23.77cd–78ab = Ca.Ci.28.176.
318 Cf. A.h.Ci.22.1–3ab.
319 Cf. A.h.Ci.22.3cd–5ab.
320 Cf. A.h.Ci.22.5cd.
321 Mentioned at Ca.Ci.8.105.
322 Cf. Ca.Ci.29.61–70.
323 Cf. A.h.Ci.22.10–14ab.
324 Cf. A.h.Ci.22.14cd–15.
325 Cf. A.h.Ci.22.16–20.
326 Cf. A.h.Ci.22.38.
327 A.s.Ci.24.18cd is close to A.h.Ci.22.40ab.
328 A.s.Ci.24.20cd = A.h.Ci.22.39cd.
329 Cf. A.h.Ci.22.41–44. A.s.Ci.24.22 = A.h.Ci.22.41; 24.24cd–25 = A.h.Ci.22.43cd–44.

# Chapter 5
# Kalpasthāna

1 See the annotated English translation of this chapter by K.G. Zysk (1991a).
2 This list is absent from the *Hṛdaya*. Compare Ca.Ka.1.6: phala ( = madanaphala), jīmūtaka, ikṣvāku, dhāmārgava (= rājakośātakī), kuṭaja, and kṛtavedhana (= kośātakī). The same series is found in Su.Sū.43.
3 Cf. A.h.Ka.1.1a; Ca.Ka.1.13; Su.Sū.43.3.
4 Cf. Ca.Ka.1.6.
5 Cf. A.h.Ka.1.2–6ab.
6 Cf. A.h.Ka.1.6cd–10ab.
7 Cf. A.h.Ka.1.10cd–18. Additions are: 1.10 (cf. Ca.Ka.1.17), 1.12 (cf. Ca.Ka.1.22), 1.13 (cf. Ca.Ka.1.23), and 1.14 (cf. Ca.Ka.1.24).
8 Cf. A.h.Ka.1.19ab.
9 Cf. A.h.Ka.1.19cd–20ab.
10 Cf. A.h.Ka.1.20cd–26. Compare A.s.Ka.1.22 and Ca.Ka.2.12.
11 Cf. A.h.Ka.1.27.
12 Cf. A.h.Ka.1.28–34. Compare A.s.Ka.1.27 and Ca.Ka.3.15cd–18, 1.28 and Ca.Ka.3.19ab.
13 Cf. A.h.Ka.1.35–36ab.
14 Cf. A.h.Ka.1.36cd–40.
15 Cf. A.h.Ka.1.41. The *Hṛdaya* describes some preparations (1.42–43).
16 Cf. A.h.Ka.1.44.
17 Cf. A.h.Ka.1.45–46.
18 A.s.Ka.1.33cd = A.h.Ka.1.47cd.
19 See the annotated English translation by K.G. Zysk (1993a).
20 This enumeration is absent from the *Hṛdaya*.
21 Cf. A.h.Ka.2.3ab (śyāma instead of śyāva).
22 Cf. A.h.Ka.2.1–4ab.
23 Cf. A.h.Ka.2.4cd–5.
24 Cf. A.h.Ka.2.6.
25 Cf. A.h.Ka.2.7–9ab.
26 Absent from the *Hṛdaya*.
27 The *Saṃgraha* omits the name of the pills described in 2.18cd–19 (cf. A.h.Ka.2.21cd–23: avipattiyoga).
28 A.s.Ka.2.26–29ab = Ca.Ka.7.63–66; 2.29cd corresponds to Ca.Ka.7.68; 2.30–31ab = Ca.Ka.7.69–70ab; 2.31cd corresponds to Ca.Ka.7.70cd–71ab; 2.32–33 = Ca.Ka.7.71cd–73.
29 A.s.Ka.2.40–41 = Ca.Ka.8.13–14.
30 A.s.Ka.2.46–47ab = Ca.Ka.9.7–8.
31 Compare A.s.Ka.2.54 and Ca.Ka.10.18–19ab, 2.55–56 and Ca.Ka.10.15–17.
32 A.s.Ka.2.59 = Ca.Ka.11.10cd–11.
33 A.s.Ka.2.65 = Ca.Ka.12.11–12ab; 2.66–67 corresponds to Ca.Ka.12.12cd–14; 2.68a–d is very close to Ca.Ka.12.16; 2.69–71 corresponds to Ca.Ka.12.23–26, 2.72–73 to Ca.Ka.12.27–28; 2.74ab = Ca.Ka.12.29ab; 2.74cd corresponds to Ca.Ka.12.29cd.

34 See the annotated English translation of this chapter by K.G. Zysk (1995). Ca.Si.6 has the same title.
35 Cf. A.h.Ka.3.1–2.
36 Cf. A.h.Ka.3.3–5ab.
37 Cf. Su.Ci.34.7.
38 Cf. A.h.Ka.3.5cd–7.
39 Cf. A.h.Ka.3.8–10.
40 Cf. A.h.Ka.3.11–14.
41 Cf. A.h.Ka.3.15–16ab.
42 Cf. Ca.Si.6.63–66ab.
43 Cf. Ca.Si.6.68–69.
44 Cf. Ca.Si.6.70.
45 Cf. Su.Ci.34.18.
46 Cf. A.h.Ka.3.16cd–18ab (hṛdgraha).
47 Cf. A.h.Ka.3.18cd–20ab.
48 Cf. Su.Ci.34.9.
49 Cf. A.h.Ka.3.23cd–26.
50 Cf. A.h.Ka.3.27.
51 Cf. A.h.Ka.3.28.
52 Cf. A.h.Ka.3.29–30ab.
53 Cf. A.h.Ka.3.30cd.
54 Cf. A.h.Ka.3.39cd.
55 Cf. A.h.Ka.3.39ab.
56 Cf. A.h.Ka.3.31 (vāggraha).
57 Cf. A.h.Ka.3.32–34.
58 Cf. A.h.Ka.3.35–38.
59 Cf. Su.Ci.34.21.
60 This verse is close to Ca.Si.6.28.
61 This verse is close to Ca.Si.6.37.
62 A.s.Ka.4.12 = Ca.Si.3.43; 4.13 = Ca.Si.3.46.
63 The *Hṛdaya* (4.12–16) has a different formula. Compare A.s.Ka.4.15–17 and Ca.Si.3.53–55.
64 A.s.Ka.4.21–24 = Ca.Si.6.65–68; compare 4.25cd–26ab and Ca.Si.10.25, 4.26cd–27 and Ca.Si.10.26–27ab, 4.28ab and Ca.Si.10.30ab; 4.28cd–29 = Ca.Si.10.30cd–31; 4.32 = Ca.Si.10.33; 4.34ab = Ca.Si.10.34ab; 4.34cd = Ca.Si.10.35ab; 4.35 = Ca.Si.10.32; 4.36 = Ca.Si.10.37–38ab; 4.37–39 = Ca.Si.10.38cd–41.
65 A.s.Ka.4.44a–d = Ca.Si.8.9cd–10ab; compare 4.44ef and Ca.Si.8.10cd; 4.45 = Ca.Si.8.11.
66 Compare A.s.Ka.4.47 and Ca.Si.8.13–14ab.
67 A.s.Ka.5.27–29 = Ca.Si.12.29cd–32ab.
68 A.s.Ka.5.58–60ab = Ca.Si.11.12–14ab.
69 Cf. Ca.Si.11.15–16.
70 Cf. Ca.Si.11.17–18.
71 The same as pravāhikā (see Indu).
72 These series are absent from the *Hṛdaya*. Cf.Ca.Si.7.5–6.
73 A.s.Ka.6.8 = Ca.Si.7.15; compare 6.9 and Ca.Si.7.16; 6.10–12 = Ca.Si.7.17–20.
74 A.s.Ka.6.19 = Ca.Si.6.40; compare 6.20 and Ca.Si.6.41; 6.21 = Ca.Si.6.42.



75 A.s.Ka.6.33–34 = Ca.Si.7.13–14; 6.35ab = Ca.Si.7.47ab; 6.44ab = Ca.Si.7.54ab; compare 6.45cd and Ca.Si.7.55cd; 6.46–47cd = Ca.Si.7.56–57.
76 Compare A.s.Ka.6.50 and Ca.Si.7.60; 6.51 = Ca.Si.7.61.
77 A.s.Ka.6.55ab is close to Ca.Si.8.19ab; 6.55cd = Ca.Si.8.19cd; 6.56–65cd = Ca.Si.8.20–29; 6.66–67 = Ca.Si.8.30–31; 6.68a–d = Ca.Si.8.32cd–33ab; 6.69–74 = Ca.Si.8.34–39.
78 Absent from the *Hṛdaya*. Cf. Ca.Si.4.25.
79 A.s.Ka.7.18–19 = Ca.Si.5.4–5; 7.20–21 corresponds to Ca.Si.5.6–7; compare 7.22–23 and Su.Ci.35.32 and 36.23–29; 7.24 = Ca.Si.5.8.
80 A.s.Ka.7.27 = Ca.Si.5.12.
81 A.s.Ka.7.29–31 = Ca.Si.5.14cd–17.
82 Cf. Ca.Si.11.27–31.
83 Cf. Ca.Si.11.32–33. A.s.Ka.7.46ab = Ca.Si.11.33cd.
84 A.h.Ka.7.46cd–48 = Ca.Si.11.34–36ab.
85 Cf. Ca.Si.11.36cd.
86 Cf. A.h.Ka.6.1–3ab.
87 The *Saṃgraha* reproduces Su.Sū.36.4.
88 Cf. Ca.Ka.1.5.
89 Cf. A.h.Ka.6.3cd–4.
90 Cf. Ca.Ka.1.10.
91 Cf. Su.Sū.36.5. Saumya seasons are rainy season, autumn and winter (see Indu).
92 Cf. A.h.Ka.6.5. Compare Ca.Ka.1.10–11.
93 Cf. A.h.Ka.6.6ab.
94 Cf. A.h.Ka.6.6cd.
95 The *Hṛdaya* has rasa. Cf. A.s.Ka.8.10: niryāsa = svarasa.
96 The *Hṛdaya* has śṛta. Cf. A.s.Ka.8.10: niryūha = kvātha (= śṛta).
97 Cf. A.h.Ka.6.8–9ab.
98 Cf. A.h.Ka.6.9cd–11ab.
99 Cf. Ca.Sū.4.7.
100 Cf. A.h.Ka.6.13.
101 Cf. A.h.Ka.6.14ab.
102 Cf. A.h.Ka.6.14cd.
103 Cf. A.h.Ka.6.17–18ab.
104 Cf. A.h.Ka.6.25cd–29ab.
105 Cf. A.h.Ka.6.25ab.

# Chapter 6
# Uttarasthāna

1 Cf. A.h.U.1.1ab.
2 Cf. A.h.U.1.1cd.
3 Cf. A.h.U.1.2ab.
4 Absent from the *Hṛdaya*. Cf. Ca.Śā.8.42.
5 Cf. A.h.U.1.2cd–4. A.s.U.1.5–6 = A.h.U.1.3–4.
6 Cf. A.h.U.1.5–6ab.
7 Cf. A.h.U.1.6cd–7ab.
8 Cf. A.h.U.1.7cd–8a.
9 Cf. A.h.U.1.8b–10ab.
10 Cf. A.h.U.1.10cd.
11 Cf. A.h.U.1.11ab.
12 Cf. A.h.U.1.12cd–13.
13 Cf. A.h.U.1.14.
14 Absent from the *Hṛdaya*. Also absent from the *Carakasaṃhitā*.
15 Absent from the *Hṛdaya*. Cf. Ca.Śā.8.46, where this jar is placed near the child's head. See on water jars in rituals: S.A. Dange (1987): 931–940.
16 Absent from the *Hṛdaya*.
17 Absent from the *Hṛdaya*. Cf. Ca.Śā.8.47.
18 Absent from the *Hṛdaya*. Cf. Ca.Śā.8.47.
19 Absent from the *Hṛdaya*. Cf. Ca.Śā.8.47.
20 Absent from the *Hṛdaya*. The first two are called vidyā by Indu, who also remarks that the Āryāratnaketudhāriṇī is well known with the Buddhists (saugata); the Māyūrī or Laghumāyūrī is a saptaśatī, the Mahāmāyūrī a catuḥsahasrī according to Indu.
21 Cf. Ca.Śā.8.47.
22 Absent from the *Hṛdaya*.
23 Absent from the Hṛdaya. Cf. Ca.Śā.8.47.
24 Cf. A.h.U.1.15d–17ab.
25 Absent from the *Hṛdaya*. Cf. Ca.Śā.8.54.
26 Absent from the *Hṛdaya*. Cf. Ca.Śā.8.58.
27 Absent from the *Hṛdaya*. Also absent from the *Carakasaṃhitā*. Cf. Su.Śā.10.29.
28 Cf. A.h.U.1.17cd–18 and 20.
29 Cf. A.h.U.1.19.
30 The *Hṛdaya* (U.1.22) says that the mother should get up (sūtikotthāna) after ten days.
31 Cf. A.h.U.1.22–23ab. A.s.U.1.30cd = A.h.U.1.23ab.
32 Absent from the *Hṛdaya*. Cf. Ca.Śā.8.50.
33 Cf. Ca.Śā.8.59.
34 Cf. Ca.Śā.8.61.
35 Cf. Ca.Śā.8.64.
36 Absent from the *Hṛdaya*. Also absent from the *Carakasaṃhitā*. Cf. Su.Śā.10.25.
37 See A.s.U.2.



38 Absent from the *Hṛdaya*. Also absent from the *Carakasaṃhitā* and *Suśrutasaṃhitā*.
39 A.s.U.1.46–49 is absent from the *Hṛdaya*. These verses are also absent from the *Carakasaṃhitā* and *Suśrutasaṃhitā*.
40 Absent from the *Hṛdaya*. Also absent from the *Carakasaṃhitā*. Cf. Su.Śā.10.49.
41 Cf. A.h.U.1.37–39.
42 Cf. Su.Sū.16.20–21.
43 Absent from the *Hṛdaya*. Also absent from the *Suśrutasaṃhitā*.
44 Absent from the *Hṛdaya*.
45 Cf. Su.Sū.16.22cd–23.
46 Cf. Su.Sū.16.6.
47 Absent from the *Hṛdaya*. Also absent from the *Carakasaṃhitā*.
48 Absent from the *Hṛdaya*. Also absent from the *Carakasaṃhitā*. Cf. Su.Śā.10.49. See A. Kumar (1994): 33.
49 Absent from the *Hṛdaya*.
50 Absent from the *Hṛdaya*.
51 Absent from the *Carakasaṃhitā*.
52 The child should constantly be instructed in the dharma and the vinaya. Cf. Ca.Śā.8.66.
53 As.U.1.75–90ab is absent from the *Hṛdaya*.
54 Cf. A.h.U.1.45cd–46ab (much more concise than the *Saṃgraha*). The aṣṭāṅgasarpis recipe of the *Hṛdaya* (U.1.43cd–45ab) is absent from the *Saṃgraha*. A different sārasvataghṛta is found in the *Gadanigraha* (prayogakhaṇḍa, ghṛtādhikāra 136–141).
55 The *Hṛdaya* has another series of recipes (U.1.46cd–50).
56 A.s.U.1.101cd–104 is absent from the *Hṛdaya*.
57 See on diseases of childhood in āyurveda and their treatment: V. Subba Rao (1928), (1929), (1930); A. Kumar (1994).
58 Cf. A.h.U.2.1.
59 Cf. A.h.U.2.1. The *Saṃgraha* fails to give the characteristics of normal breastmilk (A.h. U.2.2a-c).
60 Cf. A.h.U.2.2cd–3ab.
61 Cf. A.h.U.2.3cd.
62 Cf. A.h.U.2.4ab. The *Saṃgraha* omits the characteristics of milk corrupted by a combination of two or three doṣas (see A.h.U.2.4cd).
63 Cf. A.h.U.2.5ab.
64 Cf. Ah.U.2.6a–c. The *Saṃgraha* does not mention separately that a sick child violently or repeatedly cries (see Ah.U.2.5cd); see, however, A.s.U.2.9 (svabhāvātiriktarodana).
65 Cf. A.h.U.2.6cd–8.
66 Cf.A.h.U.2.9ab.
67 Cf. A.h.U.2.9cd–13ab.
68 Absent from the *Hṛdaya*.
69 Cf. A.h.U.2.13cd–16ab.
70 Absent from the *Hṛdaya*.
71 Cf. A.h.U.2.16b–19.
72 Absent from the *Hṛdaya*.
73 Absent from the *Hṛdaya*.
74 Cf. A.h.U.2.20–23ab.
75 Cf. A.h.U.2.23cd–26ab.

76 Cf. A.h.U.2.26cd–27.
77 The *Saṃgraha* omits A.h.U.2.32cd–33ab.
78 The formula of lākṣāditaila (A.h.U.2.54cd–57ab) is absent from the *Saṃgraha*, as well as A.h.U.2.57cd–58ab.
79 Cf. A.s.U.1.43. A.s.U.2.97–98 = *Mādhavanidāna* 68.10–11 = Vaṅgasena, bālaroga 100–101 = *Bhāvaprakāśa*, cikitsā 71.133–134 (gloss: called ahīḍī in the vernacular). See also *Śārṅgadharasaṃhitā* I.7.187. Pārigarbhika is identified as kwashiorkor (see C.H.S. Sastry and P.V. Tewari, 1972). See on kwashiorkor in India: C. Gopalan and V. Ramalingaswami (1955).
80 A.s.U.2.95–114 is absent from the *Hṛdaya*.
81 A.s.U.2.120 = Su.Śā.10.42–43ab.
82 The days of the four changes of the moon.
83 Compare A.s.U.3.4–11 and Sū.U.37.4–20.
84 See on the characteristics of a maṇḍala, and the ways it differs from a yantra: H. Brunner (1986). See on maṇḍala: G. Tucci (1961), on yantra: J.M. Rivière (1976).
85 Thirteen female beings called grahamātar are invoked: Aulā, Nīlā, Khalā, Kālā, Nakulā, Grahakārikā, Senā, Susenā, Mātar, Mahāsenā, Yaśasvinī, Kṛtamālā, and (A)kṣataśirā (4. 50cd–51).
86 P.V. Sharma (1968: 69) points to *Atharvavedapariśiṣṭa* 42 and *Bṛhatsaṃhitā* 47 (puṣyasnāna) as parallels of this chapter. The king's puṣyasnāna should be performed when his kingdom is afflicted by disasters (*Bṛhatsaṃhitā* 47.83).
87 Cf. *Bṛhatsaṃhitā* 47.4–15.
88 One of the asterisms mentioned is Puṣya. The *Bṛhatsaṃhitā* restricts its recommendations to Puṣya (47.3).
89 Cf. *Bṛhatsaṃhitā* 47.24. The *Saṃgraha* gives much more detailed instructions. A measure referred to is the nalva, which is of three kinds.
90 Cf. *Bṛhatsaṃhitā* 47.25–26. A number of rākṣasīs are mentioned at U.5.12 (cf. 5.56).
91 The *Bṛhatsaṃhitā* mentions eight, twenty-eight or a hundred and eight pitchers (47.51). See on the meaning of pitchers in Indian rituals: S. Al-George and A. Roşu (1957b).
92 Cf. *Bṛhatsaṃhitā* 47.37–38.
93 Cf. *Bṛhatsaṃhitā* 47.40–42.
94 Compare the description of the royal seat of the *Bṛhatsaṃhitā* (47.46–47).
95 The *Bṛhatsaṃhitā* selects the southern part (47.77).
96 Cf. *Bṛhatsaṃhitā* 47.50.
97 Cf. *Bṛhatsaṃhitā* 47.55–71.
98 Some of the names are: Lakṣmī, Sarasvatī, Dākṣāyaṇī, Sītā, Sāvitrī, Saramā, the ākāśagaṅgā (the Milky Way) and the Gaṅgā (5.47). Holy places of pilgrimage mentioned are: Puṣkarāraṇya, Naimiṣa, Gayā, Prabhāsa, Piṇḍāraka (5.54). See on Puṣkarāraṇya: G. Bailey (1983): 21–24; A.M. Shastri (1996): I, 63. See on the Naimiṣa forest (the recitation of the *Mahābhārata* by the bard Ugraśravas takes place there; it is repeatedly mentioned in the Purāṇas): G. Bonazzoli (1981); Dowson; A. Hiltebeitel (1998); A.A. Macdonell and A.B. Keith (1967); V.V. Mirashi (1968a); G.K. Pai (1975): 452; A.M. Shastri (1996): I, 63; Vettam Mani. See on Gayā: G. Bailey (1983): 26–29; W. Crooke (1913); P.V. Kane IV, 643–679; G.K. Pai (1975): 400–401; G. Roerich (1959); Vettam Mani. See on Prabhāsa: P.V. Kane IV, 791–792; G.K. Pai (1975): 465; Vettam Mani. See on Piṇḍāraka: P.V. Kane IV, 790–791; Vettam Mani. Rākṣasīs who drag away the newly born children (jātāpahāriṇī) are referred to (5.56). Female evil beings mentioned by name are Lambā, Lohaśaṅku, Pūtanā and Kūṭapūtanā (5.58). Other names listed are: the Ādityas (see on them, for example: A. Daniélou, 1964: 112–127; Dowson; Hopkins; A.B. Keith, 1976; J.B. Long, 1977: 42, n.39), the Vasavas, Rudra, the Aśvins, Viśvāvasu, Nārada, Tumburu, Dhanvantari, Agastya (5.59–60).



99 A.s.U.5.64 = A.h.U.3.59. A.s.U.5.65ab agrees with A.h.U.3.60ab.
100 Cf. Su.U.28.3–4.
101 This passage has no parallel in the *Suśrutasaṃhitā*.
102 A.s.U.6.4 has no parallel in the *Suśrutasaṃhitā*. Cf. A.s.U.6.5 and Su.U.28.5.
103 Cf. Su.U.28.6.
104 Close to Su.U.28.7.
105 Cf. Su.U.28.8.
106 This mantra is exceptional in the present context in being absent from the *Suśrutasaṃhitā*.
107 Cf. Su.U.28.9.
108 A.s.U.6.14–17 = Su.U.28.11–14. The *Saṃgraha* (6.13) adds the tying of an amulet (pratisarā).
109 Absent from the *Suśrutasaṃhitā*.
110 Cf. Su.U.29.3–4, 5ab.
111 Cf. Su.U.29.5ab.
112 Cf. Su.U.29.6–7ab.
113 Cf. Su.U.29.7cd–8.
114 A.s.U.6.22 = Su.U.29.9.
115 Cf. Su.U.36.3–4.
116 Cf. Su.U.36.5–8.
117 Cf. Su.U.36.9–10.
118 A.s.U.6.26 = Su.U.36.11.
119 Cf. Su.U.30.4–5ab.
120 Cf. Su.U.30.3.
121 Cf. Su.U.30.5cd.
122 Cf. Su.U.30.9ab.
123 Cf. Su.U.30.6ab.
124 Cf. Su.U.30.6cd–7ab.
125 Cf. Su.U.30.7cd–8.
126 A.s.U.6.44–45 = Su.U.30.10–11.
127 Cf. Su.U.32.3.
128 Cf. Su.U.32.4.
129 Cf. Su.U.32.5.
130 Cf. Su.U.32.6–7.
131 Cf. Su.U.32.8ab.
132 Cf. Su.U.32.8cd–9ab.
133 A.s.U.6.49–50 = Su.U.32.10–11.
134 Cf. Su.U.34.7ab.
135 Cf. Su.U.34.3.
136 Cf. Su.U.34.4.
137 Cf. Su.U.34.5.
138 Cf. Su.U.34.6–7ab.

139 Cf. Su.U.34.7cd–8.
140 A.s.U.6.55 = Su.U.34.9.
141 Cf. Su.U.33.5cd.
142 Cf. Su.U.33.3ab.
143 Cf. Su.U.33.3cd–4ab.
144 Cf. Su.U.33.4cd–5ab.
145 Cf. Su.U.33.6.
146 Cf. Su.U.33.7ab.
147 Cf. Su.U.33.7cd–8.
148 A.s.U.6.61 = Su.U.33.9.
149 Cf. Su.U.35.3.
150 Cf. Su.U.35.4.
151 Cf. Su.U.35.5.
152 Cf. Su.U.35.6ab.
153 Cf. Su.U.35.6cd.
154 Cf. Su.U.35.7–8.
155 A.s.U.6.66 = Su.U.35.9.
156 Cf. Su.U.31.6ab.
157 Cf. Su.U.31.3.
158 Cf. Su.U.31.4.
159 Cf. Su.U.31.5.
160 Cf. Su.U.31.6cd–7ab.
161 Cf. Su.U.31.8cd–9ab.
162 A.s.U.6.70 = Su.U.31.10.
163 The *Saṃgraha* omits the general characteristics of persons seized by a graha (A.h.U.4.1) and the signs enabling a physician to diagnose which particular graha afflicts him or her (A.h.U.4.2).
164 This list is absent from the *Hṛdaya*, which only mentions an eighteenfold classification (U.4.3ab).
165 Absent from *Hṛdaya*. Cf. Su.U.60.22ab.
166 Absent from *Hṛdaya*. Cf. Su.U.60.22cd.
167 Absent from the *Hṛdaya*. Cf. Su.U.60.23.
168 Cf. A.h.U.4.3cd–4a.
169 Cf. A.h.U.4.4–5.
170 Absent from the *Hṛdaya*. Caraka (Ni.7.14) mentions vamana, virecana and rudhirasrāva as predisposing factors (also mentioned at A.s.U.7.9); Suśruta (U.60.3) refers to wounds (kṣata).
171 Cf. A.h.U.4.6–8. The *Saṃgraha* follows Caraka (Ni.7.14).
172 Absent from the *Hṛdaya*. Cf. Ca.Ni.7.12.
173 Cf. A.h.U.4.9–12.
174 Absent from the *Hṛdaya*. Cf. Ca.Ci.9.21.
175 Absent from the *Hṛdaya*. Cf. Ca.Ni.7.11.
176 Cf. A.h.U.4.13–15.
177 Not found in the *Hṛdaya*, nor in Caraka and Suśruta.
178 Cf. A.h.U.4.16–17 (daityagraha). See on the Asuras: A.K. Coomaraswamy (1935); Dowson; A.B. Keith (1976): 231–236; F.B.J. Kuiper (1975); S. Lévi (1898): 36–61; H. Oldenberg (1923): 159–163.



179 Cf. A.h.U.4.18–19ab.
180 Cf. A.h.U.4.19cd–21ab.
181 Cf. A.h.U.4.21cd–24ab.
182 Not found in the *Hṛdaya*, nor in Caraka or Suśruta. The Yakṣa Maṇivara or Māṇivara appears in the *Mahābhārata* (Vanaparvan 139.5, ed. Poona; compare Hopkins 144, 148, 154); he is known as Maṇivara from the *Brahmāṇḍapurāṇa*, where he is described as the father of the Guhyakas (Vettam Mani 480). Vettam Mani (854) mentions several Vikaṭas, but not a Yakṣa of this name.
183 Cf. A.h.U.4.24cd–26ab.
184 Not found in the *Hṛdaya*, nor in Caraka or Suśruta. See Vettam Mani 891.
185 Cf. A.h.U.4.26cd–29.
186 Not mentioned by Vettam Mani.
187 See on beings called thus: Vettam Mani 851.
188 See on beings called thus: Vettam Mani 862–863.
189 Not found in the *Hṛdaya*.
190 Cf. A.h.U.4.30–34ab.
191 Not mentioned by Vettam Mani.
192 See on persons called thus: Vettam Mani 445–446.
193 Nistejas is not mentioned by Vettam Mani. The three are not found in the *Hṛdaya*, nor in Caraka or Suśruta.
194 Cf. A.h.U.4.34cd–35ab.
195 Cf. A.h.U.4.35cd–36ab.
196 Cf. A.h.U.4.36cd–38 (Niṣāda instead of Kākhorda).
197 Cf. A.h.U.4.39 (Aukiraṇa).
198 Cf. A.h.U.4.40.
199 Cf. A.h.U.4.41–42.
200 Cf. A.h.U.4.43.
201 Cf. Su.U.60.41cd–42.
202 Cf. Su.U.60.43–45cd.
203 Cf. A.h.U.6.1ab.
204 Cf. A.h.U.6.1cd.
205 Cf. A.h.U.6.2–4ab.
206 Cf. A.h.U.6.4cd–5c.
207 Absent from the *Hṛdaya*. Borrowed from Caraka (Ca.Ni.7.6).
208 Cf. Ca.Ni.7.7.
209 Cf. A.h.U.6.5cd–6c.
210 Cf. A.h.U.6.6d–10ab.
211 Cf. Ah.U. 6.10cd–11.
212 Cf. A.h.U.6.12–13.
213 As.U.9.35–37 = Ca.Ci.9.49–51.
214 Cf. Ca.Ci.9.58.
215 A.s.U.9.39 = Ca.Ci.9.63cd–64ab.
216 A.s.U.9.42–43 = Ca.Ci.9.64cd–66ab.
217 Cf. Ca.Ci.9.66cd–67.
218 A.h.U.7.14cd is absent from the *Saṃgraha*.
219 Cf. A.s.U.9.17. Śairīṣataila, absent from Caraka and Suśruta, is often mentioned in the *Bhelasaṃhitā* as a drug against apasmāra, unmāda and other disorders (Ci.6.50; 8.20; 9.5;

10.8; 11.20; 15.39; 19.14; 21.56). See for a related formula: *Gadanigraha*, prayogakhaṇḍa, tailādhikāra 277–295ab.
220 A.s.U.10.42 = Ca.Ci.10.31.
221 Cf. Ca.Ci.10.46.
222 Cf. Ca.Ci.10.48–49.
223 Cf. Ca.Ci.10.34–36. A.s.U.10.52–53cd = Ca.Ci.10.34–35.
224 These verses are close to Ca.Ci.10.37–38.
225 Cf. Ca.Ci.10.53.
226 The same as kṛcchronmīla.
227 Cf. A.h.U.9.1.
228 Cf. A.h.U.9.2.
229 Cf. A.h.U.9.16cd–18ab. The *Saṃgraha* describes lekhana and bhedana (A.h.U.9.3–16ab) at the end of the chapter.
230 Cf. A.h.U.9.18cd–20. A.s.U.12.7 = A.h.U.9.20.
231 Cf. A.h.U.9.21–22ab.
232 Cf. A.h.U.9.22cd–23.
233 Cf. A.h.U.9.24ab.
234 See the verse inserted between A.h.U.9.24ab and cd.
235 Absent from the *Hṛdaya*.
236 Cf. A.h.U.9.24cd–34ab.
237 Cf. A.h.U.9.34cd–39.
238 Cf. A.h.U.9.40.
239 Cf. A.h.U.9.41.
240 Cf. A.h.U.11.1–2.
241 Cf. A.h.U.11.3–4ab.
242 Cf. A.h.U.11.4cd–6ab.
243 Cf. A.h.U.11.6cd–7ab.
244 Cf. A.h.U.11.7c.
245 Cf. A.h.U.11.7d–9.
246 Cf. A.h.U.11.10–12.
247 Cf. A.h.U.11.13.
248 Cf. A.h.U.11.14–19ab.
249 Cf. A.h.U.11.19cd–27.
250 Cf. A.h.U.11.28.
251 Cf. A.h.U.11.29–48.
252 Cf. A.h.U.11.49–50.
253 Cf. A.h.U.11.51ab.
254 A.h.U.13.23–27 is absent from the *Saṃgraha*.
255 Cf. Ca.Ci.26.252–253.
256 A.s.U.16.32–33 = Ca.Ci.26.254–256ab.
257 Cf. Ca.Ci.26.256cd–258ab.
258 The *Hṛdaya* has a series of other recipes (U.13.31cd–47).
259 The *Hṛdaya* has other recipes (U.13.51–54ab).
260 A.h.U.13.60–61 is absent from the *Saṃgraha*.
261 Cf. A.h.U.13.64cd.
262 A.h.U.13.66cd–70ab is absent from the *Saṃgraha*.



263 Compare A.h.U.13.79–81ab, which has a different text.
264 Cf. A.h.U.13.75ab.
265 Cf. A.h.U.13.81cd–83ab.
266 Cf. A.h.U.13.84–90. A.s.U.16.79ab = A.h.U.13.85ab; 16.79cd = A.h.U.13.90cd; 16.80ab = A.h.U.13.85cd; 16.81cd = A.h.U.13.86cd; 16.84 = A.h.U.13.89–90ab.
267 Absent from the *Hṛdaya*.
268 Cf. A.h.U.14.1cd and 5–7.
269 Cf. A.h.U.14.9–23. The descriptions of the *Saṃgraha* are more elaborate.
270 Cf. A.h.U.14.24–29. The *Hṛdaya* does not distinguish the five vyadhadoṣas. Cf. Su.U.17.73–79.
271 Absent from the *Hṛdaya*. Not described in the *Suśrutasaṃhitā* either.
272 Absent from the *Hṛdaya*. Not described in the *Suśrutasaṃhitā* either.
273 Absent from the *Hṛdaya*.
274 Absent from the *Hṛdaya*. Cf. Su.U.17.82–83.
275 Cf. A.h.U.16.1.
276 Cf. A.h.U.16.2–3ab.
277 Cf. A.h.U.16.3cd–5ab.
278 Cf. A.h.U.16.5c-f.
279 Cf. A.h.U.16.7–22.
280 Cf. A.h.U.16.23.
281 Cf. A.h.U.16.24. One of the recipes is called kumārī varti (19.45), another one kāṇḍacitrā (19.49).
282 Cf. A.h.U.16.23.
283 A.s.U.19.70–71 = A.h.U.16.23–24.
284 This formula is also found at A.h.U.13.44.
285 Cf. A.h.U.16.28–43.
286 Cf. A.h.U.16.44ab.
287 Cf. A.h.U.16.44cd–46ab.
288 Cf. A.h.U.16.46cd–47ab.
289 Cf. A.h.U.16.47cd–59.
290 A.h.U.20.34ab = A.h.U.16.58cd.
291 Cf. A.h.U.18.1–6.
292 Cf. A.h.U.18.7–10.
293 Cf. A.h.U.18.11–16ab.
294 Cf. A.h.U.18.16cd.
295 Cf. A.h.U.18.17–21.
296 Cf. A.h.U.18.22–31.
297 Cf. A.h.U.18.32–34ab.
298 Cf. A.h.U.18.34.
299 Cf. A.h.U.18.35.
300 Cf. A.h.U.18.36–37a.
301 Cf. A.h.U.18.37b-d.
302 Cf. A.h.U.18.38–42ab.
303 Cf. A.h.U.18.42c.
304 Cf. A.h.U.18.42d.
305 Cf. A.h.U.18.43–44.

306 Cf. A.h.U.18.45–46ab.
307 Cf. A.h.U.18.46cd–48ab (durviddha).
308 Cf. A.h.U.18.48cd–50 (parilehikā).
309 Cf. Su.Sū.16.9.
310 Called nemisandhānaka in the *Suśrutasaṃhitā*.
311 Called kapāṭa in the *Suśrutasaṃhitā*.
312 Called gaṇḍakarṇa in the *Suśrutasaṃhitā*.
313 This is a separate type in the *Suśrutasaṃhitā*.
314 Absent from the *Suśrutasaṃhitā*; the term is used for earlobes suitable to the saṃkṣipta technique.
315 Cf. Su.Sū.16.10.
316 Cf. Su.Sū.16.10.
317 Cf. Su.Sū.16.11–14.
318 Cf. A.h.U.18.52–54.
319 Cf. Su.Sū.16.17.
320 Cf. Su.Sū.16.18.
321 Cf. A.h.U.18.56–59ab.
322 Cf. A.h.U.20.1–2.
323 Cf. A.h.U.20.3.
324 Cf. A.h.U.20.5ab.
325 Cf. A.h.U.20.7cd–8.
326 Cf. Su.U.24.20.
327 Cf. A.h.U.20.9ab.
328 Cf. A.h.U.20.9cd–10.
329 Cf. A.h.U.20.11–12.
330 Cf. A.h.U.20.13–14ab.
331 Cf. A.h.U.20.14cd.
332 Cf. A.h.U.20.11–12.
333 Cf. A.h.U.20.15–17 (duṣṭapīnasa).
334 Cf. A.h.U.20.18–19ab.
335 Cf. A.h.U.20.19cd–20ab.
336 Cf. A.h.U.20.20cd.
337 The same as apīnasa.
338 Cf. A.h.U.20.21–23ab.
339 Cf. A.h.U.20.23cd–24a.
340 Cf. A.h.U.20.24b–25.
341 Cf. A.h.U.20.24b–25.
342 Absent from the *Hṛdaya*.
343 Absent from the *Hṛdaya*.
344 Cf. A.h.U.22.1–2.
345 Cf. A.h.U.22.3–5ab.
346 Cf. A.h.U.22.5cd–7ab.
347 Cf. A.h.U.22.7.
348 Cf. A.h.U.22.7d–8.
349 Cf. A.h.U.22.9.
350 Cf. A.h.U.22.10.



351 Cf. A.h.U.22.11ab.
352 Cf. A.h.U.22.11cd–13ab.
353 Cf. A.h.U.22.13cd–14ab.
354 Cf. A.h.U.22.14cd–15 (pracaladdvija).
355 Cf. A.h.U.22.16–17ab.
356 Cf. A.h.U.22.17cd–18ab.
357 Cf. A.h.U.22.18cd.
358 Cf. A.h.U.22.19–27ab.
359 Cf. A.h.U.22.27cd–28.
360 Cf. A.h.U.22.29–32ab.
361 Cf. A.h.U.22.32cd–33ab.
362 Cf. A.h.U.22.33cd–34.
363 Cf. A.h.U.22.35–37ab.
364 Cf. A.h.U.22.37cd–38.
365 Cf. A.h.U.22.39.
366 Cf. A.h.U.22.40–42ab.
367 Cf. A.h.U.22.42cd–44ab.
368 Cf. A.h.U.22.44cd.
369 Cf. A.h.U.22.45–46ab.
370 Cf. A.h.U.22.46cd–50ab.
371 Cf. A.h.U.22.50cd.
372 Cf. A.h.U.22.51–52.
373 Cf. A.h.U.22.53–54ab.
374 Cf. A.h.U.22.54cd–58ab.
375 Cf. A.h.U.22.58cd–59.
376 Cf. A.h.U.22.60–61ab.
377 Cf. A.h.U.22.61cd.
378 Cf. A.h.U.22.62–63ab.
379 Cf. A.h.U.22.63cd.
380 Cf. A.h.U.22.64.
381 Cf. A.h.U.22.65–68.
382 Cf. A.h.U.22.69–71.
383 Cf. A.h.U.22.72–73ab.
384 Cf. A.h.U.22.73cd–74.
385 Cf. A.h.U.22.75.
386 Cf. A.h.U.22.76a.
387 Cf. A.h.U.22.76b-d.
388 Cf. A.h.U.22.76a.
389 Cf. A.h.U.22.77ab.
390 Cf. A.h.U.22.77cd–79ab.
391 Cf. A.h.U.22.79cd–81ab (pūtivadana).
392 A.h.U.22.81cd–107 is absent from the *Saṃgraha*.
393 Cf. A.h.U.24.1–9ab.
394 Cf. A.h.U.24.9cd–10.
395 Cf. A.h.U.24.11ab.
396 Cf. A.h.U.24.11cd–13a.

397 Cf. A.h.U.24.13b.
398 Cf. A.h.U.24.13cd–14c.
399 Cf. A.h.U.24.14d.
400 Cf. A.h.U.24.15–18.
401 Cf. A.h.U.24.19ab.
402 Cf. A.h.U.24.19cd–20ab.
403 Cf. A.h.U.24.20cd.
404 Cf. A.h.U.24.21–25ab.
405 Cf. A.h.U.24.25cd–27 (dāruṇaka).
406 Cf. A.h.U.24.28–32.
407 The prescriptions of the *Hṛdaya* (24.41cd–46) are different.
408 Cf. A.h.U.25.1–2ab.
409 Cf. A.h.U.25.1–2ab.
410 Cf. A.h.U.25.2cd–5ab.
411 Cf. A.h.U.25.5cd.
412 Cf. A.h.U.25.5d–7ab.
413 Cf. A.h.U.25.7cd–8.
414 Cf. A.h.U.25.9.
415 Cf. A.h.U.25.10.
416 Cf. A.h.U.25.11ab. The *Saṃgraha* describes separately the characteristics of corruption by a combination of pitta and blood.
417 Cf. A.h.U.25.11cd–12ab.
418 Cf. A.h.U.25.12cd–13ab.
419 Absent from the *Hṛdaya*. Cf. Su.Sū.22.8.
420 Cf. A.h.U.25.13ab, 14ab.
421 Cf. A.h.U.25.13cd.
422 Absent from the *Hṛdaya*. Cf. Su.Sū.23.3.
423 Cf. Su.Sū.23.4.
424 Cf. A.h.U.25.14cd–16.
425 Absent from the *Hṛdaya*. Cf. Su.Sū.23.8.
426 Cf. A.h.U.25.18–19ab. Cf. Su.Sū.23.12.
427 Cf. Su.Ci.1.10–11.
428 This verse is related to Su.Ci.1.12.
429 Cf. A.h.U.25.24cd–25ab. Compare Su.Ci.1.15 and 18.
430 Cf. Su.Sū.18.4–5.
431 Cf. Su.Sū.18.6.
432 As.U.30.14ef = Su.Ci.1.30ab.
433 Cf. A.h.U.25.31ab.
434 Cf. A.h.U.25.31b-d.
435 Cf. A.h.U.25.33cd.
436 Cf. A.h.U.25.35.
437 Cf. A.h.U.25.37.
438 Cf. A.h.U.25.41–42.
439 Cf. Su.Ci.1.56cd–57ab.
440 A.s.U.30.44ab = Su.Ci.1.54cd.
441 Cf. A.h.U.25.47ab.



442 Cf. A.h.U.25.48cd–49ab.
443 Compare A.s.U.30.59–60 and Su.Ci.1.31cd–33ab. Compare A.s.U.30.63–64 and A.h.U. 25.64cd–65, as well as Su.Ci.1.77cd–80ab.
444 Compare A.s.U.30.73 and Ca.Ci.25.92–93ab.
445 A.s.U.30.79 = Ca.Ci.25.117.
446 A.s.U.30.81 = Ca.Ci.25.115. Compare A.s.U.30.82 and Su.Ci.1.92cd–93, A.s.U.30.83–86 and Su.Ci.1.94cd–99ab.
447 These classifications differ from those found in the *Hṛdaya* and *Suśrutasaṃhitā* (Ci.2).
448 Cf. Su.Ci.2.93–94.
449 A.s.U.32.2 = Su.Ni.15.3.
450 Cf. Su.Ni.15.5.
451 Cf. A.h.U.27.1cd. The *Saṃgraha* follows Suśruta (Ni.15.6).
452 Cf. Su.Ni.15.7.
453 Cf. Su.Ni.15.8. The *Suśrutasaṃhitā* has kāṇḍabhagna instead of asandhibhagna.
454 Cf. A.h.U.27.2. The *Saṃgraha* follows Suśruta (Ni.15.9).
455 Vellita(ka) corresponds to Suśruta's kāṇḍabhagna in its restricted sense.
456 Dārita corresponds to Suśruta's pāṭita.
457 Śeṣita corresponds to Suśruta's chinna.
458 Compare A.s.U.32.8–18 and Su.Ni.15.10.
459 Cf. A.h.U.27.4cd–6.
460 Cf. A.h.U.27.7–8.
461 A.s.U.32.38 = Su.Ci.3.23; 32.39 is close to Su.Ci.3.24; 32.41 is close to Su.Ci.3.28ab; 32.42–43 = Su.Ci.3.31–33ab; 32.44 resembles Su.Ci.3.33cd; 32.45 = Su.Ci.3.34; 32.46 resembles Su.Ci.3.35; 32.47 = Su.Ci.3.36; 32.48 resembles Su.Ci.3.37ab; 32.49a–d = Su.Ci.3.37cd–38ab; 32.49ef corresponds to Su.Ci.3.38cd–39ab; 32.50 = Su.Ci.3.39cd–40; 32.51–53 corresponds to Su.Ci.3.41–43ab; 32.54–55 = Su.Ci.3.43cd–45; 32.56 corresponds to Su.Ci.3.48–49; 32.57 = Su.Ci.3.50.
462 Cf. Su.Ci.32.70.
463 Cf. A.h.U.28.22cd–23ab.
464 Cf. A.h.U.28.23cd–24.
465 Cf. A.h.U.28.25–26ab.
466 Absent from the *Hṛdaya*.
467 Cf. A.h.U.28.26cd–27ab. The *Saṃgraha* is much more elaborate than the *Hṛdaya*.
468 Cf. Ah.U.28.27cd.
469 Cf. A.h.U.28.28ab.
470 Cf. A.h.U.28.28cd–29.
471 The texts of *Hṛdaya* and *Saṃgraha* disagree considerably.
472 Compare A.s.U.33.40 and Su.Ci.8.39–40ab.
473 The *Hṛdaya* has different recipes (U.28.34–36). Compare A.s.U.33.44 and Su.Ci.8.50–52, 33.45 and Su.Ci.8.48–49.
474 A.h.U.28.39 is absent from the *Saṃgraha*.
475 Cf. A.h.U.30.1.
476 Cf. A.h.U.30.2–3ab.
477 Cf. A.h.U.30.3a-c.
478 Cf A.h.U.30.3d–4.
479 Cf. Ah.U.30.5–6.

480 Cf. A.h.U.30.7.
481 Cf. A.h.U.30.8ab and the additional verses between 8ab and 8cd.
482 Cf. A.h.U.30.8cd–10.
483 Cf. A.h.U.30.11ab.
484 Cf. A.h.U.30.11cd–12.
485 Absent from the *Hṛdaya*. Cf. Su.Ci.19.63–66.
486 Compare A.s.U.35.26 and A.h.U.30.15.
487 Cf. A.h.U.30.18–20.
488 Cf. A.h.U.30.28cd–31.
489 Cf. A.h.U.30.33.
490 Cf. A.h.U.30.34ab.
491 Cf. A.h.U.30.34cd.
492 Cf. A.h.U.30.35ab.
493 Cf. A.h.U.30.35cd–36ab.
494 The *Hṛdaya* has different prescriptions (U.35.37cd–40). Compare A.s.U.35.37 and Su.Ci.17.35–36, 35.38 and Su.Ci.17.37, 35.39 and Su.Ci.17.40cd–41ab, 35.40 and Su.Ci.17.41cd–42ab.
495 Cf. A.h.U.32.1ab.
496 Cf. A.h.U.32.1cd–2ab.
497 Cf. A.h.U.32.2cd.
498 Cf. A.h.U.32.3–4ab.
499 Cf. A.h.U.32.4cd–5ab.
500 Cf. A.h.U.32.5cd and 6.
501 Cf. A.h.U.32.5ef.
502 Cf. A.h.U.32.7ab. The *Saṃgraha* follows Suśruta (Ci.20.12–16).
503 Cf. A.h.U.32.7cd.
504 Cf. A.h.U.32.8–10.
505 Cf. A.h.U.32.11ab.
506 Cf. A.h.U.32.11cd (ruddhapāyu).
507 Cf. A.h.U.32.12ab. The *Saṃgraha* follows Suśruta (Ci.20.9–10).
508 Cf. A.h.U.32.12c.
509 Cf. A.h.U.32.12d–13c. The *Saṃgraha* follows Suśruta (Ci.20.21–23ab).
510 Cf. A.h.U.32.13d–14.
511 Cf. A.h.U.32.15.
512 The *Hṛdaya* does not make these distinctions. Compare the prescriptions of A.h.U.32.16–33ab.
513 Cf. A.h.U.32.33cd.
514 Cf. A.h.U.32.34.
515 A.s.U.39.5–6cd = A.h.U.34.2cd–4ab; 39.6ef is absent from the *Hṛdaya* (it is close to Su.Ci.19.44cd); 39.7 = A.h.U.34.4cd–5; 39.8 is absent from the *Hṛdaya* 39.9 = A.h.U.34.6ab; 39.10a = A.h.U.34.6a.
516 Absent from the *Hṛdaya*; see A.h.U.39.6d. Compare A.s.U.39.10b–11 and Su.Ci.19.28–30ab; 39.12–13 = Su.Ci.19.30cd–31 and 32cd; 39.14–15ab = Su.Ci.19.33cd–34; 39.15cd is close to Su.Ci.19.35ab.
517 Absent from the *Hṛdaya*. Cf. Su.Ci.19.48cd.
518 Cf. A.h.U.34.8ab.



519 Cf. A.h.U.34.8cd–9ab.
520 Cf. A.h.U.34.9cd.
521 Cf. A.h.U.34.10.
522 Cf. A.h.U.34.11ab.
523 Cf. A.h.U.34.11cd–12ab.
524 Cf. A.h.U.34.12cd–13ab.
525 Cf. A.h.U.34.13b-d.
526 Cf. A.h.U.34.14ab.
527 Cf. A.h.U.34.14cd–16.
528 Cf. A.h.U.34.17ab.
529 Cf. A.h.U.34.17cd–19.
530 Śoṇitārbuda in the *Hṛdaya*.
531 Cf. A.h.U.34.20–21ab.
532 Cf. A.h.U.34.21cd.
533 The *Hṛdaya* differs from the *Saṃgraha*. Cf. A.h.U.34.22–29.
534 Cf. A.h.U.34.30–34.
535 Cf. Ca.Ci.30.109cd–110ab.
536 Cf. Ca.Ci.30.110cd–111.
537 Cf. Ca.Ci.30.112ab.
538 A.s.U.39.48–49 = Ca.Ci.30.41cd–43ab.
539 A.s.U.39.50–51 = A.h.U.34.24cd–26ab = Ca.Ci.30.43cd–45ab.
540 A.s.U.39.52–53ab = Ca.Ci.30.45cd–46. Compare A.s.U.39.52 and A.h.U.34.26cd. A.s.U. 39.53 = A.h.U.34.27.
541 A.s.U.39.54 = Ca.Ci.30.62.
542 Cf. Ca.Ci.30.107cd–108ab.
543 A.s.U.39.56ab = Ca.Ci.30.108cd; 39.56cd is close to Ca.Ci.30.109ab (which only mentions viplutā).
544 As.U.39.57ab is related to Ca.Ci.30.112cd; 39.57cd = Ca.Ci.30.113ab.
545 As.U.39.58 = Ca.Ci.30.113cd–114ab.
546 A.s.U.39.59 = Ca.Ci.30.114cd–115ab. Cf. A.h.U.34.22.
547 A.s.U.39.69–70 = Ca.Ci.30.87cd–89ab.
548 As.U.39.71 = Ca.Ci.30.89cd–90ab; A.s.U.39.72ab = Ca.Ci.30.96cd; A.s.U.39.72cd is related to Ca.Ci.30.97ab.
549 A.s.U.39.73 = Ca.Ci.30.98cd–99ab.
550 Cf. Ca.Ci.30.100ab.
551 Compare A.s.U.39.81–83 and Ca.Ci.30.70cd–73ab, 39.84–87 and Ca.Ci.30.73cd–78ab. Compare A.s.U.39.81 and A.h.U.34.50cd.
552 Compare A.s.U.39.92–94 and Ca.Ci.30.82cd–84ab, 39.96–100 and Ca.Ci.30.116cd–121ab. A.s.U.39.95 = A.h.U.34.54cd–55ab.
553 Compare A.s.U.40.2–5 and A.h.U.35.1–3. The *Hṛdaya* does not mention Viṣṇu.
554 Cf. Su.Ka.2.4 (the same ten groups).
555 Cf. Su.Ka.2.5. The series of the *Saṃgraha* are incomplete and end in -ādi. The group of mūlaviṣas mentions karkara, absent from the *Suśrutasaṃhitā*; the pattraviṣa group mentions kālapattrikā (viṣapattrikā in the *Suśrutasaṃhitā*) and varada (varadāru in the *Suśrutasaṃhitā*); the puṣpaviṣa group mentions reṇuka, absent from Suśruta's list; the phalaviṣa group mentions madanaka and tuvaraka, not found in Suśruta's list; the group consisting of tvag-,

sāra- and niryāsaviṣas mentions karaka and mahākarambha, absent from Suśruta's list; the kṣīraviṣas are rather different and have only snuhī in common with Suśruta; they consist of kumudvatī, dantī, snuhī, arka, jālinī, vyālas, etc.; the dhātuviṣa group is enlarged by the strange entities bhasman and rakta; kandaviṣas not found in Suśruta's list are jālaka, muṣkaka, sāktuka, krauñcaka, vālaka (compare Suśruta's pālaka), gālava, markaṭa, karavīraka, indrāyudha, saṃkocaka, lāṅgalaka, tailapeya, kuśa, puṣpaketu, puṣpaka, rohiṣa, and añjanābhaka. The additions to the kandaviṣas are largely taken from the *Carakasaṃhitā* (Ci.23.11–13), which disagrees in some of the names.

556 Cf. Ca.Ci.23.15.
557 Cf. Su.Ka.2.7–11ab.
558 Cf. Su.Ka.3.4. The *Saṃgraha* lists sparśa (touching) and śoṇita, but omits saṃdaṃśa (bites) and viśardhita (flatus); the *Saṃgraha* reads asthi instead of Suśruta's tuṇḍāsthi.
559 Cf. A.h.U.35.5ab.
560 Cf. Ca.Ci.23.16.
561 Cf. A.h.U.35.7cd–8ab.
562 Cf. Ca.Ci.23.25–27; Su.Ka.2.20cd–23.
563 Cf. A.h.U.35.8cd–9ab; Su.Ka.3.25–27.
564 Cf. Ca.Ci.23.32cd; Su.Ka.3.32cd.
565 Cf. Su.Ka.3.33–35ab.
566 Cf. Ca.Ci.23.18–21ab; Su.Ka.4.39.
567 These verses are related to Su.Ka.4.40–41.
568 The recipe of 40.78–79 is called kauṭilyadayitāgada. A related formula is indeed found in the *Kauṭilīya Arthaśāstra* (14.4.9–11) (see R.P. Das, 1984).
569 Compare *Arthaśāstra* 14.4.12 (see R.P. Das, 1984).
570 Another daśāṅgāgada is described at A.h.U.37.27cd–28.
571 Compare Caraka's gandhahastyagada (Ci.23.70–76).
572 Mentioned at A.s.Sū.8.89. Cf. Su.Ka.2.47–49.
573 Mentioned at A.s.Sū.8.89. Compare Ca.Ci.23.242cd–249 (amṛtaghṛta) and Su.Ka.6.12–13 (amṛtasarpis).
574 Cf. Ca.Ci.23.63cd.
575 Cf. Ca.Ci.23.65–66.
576 Cf. Ca.Ci.23.61cd.
577 Cf. Ca.Ci.23.62–63ab.
578 Cf. Su.Ka.4.5–8ab.
579 Compare the series of twelve in the *Suśrutasaṃhitā* (Ka.4.34).
580 Absent from Suśruta's list.
581 Suśruta has ahipatāka; reading sarpapatāka instead of sarpa and patāka would reduce the number to fifteen.
582 Suśruta has vṛkṣeśaya.
583 Suśruta has puṣpaśakalin.
584 Absent from Suśruta's list.
585 Suśruta has kṣīrikāpuṣpaka.
586 Absent from Suśruta's list.
587 Absent from Suśruta's list.
588 Suśruta has śūkapattra.
589 Absent from Suśruta's list.



590 Absent from Suśruta's list.
591 Absent from Suśruta's list.
592 Absent from the *Saṃgraha* are Suśruta's galagolī, andhāhika and gaurāhika.
593 Cf. Ca.Ci.23.137–139.
594 Indu regards 41.20–22 as referring to gonasa snakes.
595 Cf. Ca.Ci.23.130–131ab; Su.Ka.4.35.
596 Cf. Su.Ka.4.25–28.
597 Cf. A.h.U.36.18.
598 Cf. Su.Ka.4.37.
599 Cf. Su.Ka.4.38.
600 Cf. Ca.Ci.23.159–161ab.
601 A.h.U.36.53ab is absent from the *Saṃgraha*.
602 Cf. Su.Ka.5.30cd–31ab.
603 A.s.U.42.43–45 = Ca.Ci.23.186–188.
604 A.s.U.42.46 = Ca.Ci.23.181.
605 A.s.U.42.48 = Ca.Ci.23.183.
606 A.s.U.42.53 = Ca.Ci.23.184.
607 A.s.U.42.54 = Ca.Ci.23.185.
608 Compare A.s.U.42.57a-d and Ca.Ci.23.182.
609 Compare A.s.U.42.79–82 and Su.Ka.5.65cd–68ab.
610 Cf. Su.Ka.5.68cd–73ab.
611 Cf. Su.Ka.8.5–8ab.
612 Suśruta has cicciṭiṅga.
613 Suśruta has mayūrikā.
614 Absent from Suśruta's list.
615 Suśruta has one śarāvakurda.
616 Absent from Suśruta's list.
617 Absent from the *Saṃgraha* are Suśruta's abhīrāji, śatabāhu and raktarāji.
618 Cf. Su.Ka.8.8cd–12ab. The *Saṃgraha* reads sūkṣmatuṇḍa instead of Suśruta's kṛṣṇatuṇḍa.
619 Cf. Su.Ka.8.12cd–15ab.
620 Suśruta has pañcaśukla.
621 Suśruta has saireyaka.
622 Suśruta has pracalaka.
623 Suśruta has valabha.
624 Absent from Suśruta's list.
625 Absent from Suśruta's list.
626 Suśruta's gardabhaka and troṭaka are absent from the *Saṃgraha*.
627 Cf. Su.Ka.8.15cd–17ab. The *Saṃgraha* replaces Suśruta's vicilaka by cipilaka, Suśruta's valguli by madguli.
628 Cf. Ca.Ci.23.152.
629 Cf. Ca.Ci.23.149.
630 Cf. Ca.Ci.23.154; Su.Ka.8.31.
631 Cf. Ca.Ci.23.155ab.
632 Cf. Su.Ka.8.32.
633 Cf. Su.Ka.8.30; Ca.Ci.23.156cd.
634 Cf. Ca.Ci.23.156ab.

635 Cf. Su.Ka.8.36; Ca.Ci.23.157.
636 Cf. Su.Ka.8.35; Ca.Ci.23.158.
637 Cf. Ca.Ci.23.158cd (sthagikā).
638 Cf. Su.Ka.8.34.
639 A.s.U.43.57–58 = Ca.Ci.23.212–213. Compare A.s.U.43.59 and Ca.Ci.23.214.
640 A.s.U.43.60 = Ca.Ci.23.215.
641 As.U.43.61 = Ca.Ci.23.216.
642 A.s.U.43.62 = Ca.Ci.23.217.
643 As.U.43.87 is closely related to Ca.Ci.23.174.
644 As.U.43.88–89 = Ca.Ci.23.206–207.
645 Cf. Su.Ka.8.90–93.
646 See *Mahābhārata*, Ādiparvan 214–225 (crit. ed.). See for a summary: Vettam Mani 408–409.
647 Cf. A.h.U.37.45ab.
648 Cf. A.h.U.37.54cd–55ab.
649 Cf. A.h.U.37.45cd–48ab. Compare Su.Ka.8.94–95 and 97. The classification of the *Saṃgraha* differs from that found in the *Suśrutasaṃhitā*, although some of the names are identical or similar.
650 A.s.U.44.12–14 = A.h.U.37.55cd–58ab.
651 A.s.U.44.15 = A.h.U.37.58cd–59ab.
652 A.s.U.44.21 = A.h.U.37.59cd–60ab.
653 A.s.U.44.22 = A.h.U.37.60cd.
654 A.s.U.44.23–27 = A.h.U.37.61–65ab.
655 Cf. A.h.U.37.65cd.
656 Cf. A.h.U.37.66ab.
657 Cf. A.h.U.37.48cd–50.
658 Cf. A.h.U.37.51ab.
659 Cf. A.h.U.37.54ab.
660 Cf. A.h.U.37.75cd–76.
661 Cf. A.h.U.37.77ab.
662 Cf. Su.Ka.8.105–106.
663 Cf. Su.Ka.8.118–119ab (agnivaktrā).
664 Cf. Su.Ka.8.107–108 (pītikā).
665 Not mentioned in the *Suśrutasaṃhitā*.
666 Not mentioned in the *Suśrutasaṃhitā*.
667 The same as the lūtā called sitā. Cf. Su.Ka.8.103–104 (śvetā).
668 The same as the lūtā called asitā. Cf. Su.Ka.8.116–117 (kṛṣṇā).
669 Not mentioned in the *Suśrutasaṃhitā*.
670 The same as the lūtā called raktapadikā. Not mentioned in the *Suśrutasaṃhitā*.
671 Absent from the *Suśrutasaṃhitā*.
672 Absent from the *Suśrutasaṃhitā*.
673 Cf. Su.Ka.8.101–102.
674 The same as the one called pūti. This lūtā is not mentioned in U.44, unless it is there the same as the mūtrā. Absent from the *Suśrutasaṃhitā*. Compare: Ka.8.111–112: mūtraviṣā.
675 Not mentioned in the *Suśrutasaṃhitā*.
676 Not mentioned in the *Suśrutasaṃhitā*.



677 Cf. Su.Ka.8.109–110.
678 Cf. Su.Ka.8.113–114.
679 Not mentioned in the *Suśrutasaṃhitā*.
680 The same as santānī. Not mentioned in the *Suśrutasaṃhitā*.
681 Absent from the *Suśrutasaṃhitā*.
682 Cf. Su.Ka.8.115.
683 Cf. Su.Ka.8.126.
684 The same as the eṇapadī. Cf. Su.Ka.8.125.
685 The same as the lājā. Cf. Su.Ka.8.123.
686 Absent from the *Suśrutasaṃhitā*.
687 Cf. Su.Ka.8.124.
688 Cf. Su.Ka.8.127.
689 The same as the suvarṇā. Cf. Su.Ka.8.122.
690 A.s.U.45.45 = Su.Ka.8.128.
691 Cf. Su.Ka.7.10cd–11ab.
692 Cf. Su.Ka.7.22cd–23ab.
693 Cf. Su.Ka.7.11cd–12.
694 Cf. Su.Ka.7.14 (haṃsira).
695 Cf. Su.Ka.7.15 (cikvira or cikkira).
696 Cf. Su.Ka.7.21cd–22ab (ajita).
697 Cf. Su.Ka.7.19cd–20ab.
698 Cf. Su.Ka.7.20cd–21ab (kuliṅga).
699 Cf. Su.Ka.7.24cd–25ab.
700 Cf. Su.Ka.7.23cd–24ab.
701 Cf. Su.Ka.7.13.
702 Cf. Su.Ka.7.25cd–32ab. The *Saṃgraha* does not mention the names of the other four belonging to this group, but, according to Indu's commentary, they are called śabala, śveta, kapota, and palita. Their names are mahākṛṣṇa, mahāśveta, kapotābha, and mahākapila in the *Suśrutasaṃhitā* (Ka.7.25cd–26).
703 Cf. Su.Ka.7.16cd–18ab.
704 Cf. Su.Ka.7.18cd–19ab (alasa).
705 The prescription of 46.66 is new according to P.V. Sharma (1968: 72).
706 This prescription is new according to P.V. Sharma (1968: 72). A.h.U.38.36cd is absent from the *Saṃgraha*.
707 This prescription is new according to P.V. Sharma (1968: 72).
708 A new prescription again according to P.V. Sharma (1968: 72).
709 Compare A.s.U.46.78 and Su.Ka.7.62cd–63ab.
710 Cf. A.h.U.38.38cd.
711 Cf. Su.Ka.7.59cd–62ab.
712 Cf. Su.Ka.5.58cd–61ab.
713 Disorders (insanity, etc.) caused by vāta, made excited by poison.
714 Cf. Su.Ka.6.3.
715 Cf. Su.Ka.6.4–7.
716 Compare Caraka's mahāgandhahastyagada (Ci.23.77–94).
717 Compare Suśruta's mahāsugandhyagada (Ka.6.14–27).
718 A.s.U.47.76 = Su.Ka.6.28.

719 Cf. Ca.Ci.23.224–227.
720 Cf. Ca.Ci.23.228; Su.Ka.6.30–31.
721 Cf. Su.Ka.6.32.
722 See on detoxification of toxic drugs: A.E. Shanavaskhan et al. (1997).
723 The exact meaning of this term is not clear. Explained as pradeśarakṣā by Indu.
724 Cf. Ca.Ci.23.17ab.
725 Cf. Ca.Ci.23.17cd.
726 The same as aṇḍavṛddhi due to vāta.
727 The same as śukra(ka).
728 *Aṣṭāṅgasaṃgraha* and *Aṣṭāṅgahṛdaya* are the earliest treatises with the rasāyana and vājīkaraṇa chapters at the end. Later treatises generally follow this model.
729 Cf. A.h.U.39.5.
730 Cf. A.h.U.39.6–7.
731 Cf. A.h.U.39.8ab.
732 Cf. A.h.U.39.21–23.
733 Compare A.s.U.49.33 and Ca.Ci.$1^{1}$.58, 49.35 and Ca.Ci.$1^{2}$.7, 49.37 and Ca.Ci.$1^{2}$.9.
734 Compare Caraka's lauhādirasāyana (Ci.$1^{3}$.15–23).
735 Usually a synonym of vacā.
736 Cf. A.h.U.39.54–55.
737 Cf. Su.Ci.13.35.
738 Cf. A.h.U.39.66–71.
739 Cf. A.h.U.39.72–74.
740 Ah.U.39.103 is absent from the *Saṃgraha*.
741 Cf. A.h.U.39.104–105.
742 Identical with śvetavacā according to Indu.
743 See on Uddhava: Vettam Mani 803–804.
744 D.Ch. Bhattacharyya (1947a: 126–127) was convinced that the Śakas referred to are Muslims here; he adduced in support a quotation from the *Saṃgītaśiromaṇi*, written in the first half of the fifteenth century, where the word has this meaning. This interpretation is not convincing at all, since the term Śaka designates a variety of peoples; moreover, the *Hṛdaya* is much too early to be acquainted with Muslims.
745 See on its preparation: The Ayurvedic Formulary of India (1978), Part I: 38. A formula of this name is found in many later texts, for example, the *Cakradatta* (rasāyana 172–193), Vaṅgasena (pāṇḍuroga 48–53), and the *Cikitsākalikā* (270–278).
746 These varieties are usually called suvarṇa- and rajatamākṣika.
747 Cf. Su.Ci.14.17cd–19ab.
748 A.h.U.39.146 is absent from the *Saṃgraha*.
749 A.h.U.39.148 is absent from the *Saṃgraha*.
750 A.h.U.39.150 is absent from the *Saṃgraha*.
751 A.h.U.39.152–153 is absent from the *Saṃgraha*.
752 A.h.U.39.159–160 is absent from the *Saṃgraha*.
753 A.h.U.39.162–168 is absent from the *Saṃgraha*.
754 Cf. A.h.U.39.173.
755 Compare these verses with *Bṛhatsaṃhitā* 47.11, where similar expressions are found. See P.V. Sharma (1968: 73), who also refers to sarga 4 of Bhāravi's *Kirātārjunīya* (see 4.10 and 13).



756 Cf. A.h.U.40.4–5. A.s.U.50.8 = A.h.U.40.9.
757 Ah.U.40.10–12ab are absent from the *Saṃgraha*.
758 The recipes of the *Hṛdaya* (40.21cd–25) are different. A.s.U.50.34 is related to A.h.U.40.30cd–31ab.
759 Cf. A.h.U.40.33–34. A.s.U.50.85 = Su.Ci.26.20. A.s.U.50.86 = A.h.U.40.25. A.s.U.50.104 is related to A.h.U.40.34. Goat's testicles are repeatedly employed (50.80, 85, 86). One of the prescriptions (50.102) mentions the heating of discs of gold, silver, copper, lead, or iron in milk. A pādalepa is described (50.106); this type of preparation is also found in the *Nāvanītaka*.
760 A.h.U.40.37 is absent from the *Saṃgraha*.
761 Cf. A.h.U.40.39–41.
762 Cf. A.h.U.40.42–47.
763 These verses are close to Ca.Ci.$1^{4}$.41cd–50.
764 U.50.185–188 are close to Ca.Ci.$1^{4}$.51–54; 189 is close to 56, 190 to 59, 192ab to 61cd.

# Part 5

# Vāgbhaṭa

## Chapter 1
## Vāgbhaṭa and the works ascribed to him

1 See CC I, 320, 373, 408, 559, 631, 644 and 794; II, 132 and 224; III, 118. The number of different Vāgbhaṭas distinguished varies considerably. See, for example: P. Cordier (1896): 7–9 (= A. Roşu, 1989: 398–401) and (1901d): 148–150 (= A. Roşu, 1989: 446–448); P.K. Gode (1939): 1; H. Parāḍkar (1939): 41–42; Nandkiśor Śarmā, prāstāvika 6 to ed. e of the *Aṣṭāṅgasaṃgraha*; Vṛddhatrayī 263. Several opinions on the subject were surveyed and discussed by P.V. Sharma (1968: 281–284). Related forms of the name Vāgbhaṭa are Bāhaṭa, Bāhaḍa, Vāhaṭa, and Vāhaḍa.

2 A few works with related titles are quoted in commentaries. See also: *Aṣṭāṅgahṛdayadravyavijñāna* and *Aṣṭāṅgahṛdayasaṃgraha*.

3 See: commentaries on the works ascribed to Vāgbhaṭa.

4 See: *Aṣṭāṅgahṛdayavaiḍūryakabhāṣya*.

5 See: commentaries on the works ascribed to Vāgbhaṭa.

6 See: *Aṣṭāṅganighaṇṭu*.

7 *Edited by K. Sāmbaśiva Śāstrī, Śrī Vañci Setu Lakṣmī Series 16, Trivandrum 1931.

8 Quoted by Aruṇadatta, who ascribes it to the author of the *Hṛdaya*; this attribution is accepted by H. Parāḍkar in his *Vāgbhaṭavimarśa*. See: Aruṇadatta.

9 CC I, 408 (with question mark) and 559.

10 See: *Dvādaśārthanirūpaṇa*.

11 NCC IV, 20. STMI 233.

12 CC I, 320 and 559. Cat. Bikaner 1423.

13 CC I, 559 and 644.

14 CC I, 373 and 631 (by Bāhaṭa).

15 Check-list Nr. 869.

16 CC I, 559. Regarded as identical with the *Aṣṭāṅgahṛdaya* by P. Cordier (1896: 7).

17 CC I, 559 (*Vāhaṭanighaṇṭu*). Compare Check-list Nr. 44: *Aṣṭāṅgahṛdayanighaṇṭu* by Vāgbhaṭa.

18 CC I, 549 (a chapter of the *Aṣṭāṅgahṛdayasaṃhitā*) and 559. Also regarded as a chapter of the *Aṣṭāṅgahṛdaya* by P. Cordier (1896: 7).

19 See: *Rasamūlikānighaṇṭu*.

20 See: *Saṃnipātanidānacikitsā* by Bāhaḍa.

21 See: *Bāhaṭagrantha*. See also: *Bāhaṭaśāstra*.

22 This colophon is absent in Āṭhavale's edition of the *Saṃgraha*.

23 Many editions of the *Rasaratnasamuccaya* have a colophon, stating that Vāgbhaṭa, son of Siṃhagupta, was its author.

24 See on Sindhu and its inhabitants, the Saindhavas: N.N. Bhattacharyya (1991): 275; N.L. Dey (1979): 186; B.C. Law (1973): 344–346; S. Saxena (1995): 202–205.

25 Pratibhā is one of the characteristics of a person with an ārṣasattva in the *Carakasaṃhitā* (Śā.4.37).

26 Some Indian scholars (see, e.g., ABI 217) refer to this teacher as Avalokiteśvara. Other Indian scholars advanced that this Avalokita may not be a human teacher of flesh and blood,

but the Bodhisattva of that name, which would mean that the author thus refers to his veneration for Avalokiteśvara (see R. Śāstrī, 1977: 638; K.R. Srikantha Murthy, 1995: X).

27 The text has subahubheṣajaśāstravilocanāt. C. Vogel (1965: 7), who takes the compound as belonging to pituḥ (i.e., from my father), prefers another translation: "whose eye (vilocana) (represents) medical science in a very high degree". C. Vogel seems to regard Indu's explanation as supportive of his interpretation. Indu's remark (aśeṣārthaparijñānahetutvāt) may, however, mean that the author refers to his studies as the source of full knowledge of the whole of the object (of medical science). K. Butzenberger and M. Fedorova (1989: 103) agree with C. Vogel in regarding the compound ending in -vilocanāt as belonging to pituḥ, but render it as "who had had a close look at very many medical textbooks" ("der Einsicht genommen hatte in sehr viele medizinische Lehrbücher"). Hilgenberg and Kirfel (1941: XLVII), P.V. Sharma (1968: 304) and K.R. Srikantha Murthy (Intr. to his *Hṛdaya* translation, XI) agree with my rendering of the text of the *Saṃgraha*, which is, moreover, in conformity with the customary statements of authors at the end of their treatises.

28 See C. Vogel (1965: 8) on the interpretation of vinirṇaya, glossed as viniścaya by Indu.

29 Compare A.s.Sū.1.18cd, where the author refers to his treatise as a yugānurūpasaṃdarbha, i.e., a composition in conformity with the (present) age of the world, made in a (well-) arranged way (vibhāgena).

30 This form appears, for example, in the chapter colophons of Jejjaṭa's commentary on the *Carakasaṃhitā*; it is also the form used by Mallinātha in his commentaries (ad *Raghuvaṃśa* 3.1–2, 6 and 8; ad *Meghadūta* and *Śiśupālavadha*; see P. Cordier, 1896: 4). The colophons of Indu's *Śaśilekhā* on the *Saṃgraha* have Vāgbhaṭa in Āṭhavale's edition (j), Vāhaṭa in those of Rudrapāraśava (b) and Kiñjavaḍekar (a).

31 The form Vāhaṭa may be due to the influence of Prakrit; Vāhaḍa may be due to the pronunciation of intervocalic ṭ in Tamiḻ; Bāhaḍa is, however, also the form found in Merutuṅga's *Prabandhacintāmaṇi*. The variant Bābhaṭa seems to be restricted to Bengal. A text intermediate between *Saṃgraha* and *Hṛdaya* has, partially, been *published as *Bābhaṭa* in Calcutta in 1873.

32 Hilgenberg and Kirfel (1941): XLVII.

33 C. Vogel (1965: 45) bases his reasoning on the Tibetan translation of Vāgbhaṭa's name, Pha-khol (or, inaccurately, Pha-gol), which presupposes a vernacular form equivalent to Vāgbhaṭṭa; the Mongolian form, Ečige-yin boɣol, i.e., slave of one's father, is in support of this view. See on Vāgbhaṭa's Tibetan name also: Sh. Bira (1980).

34 P.V. Sharma (1968): 303.

35 Atrideva (ABI 215–216) says that it became usual for a son to be given the name of his grandfather in the Gupta period.

36 G. Hāldār (Vṛddhatrayī 265) admits never to have set eyes on this *Vaidyakanighaṇṭu*.

37 See Kane I.2, 718: Aparārka names a *Vāgbhaṭasmṛtisaṃgraha* and quotes a few verses from it. Compare CC II, 132.

38 Vṛddhatrayī 44–45, 263–267, 290–291. G. Hāldār (Vṛddhatrayī 465) also mentions another grammarian called Vāgbhaṭācārya, referred to in Jagadīśa's *Śabdaśaktiprakāśikā* (see on this work: B.K. Matilal, 1975). This grammarian called Vāgbhaṭa is an altogether different person according to Atrideva (ABI 216–217). See for the quotation from Bhartṛhari: ABI 217; Vṛddhatrayī 290.

39 Niścala ad *Cakradatta*, jvara 91 and 149.

40 Ad *Cakradatta*, jvara 149, 150, 247–252.



41 See C. Vogel (1965: 19), who refers to MSS Nrs. 741 and 742 of Th. Aufrecht (1864). The form Saṅghagupta also occurs in the colophons of Cat. Madras MS 13072 and Cat. IO MS 2650 (twice Saṅghagupta and twice Siṃhagupta in the latter).

42 See N.S. Mooss, Intr. to his ed. of the *Hṛdaya* with the *Śaśilekhā*, part 1.

43 Wellcome δ2 (see D. Wujastyk, 1985).

44 The former interpretation of the colophon is more probable than the latter. See D. Wujastyk (1985).

45 G. Huth (1895a): 270.

46 C. Vogel (1965): 19.

47 Cat. München Nr. 373 (compare J. Jolly, 1912: 49–50).

48 *Gadanigraha*, prayogakhaṇḍa, guṭikādhikāra 457–459 (dvitīyā khadiraguṭikā).

49 Vṛddhatrayī 268. G. Mukhopadhyaya (HIM III, 788–789) and P.V. Sharma (AVI 164) seem to share this view.

50 Some of the ingredients are musk (sāraṅgadarpa), mercury, mica, and gold.

51 Indu is of the opinion that Vāgbhaṭa pays homage to the physicians (vaidyāgamajña) in his ancestry in the opening verses of the *Saṃgraha*.

52 Ad *Cakradatta*, jvara 91. Niścala also refers to Vāgbhaṭa as a muni, for example, ad *Cakradatta*, jvara 20.

53 D.Ch. Bhattacharyya (1947a): 122. C. Vogel (1965: 8) thought it not to be altogether impossible that Mahājahnu was Vāgbhaṭa's domicile. See on the identification of Mahājahnu: Jejjaṭa.

54 Silently assumed by J. Jolly (1901): 8 (C.G. Kashikar 11).

55 AVI 162. P.V. Sharma (1968): 231–232 and 306–307.

56 P.V. Sharma supposes that Śakas were present in or near Sindh in Vāgbhaṭa's times.

57 The beauty of Śaka women is praised. Compare Kālidāsa's *Raghuvaṃśa* (4.61) on the beauty of Yavana women.

58 See Ca.Vi.1.18; Ci.30.316.

59 See Su.Ci.29.29 and 30.30.

60 P.V. Sharma omits references; a passage he may have had in mind is, for example, A.s.Sū. 3.113.

61 See R.C. Majumdar c.s. (1948): 154.

62 R. Śāstrī (1977: 666) remarks that Śakas, Hūṇas, Kuṣāṇas, etc., are all lumped together, being mlecchas, in Indian sources. P.V. Sharma (1968: 207, 259) also says that all kinds of foreign peoples are designated as Śakas in Indian texts and that the *Saṃgraha* designates the Hūṇas in this way. See on the Śakas: H.W. Bailey (1983): 1230–1232; S. Chattopadhyaya (1955); E. Lamotte (1976): 493–523, 537–543; J.E. van Lohuizen-de Leeuw (1949): 41–47, 326–329; U.P. Thapliyal (1979): 28–31. See on the Kuṣāṇas: U.P. Thapliyal (1979): 33–35. See on the Hūṇas: D.R. Bhandarkar (1968): 32–33; U.P. Thapliyal (1979): 35–36.

63 P.V. Sharma (1968): 307–308.

64 P.V. Sharma refers to *Gaurīśaṅkar Caṭarjī's *Harṣavardhana* (p.89) and M.A. Stein (1961: I, 83).

65 P.V. Sharma even asks himself whether the Dhanvantari, mentioned among the nine gems at Vikrama's court (enumerated in the *Jyotirvidābharaṇa*; see: Dhanvantari), may have been Vāgbhaṭa (AVI 162). See on kings called Vikramāditya, for example: K.R. Nandargikar's edition of Kālidāsa's *Raghuvaṃśa* (1971): Critical Notice 41–67.

66 P.V. Sharma (AVI 162) asserts that Yaśodharman was called Vikramāditya after his defeat of the Hūṇas.
67 See R.C. Majumdar c.s. (1948): 154. The capital was shifted to Ujjayinī by king Dravyavardhana, who was probably Yaśodharman's successor and the patron of Varāhamihira (see A.M. Shastri, 1996: I, 15–16).
68 A.s.Sū.7.231.
69 Mentioned at A.s.Sū.35.4 and U.39.36. Avantisoma is a synonym of kāñjika according to Indu (ad A.s.U.39.36); the same synonym is found in Hemacandra's *Abhidhānacintāmaṇi* (3.79), Halāyudha's *Abhidhānaratnamālā* (2.163), the *Amarakoṣa* (vaiśyavarga 39), *Dhanvantarīyanighaṇṭu* (6.249), and *Rājanighaṇṭu* (15.294).
70 Ca.Ci.30.317.
71 Su.Sū.45.21.
72 Ed. Jinavijaya Muni (1933): 121–122: prakāśa 5 (prakīrṇaprabandha), vaidyavāgbhaṭaprabandha; English translation by C.H. Tawney (1899): 198–200.
73 A.B. Keith (1973): 293; Winternitz III, 50, 352, 640. M. Krishnamachariar ((1989: 207) calls it a work of great historical importance. S.N. Dasgupta and S.K. De (1947: 428) judged that some parts are not without historical interest.
74 P. Cordier (1901c): 183–184; (1901d): 148.
75 P. Cordier (1896): 3.
76 J. Jolly (1900a): 262.
77 C. Vogel (1965): 8.
78 A.s.Śā.12.15. Cf. A.h.Śā.6.50. This verse was already noticed by P. Cordier (1901d: 166).
79 A.s.Ka.8.33 = A.h.Ka.6.29cd–30.
80 Ca.Sū.27.209–212.
81 Vṛddhatrayī 292–293.
82 R. Śāstrī (1977): 643–644 and 663–673.
83 R. Śāstrī (1977): 662–663.
84 This tradition is accepted by R. Śāstrī (1977: 647). K.R. Srikantha Murthy (1995: XII) is in favour of seeing Jejjaṭa as a disciple of Vāgbhaṭa, though dismissing the same fact with regard to Indu.
85 See: Tīsaṭa. Some Indian scholars accepting the tradition are, for example: D.Ch. Bhattacharyya (1947a: 125) and R.Śāstrī (1977: 647).
86 See ABI 217; P.K. Gode's Intr. to ed. c of the *Hṛdaya*, 2. The one who described Vāgbhaṭa, author of *Saṃgraha*, *Hṛdaya* and *Rasaratnasamuccaya*, as an incarnation of Dhanvantari, as it were (iva), was Kṛṣṇarāvaśarman in his bhūmikā to the Ānandāśrama edition (1905) of the *Rasaratnasamuccaya*, where he refers to the position of Vāgbhaṭa in the *Hārītasaṃhitā*.
87 See B.P. Shastri (1929): 181.
88 *Ayurveda Vijnanam I, 9, referred to by J. Jolly (1900a: 260).
89 This legend was known to Sitaram Ranganath Joshi, according to B. Rama Rao (1992a: 220).
90 See *Hārītasaṃhitā*, pariśiṣṭādhyāya 8.
91 See P.K. Gode's Intr. to ed. c (6th ed.) of the *Hṛdaya*, 2.
92 S.N. Dasgupta and S.K. De (1947): 559. A.B. Keith (1973): 395. M. Krishnamachariar (1989): 762–763. K. Krishnamoorthy (1975): 47. V.M. Kulkarni (1975): 50. L. Renou in L. Renou and J. Filliozat (1953): 109. Winternitz III, 22 and 642. P. Cordier (1901d: 148) remarks, on the authority of A.C. Burnell (1880: 57), that the author of the *Vāgbhaṭālaṃkāra* is generally identified with the medical author in South India.



93 S.N. Dasgupta and S.K. De (1947): 563 (dated as probably belonging to the fifteenth century). A.B. Keith (1973): 395 (thirteenth century). M. Krishnamachariar (1989): 763–764 (end thirteenth century). K. Krishnamoorthy (1975): 47 (twelfth century). V.M. Kulkarni (1975): 52–53 (about fourteenth century). L. Renou in L. Renou and J. Filliozat (1953): 109 (thirteenth century). Winternitz III, 21–22: end of the eleventh or first half of the twelfth century, during the reign of Jayasiṃha of Gujarāt (A.D. 1093–1154).
94 S.N. Dasgupta and S.K. De (1947): 559 (probably by the author of the *Vāgbhaṭālaṃkāra*). A.B. Keith (1973): 143 (it may be by the author of the *Vāgbhaṭālaṃkāra*, but the authorship is not certain; a Madras MS calls the author the son of Dāhaṭa, of the Prāgvādi family). M. Krishnamachariar (1989): 762–763 (probably by the author of the *Vāgbhaṭālaṃkāra*). Winternitz (II, 337–338; III, 22) ascribes the work to the author of the *Kāvyānuśāsana*.
95 CC I, 32 and 559; NCC I, 399: ascribed to the Vāgbhaṭa who was a son of Nemikumāra. S.N. Dasgupta and S.K. De (1947: 563 and 687): an auto-commentary on the *Kāvyānuśāsana*. Not mentioned by Winternitz.
96 CC I, 192 and 559; NCC VII, 102: accompanied by a *Vṛtti* by the author and ascribed to the Vāgbhaṭa who was a son of Nemikumāra. S.N. Dasgupta and S.K. De (1947: 563), M. Krishnamachariar (1989: 763–764) and Nandkiśorśarmā also regard it as written by the author of the *Kāvyānuśāsana*.
97 See: G. Chāṅgāṇī's Prākkathan (4) to ed. d of the *Saṃgraha*; Nandkiśorśarmā's Prāstāvika (6) to ed. e of the *Saṃgraha*. Absent from the CC.
98 See: G. Chāṅgāṇī's Prākkathan (4) to ed. d of the *Saṃgraha*; Nandkiśorśarmā's Prāstāvika (6) to ed. e of the *Saṃgraha*. Not ascribed to a Vāgbhaṭa in CC (I, 336–337; II, 75 and 212; III, 72: *Piṅgalachandaḥsūtra* or *Prākṛtapiṅgala*) and NCC (XIII, 134–136: *Prākṛtapaiṅgala*). See A.B. Keith (1973): 48; Winternitz III, 27–29: ascribed to a mythical Piṅgala.
99 Attributed to the author of the *Kāvyānuśāsana* (S.N. Dasgupta and S.K. De, 1947: 563; M. Krishnamachariar (1989): 763–764). NCC III, 36. Not mentioned by Winternitz.
100 ABI 319. Vṛddhatrayī 467 (ascribed to a Vāgbhaṭa IV). Absent as a work by a Vāgbhaṭa from the CC.
101 CC I, 559 and 660: ascribed to the son of Nemikumāra. G. Chāṅgāṇī (Prākkathan, 4, to ed. d of the *Saṃgraha*) and Nandkiśorśarmā (Prāstāvika, 6, to ed. e of the *Saṃgraha*) attribute it to the son of Soma, the author of the *Vāgbhaṭālaṃkāra*. M. Krishnamachariar (1989: 356 and 1081) remarks that the author's name is not Vāgbhaṭa, but Gāgabhaṭṭa. Not mentioned by Winternitz.
102 Absent from the CC. Mentioned by G. Chāṅgāṇī (Prākkathan, 4, to ed. d of the *Saṃgraha*) and Nandkiśorśarmā (Prāstāvika, 6, to ed. e of the *Saṃgraha*).
103 CC II, 132. G. Hāldār (Vṛddhatrayī 266) regards this Vāgbhaṭa as the grandfather of the author of the *Saṃgraha*.
104 CC I, 262: by Deveśvara or Devendra, son of Vāgbhaṭa. NCC III, 270–271 and IX, 162: by Deveśvara, son of Vāgbhaṭa who was the prime minister of the king of Mālava. P. Cordier (1901d: 180): by Devendra or Deveśvara, son of Vāgbhaṭa, first minister to a king of Mālava. M. Krishnamachariar (1989: 763): by Deveśvara or Devendra, the son of Vāgbhaṭa, who was a mahāmātya to the king of Mālava. G. Chāṅgāṇī (Prākkathan, 4, to ed. d of the *Saṃgraha*) ascribes it to a Vāgbhaṭa, who was a minister of king Deveśvara of Mālava. Nandkiśorśarmā (Prāstāvika, 6, to ed. e of the *Saṃgraha*) describes Vāgbhaṭa, au-

thor of the *Kavikalpalatā*, as the son of Mālavendra and father of Deveśvara. See on the *Kavikalpalatā*: S.K. De (1960): 289–291.

105 Compare Āryāparājitā. See on Aparājitā, a goddess emanating from Ratnasaṃbhava and related to Tārā: B. Bhattacharyya (1964): 118; N.N. Bhattacharyya (1982): 241; A. Foucher (1905): 101–102; A. Grünwedel (1970): 150; M.-Th. de Mallmann (1975): 103–104; G. Roerich (1959): 49; B. Sahai (1975): 235–237, 259–261. An Aparājitā is one of the thirty-two goddesses of the somamaṇḍala in the *Kubjikāmatatantra* (see D. Heilijgers-Seelen, 1994: 155 and 257); she is also mentioned in the *Kubjikā Upaniṣad* (see T. Goudriaan and J.A. Schoterman, 1994: 140). Aparājitā is absent from the *Hṛdaya*.

106 In order to be freed from fever, one should pay obeisance to Aryāvalokita, Parṇaśabarī, Aparājitā, and Āryatārā. Cf. Ca.Ci.3.310cd–315ab, which is Hinduist in character and absent from *Saṃgraha* and *Hṛdaya*.

107 The aparājitā vidyā, written with rocanā on a piece of birch bark (bhūrja), is referred to in the context of a ritual, in which an amulet (pratisarā) is tied around the neck of a child in order to ward off grahas. This ritual is accompanied by a very long mantra (U.4.22–35), which invokes numerous Hindu deities. Indu acknowledges both passages where Aparājitā appears.

108 Āryatārā is sometimes regarded as the consort of the Bodhisattva called Viśvapāṇi. P. Cordier (1901d: 173) and others consider her to be the consort of Avalokiteśvara. See on Tārā: P. Arènes (1996); S. Beyer (1973); B. Bhattacharyya (1964): 107–108 and 144–145; D.C. Bhattacharyya (1974): 31–48; G. de Blonay (1895), (1911); W. Filchner (1933): 235 and 478, n.1079; A. Getty (1914): 105–112; M. Ghosh (1980); S. Hummel (1950a); W. Kirfel (1952); H. Nakamura (1996): 335; M. and J. Stutley (1977); D.G. White (1996): 64–65; M. Willson (1986); Winternitz II, 268. Atrideva (ABI 234) seems to read Āryā and Tārā (see his remarks on Āryā). Āryatārā is absent from the *Hṛdaya*.

109 Homage should be paid to Āryāvalokiteśvara and Āryatārā, next to Hindu deities. This passage was known to Indu.

110 Āryatārā is mentioned together with Āryāvalokita and Hindu deities. Indu is silent on the names.

111 Mentioned together with other Buddhist deities; see Aparājitā.

112 Compare Aparājitā. Āryāparājitā is absent from the *Hṛdaya*.

113 As at U.4.18, an amulet (called poṭalikā in this case) should be made and fastened to the neck of the child and to its pillow; the mūlamantras of Āryāparṇaśabarī and Āryāparājitā should be written down with gorocanā (on a piece of birch bark, to be tied to the child too, according to Indu's explanations).

114 Compare Parṇaśabarī. Āryāparṇaśabarī is absent from the *Hṛdaya*.

115 See the note on Āryāparājitā in U.1.20.

116 Without much doubt the same as Āryāvalokiteśvara, for the text has Āryāvalokita Nātha at Sū.28.34 and U.8.57. Avalokita is an abbreviated form of Avalokiteśvara (compare Tibetan Spyan-ras gzigs) (see J. Filliozat, 1950: 57).

117 Mentioned together with Āryatārā and a number of Hindu deities. Indu is silent.

118 Mentioned together with other Buddhist deities. See Aparājitā in Ci.2.144.

119 The muttering of (the name or dhāriṇī of) Dvādaśabhuja (twelve-armed) Īśvara Āryāvalokita Nātha and of the sarvavyādhicikitsā (a vidyā according to Indu) drives away all grahas and cures mental disorders. Indu remarks that Dvādaśabhuja Īśvara is a specification of Avalokita Nātha. The deity mentioned is usually interpreted as the twelve-armed Avalokiteśvara, but some regard him as Śiva, as will be discussed later. A.s.U.8.57 = A.h.U.5.50–51ab.



120 The well-known Bodhisattva. Compare Avalokita. See on Avalokiteśvara: ABI 232–233; J. Filliozat (1950); A. Getty (1914): 52–66; Lokesh Chandra (1988); D.I. Lauf (1976): 69–72; G.P. Malalasekera (1966): 407–415; M.-Th. de Mallmann (1967); N.D. Mironov (1927); H. Nakamura (1996): 180, 325–326, 336; S. Paranavitana (1946); P.L. Paul (1939): II, 82–84; L. Renou and J. Filliozat (1953): 573–574; A. von Staël-Holstein (1936); L. de la Vallée Poussin (1909); L.A. Waddell (1894); H. Zimmer (1922). Avalokiteśvara is not mentioned in the *Hṛdaya*.

121 Āryāvalokiteśvara and Āryatārā are mentioned, together with a series of Hindu deities. Compare Āryatārā at Sū.8.59.

122 See on Bhaiṣajyaguru: R. Birnbaum (1989); T. Clifford (1984); P. Demiéville et J. Filliozat (1937); *N. Dutt (1939); A. Getty (1914): 23–24; F.M. Hassnain and T.D. Sumi (1995); S. Hummel (1949), (1950), (1965); C. Massin (1982): 64; R.F.G. Müller (1927a), (1927b); H. Nakamura (1996): 181; R. De Nebesky-Wojkowitz (1993): 79; P. Pelliot (1903); L. Rabgay (1981): 6–10; Rechung (1973): 172–176; A. Stein (1921): II, 860, 889–890; M. Tatz (1985); P.L. Vaidya (1961): 165–173; L.A. Waddell (1958): 353–354; A. Wayman (1973), (1976); P. van der Wee (1970); Ch. Willemen (1995); *M. Winder (1985).

123 This mantra, also found in the *Hṛdaya* (Sū.18, between 17 and 18), is addressed to Bhagavant Bhaiṣajyaguru Vaiḍūryaprabharāja Tathāgata Arhant Samyaksaṃbuddha. Indu only remarks that it is a Buddhist mantra. R. Śāstrī (1977: 636) identifies Bhaiṣajyaguru as the Bodhisattva Amitābha. Bhaiṣajyaguruvaiḍūryaprabharāja is mentioned, for instance, in Śāntideva's *Śikṣāsamuccaya* (see C. Bendall and W.H.D. Rouse, 1971: 170, 171).

124 Compare Āryāparṇaśabarī. See on Parṇaśabarī: B. Bhattacharya (1968: *Sādhanamālā*): II, Intr. CLXX–CLXIII; B. Bhattacharyya (1964): 118 and 145–146 (she is an emanation of the Dhyānibuddha Amoghasiddhi and destroys all kinds of epidemics); D.Ch. Bhattacharyya (1978): 16–18; N.N. Bhattacharyya (1982): 240; N.K. Bhattasali (1929): 58–61; B. Chatterjee (1988); T. Clifford (1984): 50; A. Foucher (1905): 101–102; A. Grünwedel (1970): 150, 152; M.-Th. de Mallmann (1963): 163, (1975): 300–301; H. Nakamura (1996): 326; Rechung (1973): 267; B. Sahai (1975): 239–242, 259–261. The *Parṇaśabarīmahāmārīpraśamanī* is a Buddhist dhāraṇī averting epidemics (mahāmārī) (see J. Filliozat in L. Renou et J. Filliozat, 1953: 374); a *Parṇaśavarīnāmadhāraṇī* is also known (R. Mitra, 1971: 171–172). Parṇaśabarī is absent from the *Hṛdaya*.

125 Parṇaśabarī and other deities should be invoked to protect patients with wounds from evil beings (rakṣas). Indu gives no comments.

126 The vidyā of Parṇaśabarī is meant according to Indu. She is mentioned, together with other figures from the Buddhist pantheon, in the context of warding off fever.

127 Ratnaketu is absent from the *Hṛdaya*. P. Cordier (1901d: 174) identifies Ratnaketu with Ratnatārā; he refers to A. Foucher (1905): 131. J. Filliozat (1937: 47) pointed to an *Āryamahāsaṃnipātaratnaketudhāriṇī*, a text found in the Tibetan Kanjur (*Mdo, X, 5).

128 The māyūrī, mahāmāyūrī and (āryā)ratnaketudhāriṇī should be recited. Indu remarks that the ratnaketudhāriṇī is well known in Buddhist circles. A śāntikarman, to be performed by brāhmaṇas who are conversant with the *Atharvaveda*, is also prescribed.

129 P.V. Sharma (1968): 330.

130 *Mahābhārata*, Vanaparvan 225.17 (ed. Poona).

131 This mantra occurs in both *Saṃgraha* and *Hṛdaya*.

132 The corresponding verse of the *Hṛdaya* (Ci.19.98) has, dependent on the MS or edition, either Jina and Jinasuta, or Śiva and Śivasuta.
133 Also mentioned in the *Hṛdaya* (Ci.19.98).
134 See ABI 233–234. See on Tārā as a Hindu deity: A. Daniélou (1964): 274–277. See on the relationship between the Buddhist and the Hindu Tārā: P. Arènes (1996): 39, 42–43, 65.
135 P. Cordier (1901d: 173) sees her as identical with Āryatārā. Compare: Winternitz II, 268, 379.
136 See A.s.U.5.28 and 45. Aparājita is also the name of the fourth pitcher (kalaśa) employed in the magical rites described (U.5.41). Aparājita is a name not found in the *Hṛdaya*. The *Arthaśāstra* (2.4.17) mentions shrines for Aparājita. Pālakāpya's *Hastyāyurveda* refers to the homage of this deity (III.11.79).
137 Indu remarks that the laghumāyūrī consists of seven hundred, the mahāmāyūrī of 4,000 (syllables?).
138 A.s.U.8.58 = A.h.U.5.51cd. See on mahāvidyās like the mahāmāyūrī, which are also called vidyārājñī: J. Przyluski (1923). See on vidyās called vidyārāja: F.A. Bischoff (1956).
139 Absent from the *Hṛdaya*. Buddhist literature is acquainted with a sarvatathāgatoṣṇīṣasitātapatra- (see M. Lalou, 1936; R. Mitra, 1971: 222–223) and an uṣṇīṣavijayadhāraṇī (see Lokesh Chandra, 1980; R. Mitra, 1971: 263–264; H. Nakamura, 1996: 316; Winternitz II, 272). See on the Buddhist deity Uṣṇīṣavijayā: B. Bhattacharya (1968: *Sādhanamālā*): II, Intr. CLXVI–CLXVIII; Lokesh Chandra (1980).
140 Mentioned as sarvavyādhicikitsā in A.s.U.8.57cd (= A.h.U.5.50cd). Indu remarks ad A.s. Ci.2.145 that this mantra refers to the preceding verse, where Parṇaśabarī and other Buddhist deities are found, while he says, in his comments ad A.s.U.8.57, that mantras like the śrīpañcākṣara are meant.
141 A.h.U.5.50–51ab = A.s.U.8.57.
142 Identical with the mantra between A.s.Sū.27.12 and 13.
143 A.h.Ci.19.98 = A.s.Ci.21.135.
144 See P. Cordier (1901d): 172.
145 R. Śāstrī (1977: 682) regards this Jina as the founder of Jainism.
146 P. Cordier (1901d: 171) asserts that the verse is found in A.s.U.43, where I could not trace it (it is also absent from U.44 and 45).
147 It cannot be proved beyond doubt that the Jina of the verse is the Buddha, but this is rather probable. H. Parāḍkar (1939: 8) is convinced that Jina is the Buddha here.
148 P. Cordier (1901d: 174) asserts that the mantra also forms part of the *Saṃgraha*. Cordier refers to L.A. Waddell (1894): 83.
149 Regarded as identical with Āryaparṇaśabarī by P. Cordier (1901d: 173), who refers to the *French translation (152–154) of A. Grünwedel (1970).
150 The *Kairalī* commentary refrains from elucidating these names, because of the durjñeyārthatva of the mantra. Aruṇadatta and Śivadāsasena are silent as well.
151 Atrideva (ABI 220) is one of the few scholars to assert that apūrvavaidya was a common term for the Buddha in the Gupta age.
152 Aruṇa calls A.h.Sū.1.1 the abhimatanamaskāraśloka; Candranandana and Hemādri refer to the iṣṭadevatā of the author; Indu mentions again the author's abhimatadevatā.
153 P. Cordier (1901d: 167–168) was wrong in his interpretation of Narahari's attitude; he attributed the opinions of the opponent, described first and refuted later, to the author himself.



154 The editor of the commentary of Śrīdāsa remarks in a footnote that the quoted verse is absent from the printed edition of Halāyudha's *Abhidhānaratnamālā*, but a related verse is found in Th. Aufrecht's edition (1.85; repr., Delhi 1975).
155 See the quotation in the Svalpaprāstāvika of N.S. Mooss to part 1 of his edition of the *Hṛdaya* with Indu's *Śaśilekhā*.
156 Editions a, e and g. Also present in the edition and translation of K.R. Srikantha Murthy (1995).
157 The maṅgala ends with buddhāya tasmai namaḥ. See for a French translation by L. de la Vallée Poussin: P. Cordier (1901d): 180.
158 Two examples are Atrideva (ABI 220) and G.S. Pendse (in S.R. Godbole, G.S. Pendse and V.A. Bedekar, 1966: XI).
159 P. Cordier (1901d): 167.
160 The additional maṅgala to Buddha, regarded as genuine by Cordier, contributed to this conviction.
161 A.B. Keith (1973): 510.
162 See A. Roşu (1989): 260–261.
163 See his Prākkathan (2–3) to the 1945 ed. of ed. d of the *Saṃgraha*.
164 See S.R. Godbole, G.S. Pendse and V.A. Bedekar (1966): XI–XII.
165 See his Prāstāvika to ed. e of the *Saṃgraha*.
166 See his Anuvādke viṣaymeṃ (12–13) to ed. e of the *Saṃgraha*; ABI 219–220.
167 *Intr. to his ed. of the *Hṛdaya*, 2nd ed., 1891 (see J. Jolly, 1900a: 261).
168 See the Svalpaprāstāvika to his ed. of the *Hṛdaya* with Indu's commentary, part 1.
169 See H. Parāḍkar (1939): 5–9. P.L. Vaidya collected a series of arguments in favour of Vāgbhaṭa's Buddhism (see for a summary: P.V. Sharma, 1968: 309–310). P.L. Vaidya's original paper was published in the *Vaidyasammelanapatrikā (5, 1) and had as title "Vāgbhaṭācāryaḥ kiṃ vaidika uta saugataḥ".
170 P. Rāy (1956): 70.
171 See the upodghāta to his ed. (b) of the *Saṃgraha*. Compare H. Parāḍkar (1939): 5.
172 S. Dasgupta (1975): II, 433.
173 See his upodghāta to ed. a of the *Saṃgraha*. Tarṭe's views are quoted by P.K. Gode (1939f: 3) and H. Parāḍkar (1939: 3).
174 See his bhūmikā to ed. a of the *Rasaratnasamuccaya*. Quoted by H. Parāḍkar (1939: 3–4).
175 See the Prākkathan (3) to ed. d of the *Saṃgraha*, where he mentions this earlier view of his. Later, he changed his opinion and became convinced that Vāgbhaṭa was a Buddhist.
176 Vṛddhatrayī 268–270.
177 G. Hāldār refers to Sāyaṇa ad *Ṛgveda* 2.33.4 (Rudra is addressed as bhiṣaktama), *Vājasaneyisaṃhitā* 16.5 (the *Śatarudrīya*, which mentions the prathama daivya bhiṣaj) and *Taittirīyasaṃhitā* 4.5.1 (the beginning of the *Śatarudrīya*, also mentioning the prathama daivya bhiṣaj). He interprets the pitāmaha of A.s.Sū.1.1 as not indicating Vāgbhaṭa's grandfather, but, instead, Brahmā, and sees the -ādi of pitāmahādi as referring to Dakṣa, the Aśvins, Indra, etc.
178 AVI 158.
179 See on Buddhism in the Gupta age: B.G. Gokhale (1983); B.L. Smith (1983): 324–327.
180 See the *upodghāta to his ed. of the *Suśrutasaṃhitā*, quoted by H. Parāḍkar (1939: 4).
181 R. Śāstrī (1977): 681.
182 G.K. Gurjar and R.M. Anand (1975).

183 The authors refer to the commentaries of Mahīdhara and Uvaṭa on the *Yajurveda*.
184 Probably in the introduction to his 1880 ed. of the *Hṛdaya*. Referred to by P.K. Gode (1939f: 2–3).
185 It is not clear at all how he arrived at the conclusion that Gaṇeśa is saluted.
186 S.K. Ramachandra Rao (1985): 102.
187 See the Introduction to his translation of the *Hṛdaya* (XX–XXI).
188 K.R. Srikantha Murthy (1995): XII–XIII.
189 G. Hāldār interprets sahaja as prākṛta, i.e., svābhāvika; the svābhāvika diseases are those which accompany life: hunger, thirst, old age and death.
190 See the commentaries on these three terms; see also Vṛddhatrayī 270.
191 C. Vogel (1965): 18 and 46.
192 See on the three poisons, associated with the three doṣas in Tibetan medicine: A. Wayman (1957). They are represented in the nave of the Buddhist wheel of life by a dove (or cock), serpent and pig respectively; see, for example: F. Meyer (1981): 63–65; L.A. Waddell (1958): 108–109.
193 Vṛddhatrayī 269.
194 See on these kleśas, for example, *Yogasūtra* 2.3–9. Compare M.E. Burnouf (1973): 443–448; A. Roşu (1978): 169.
195 K. Butzenberger and M. Fedorova (1989): 105. See the remarks of these authors on the terms viparyaya and atyantaviparyaya.
196 Compare on the attitude towards incurable patients: Su.Sū.28.21; Ci.21.18 and 22.81.
197 See A.s.Śā.7.30cd–31. Indu remarks that a physician need not be afraid to lose his reputation in adopting this principle. A different attitude is expressed in the *Suśrutasaṃhitā* (Sū.10.6); see also Cakra ad Ca.Sū.9.26.
198 The threefold formula kāyavāṅmanas and its synonyms (kāyavākcitta, kāyavāgbuddhi, vāṅmanaḥśarīra) is very old and of a pan-Indian character; see J. Naudou (1975–76) and A. Roşu (1978): 22 and 109 (with references).
199 Compare the similar prescriptions and prohibitions, of a Hinduist character, of the *Carakasaṃhitā* (Sū.8.19).
200 The verses are of Buddhist inspiration according to Atrideva (ABI 219), K. Butzenberger and M. Fedorova (1989: 104), and C. Vogel (1965: 18).
201 See F. Edgerton (1977): II (s.v. karmapatha); C. Vogel (1965): 100. They are mentioned in the *Saundarananda* (3.37) (see ABI 219). Compare the enumeration found in the *Mahāvyutpatti*. See also the quotation given by H. Parāḍkar (1939: 8).
202 See, e.g., *Manusmṛti* 12.4–8. H. Parāḍkar (1939: 8) is of the opinion that the differences indicate that Vāgbhaṭa's list and terminology are of a Buddhist character. The concept of the kalyāṇamitra, met with in the *Hṛdaya*, confirms this Buddhist character. See on the importance in Buddhism of the kalyāṇamitra, who is a spiritual friend helpful to someone who has decided to travel on the path to illumination: A.K. Warder (1980): 105.
203 This is the interpretation of Atrideva (ABI 223) and of Lālcandra Śāstrī in his Hindī commentary on the *Saṃgraha* (ed. g).
204 One of these was P.L. Vaidya (see P.V.Sharma, 1968: 310), who considered the practice of offering five piṇḍas to be a prāyaścitta for hurting living beings living in the water. Compare H. Parāḍkar (1939: 7–8).
205 See B. Rama Rao (1992a): 213.
206 See *Manusmṛti* 4.201; *Yājñavalkyasmṛti* 1.159.



207 See *Viṣṇusmṛti* 64.1–2.
208 P.L. Vaidya thought so according to P.V. Sharma (1968: 310). Compare H. Parāḍkar (1939: 8). P.V. Sharma (1968: 310) refers to A.s.Sū.3, where I could only find that one should not eat foods prepared with sesamum (tilasaṃbaddha) after sunset (3.79ab); this rule is in conformity with *Manusmṛti* 4.75.
209 Noticed as a Buddhist element by H. Parāḍkar (1939: 9).
210 P.L. Vaidya was one of these according to P.V. Sharma (1968: 309). See on maitrī: N.H. Samtani (1975).
211 Also found, for example, at A.h.Sū.2.46.
212 Also found, for example, at A.h.Sū.2.46.
213 Ca.Sū.1.30.
214 Maitrī occurs, for example, at A.h.Sū.2.20, 23cd, 46; Śā.3.120; Ci.19.98.
215 Karuṇā is found, for example, at A.h.Sū.2.26 (karuṇāmṛdu); Śā.6.29; Ci.173; A.s.Śā.12.4. Maitrī and karuṇā occur next to each other at A.s.U.50.196. Compare the related term ārdrasantānatā (A.h.Sū.2.46; explained as paramakāruṇikatva by Hemādri).
216 Atrideva (ABI 219: Śāstar = Buddha). H. Parāḍkar (1939: 7). P.V. Sharma (AVI 158). K.R. Srikantha Murthy (1995): XIII. P.L. Vaidya (according to P.V. Sharma, 1968: 309). Śāstar refers to Maheśvara and other deities according to Indu.
217 See on the deity called Śāstar or Aiyaṉār: M.E. Adiceam (1967; with references), (1978); A. Bharati (1963): 141; S.H. Blackburn (1988): 48–88; W. Caland (1926): 44, 45, 46, 142, 150, 152; F. Clothey (1978); W. Crooke (1911): 606; L. Dumont (1953), (1959), (1986; see: index of proper names); W.T. Elmore (1984): 152; A.S. Geden (1925); H. von Glasenapp (1922): 111–112; T.A. Gopinatha Rao (1971): II, 2, 485–492; H.B.M. Ilangasinha (1992): 216–217; L.A.K. Iyer (1929); L. Kjærholm (1982); C.D. Maclean (1982): 61–62 (s.v. Ayen); E.O. Martin (1972): 196–197; P.T. Nair (1969); V. Narayana Pillai (1940); H.R. Pate (1917): 108–109; M.-L. Reiniche (1979); M.N. Srinivas (1955); H. Stork (1992): 94–96; E. Thurston (1912): 166–167; H. Whitehead (1980): 33, 90–91; B. Ziegenbalg (1867): 11, 148–156; F. Zimmermann (1989): 231.
218 See H. Parāḍkar (1939: 10).
219 This passage was noticed by H. Parāḍkar (1939: 10).
220 See on the concept of Bodhisattva, for example: Hôbôgirin, s.v. Bosatsu; H. Kern (1896): 65–68; J.E. van Lohuizen-de Leeuw (1949): 178–179; P. Mus (1978): 741–744; L. de la Vallée Poussin (1909a).
221 Noticed by Atrideva (ABI 220, 231–232). See on dhāriṇī or dhāraṇī: A. Bareau (1964): 176; F. Bernhard (1967); H. Nakamura (1996): 315–318; L. Renou and J. Filliozat (1953): 374; Winternitz II, 269–273, 379–380 (with references).
222 ABI 221.
223 See Ca.Vi.8.149 (bhikṣuka), Su.U.33.6 (bhikṣusaṃghāṭī), *Kāśyapasaṃhitā* 102 (bālagrahacikitsā) (bhikṣusaṃghāṭī).
224 This argument was advanced by Kuṇṭe (in the Intr. to the 2nd ed. of the *Hṛdaya*, Bombay 1891) (see J. Jolly, 1900a: 261).
225 Compare: O. Lacombe (1980).
226 K. Butzenberger and M. Fedorova (1989): 105.
227 H. Parāḍkar (1939): 8.
228 The Buddhist path is often called mārga or pratipad (paṭipadā in Pali texts). See the Pali dictionaries and F. Edgerton's dictionary.

229 H. Parāḍkar (1939): 8–9. K.R. Srikantha Murthy (1995): XIII. *P.L. Vaidya (see H. Parāḍkar 1939: 8–9).
230 P.V. Sharma (1968): 313.
231 He refers to *Raghuvaṃśa* 13.7cd and *Vikramorvaśīya* 1.20. Both passages do not carry the point in my opinion.
232 ABI 230.
233 See R. Śāstrī (1977): 668, 677–678. R. Śāstrī even wants to see Avalokiteśvara as an ambiguous name, which may refer to Śiva, Viṣṇu or Dhanvantari too. Fusion of figures from the Buddhist pantheon and Hindu deities did occur, in particular outside India; Nīlakaṇṭha Lokeśvara (= Avalokiteśvara) was, for example, an epiphany of Hari-Hara in Tibet (see Lokesh Chandra, 1980–81).
234 C. Vogel (1965): 18.
235 See Rudrapārāśava's upodghata (IV) to his ed. (b) of the *Saṃgraha*. See on the ekādaśīvrata: K. Damodaran Nambiar (1979: 272–277); Kane V.1.95–121.
236 Compare C. Vogel (1965: 48), who expresses the same opinion.
237 Compare Indu ad A.s.Sū.9.45.
238 See on cross-roads: J.A. MacCulloch (1911); N.M. Penzer (1925a).
239 Compare A.h.Sū.2.37d–38ab, where both a tree and a caitya figure in a series of places to be avoided.
240 The word caitya is found, for example, at Su.Sū.29.35 (Ḍalhaṇa: = śmaśānavṛkṣa), Śā.10.3, Ci.24.92 (Ḍalhaṇa: = śmaśānavṛkṣa); A.h.Sū.2.33 and 38, 7.71, Śā.6.18, Ka.6.1, U.36.30; A.s.Sū.7.9, 9.45, Ka.8.2, U.4.40, 41.72 and 76. See on caitya: A.K. Coomaraswamy (1980); E.W. Hopkins (1974): 72; B.C. Law (1931); R.N. Misra (1981); O. Viennot (1954): 88–93, 113–114.
241 See, for example, A.s.Sū.1.3 = A.h.Sū.1.2 (dharma, artha, sukha); Ci.9.103. Compare the references to the trivarga in the *Hṛdaya*.
242 The reading cārthakāmārtham (see Ca.Ci.1$^4$.58) is obviously an error for nārthakāmārtham, as noticed by P.V. Sharma.
243 Hilgenberg and Kirfel (1941): XXI.
244 C. Vogel (1965): 6.
245 Hilgenberg and Kirfel (1941): XXI.
246 C. Vogel (1965): 6.
247 Hilgenberg and Kirfel (1941): XXI. C. Vogel (1965): 6.
248 See H. Parāḍkar (1939): 3.
249 See H. Parāḍkar (1939): 3–4.
250 See R. Śāstrī (1977: 679), who refers to A.h.Śā.1.33, where a large number of these deities are mentioned: the Aśvins, Bhaga, Brahmā, Bṛhaspati, Dhātar, Mitra, Soma, Sūrya, Varuṇa, Vidhātar, and Viṣṇu. A.h.Śā.1.33 = Ca.Śā.8.8 and forms part of A.s.Śā.1.28. R. Śāstrī (1977: 679) also draws attention to A.h.U.39.89cd, where Acyuta is mentioned, the deity who holds the śaṅkha, cakra and gadā in his hands, and various other passages: A.h.U.5.52 = A.s.U.8.59 (Bhūteśa, Sthāṇu, the Pramathas; see R. Śāstrī, 1977: 686; Sthāṇu is also mentioned at A.s.Ni.1.4; cf. Ca.Ci.9.91–92); 40.86cd (Brahmā and Brahmaja; see R. Śāstrī, 1977: 684–685).
G. Hāldār (Vṛddhatrayī 271–272), also convinced of Vāgbhaṭa's adherence to the Hindu dharma, refers to the story of the divine origin of āyurveda, which mentions several Hindu gods (A.s.Sū.1.4–10; A.h.Sū.1.3). Many more passages could have been quoted; see, for example, A.s.Ci.9.68 (Aśvins, Sarasvatī, Indra, Viṣṇu), U.4.45–46 (Prajāpati, Dharmarāja, Dhanādhipa, Jalādhipa), U.49.257 (Viṣṇu) and 262 (Puṇḍarīkākṣa, Purandara), U.50.159 (Pitāmaha).
251 See, for example, A.s.Sū.28.34; Ci.9.89; A.h.Sū.2.24; Śā.6.72. This is an argument of Paṭvardhan (see H. Parāḍkar, 1939: 4) and R. Śāstrī (1977: 719–720).
252 See R. Śāstrī (1977: 689), who refers to A.h.U.40.4.
253 See R. Śāstrī (1977: 690–691 and 712), who refers to A.h.Sū.2.48 and U.39.179.
254 See R. Śāstrī (1977: 679), who refers to A.h.Śā.6.39, which verse has been borrowed from Caraka (I.12.79cd–80ab).
255 See R. Śāstrī (1977: 679), who refers to A.h.Śā.1.27cd–28ab (the putrīya vidhi). Many more examples can be noticed: the sautrāmaṇī is mentioned at A.s.Ci.9.69; the term yajña is found, for example, at A.s.Sū.28.34 and U.4.65, homa at A.s.U.7.9, agnihotra at U.4.46.
256 See, for example, A.s.Ci.9.103, 108. This argument was adduced by Paṭvardhan (see H. Parāḍkar, 1939: 4).
257 See A.s.Sū.5.39 (pratikūlagrahārcana).
258 See Rudrapārāśava's upodghāta (III–IV) to his ed. (b) of the *Saṃgraha*.
259 See R. Śāstrī (1977): 647.
260 R. Śāstrī (1977): 679–680.
261 Compare the reference to Puruṣasiṃha (= Narasiṃha) in A.h.U.35.28.
262 See A.h.U.39.89.
263 See A.h.Śā.6.30–39; A.s.Śā.12.5.
264 See R. Śāstrī (1977): 664–665, 705–712. See on the Bhāgavatas: V.M. Apte (1968); Ch. Eliot (1988): II, 194–201; J.N. Farquhar (1967; see index); J. Gonda (1963); A.K. Narain (1983); D.C. Sircar (1968d); A.M. Shastri (1996): I, 135–136; G.R. Welbon (1987).
265 R. Śāstrī (1977): 678.
266 See H. Parāḍkar (1939): 4–5.
267 See on tithi: P.V. Kane V.1, 62–80.
268 See on vrata: P.V. Kane V.1, 1–80.
269 See the translation by J. Takakusu (1966). I-ching's travels lasted from A.D. 671 to 695. See on I-ching also: E. Chavannes (1894).
270 J. Takakusu (1966): 128. See for the references to the Chinese text: C. Vogel (1965): 8–9.
271 See J. Takakusu (1966): IX–XVI.
272 J. Takakusu (1966): X (see Max Müller's examples).
273 J. Takakusu (1966): XII (see Max Müller's examples). See on I-ching's partial reliability and doubts regarding his information on Bhartṛhari: C. Kunhan Raja (1936).
274 J. Takakusu (1966): 128.
275 J. Nobel (1951) published a detailed study of this translation and of I-ching's medical knowledge. Disagreements between the medical data in I-ching's travel report and the translation of the *Suvarṇaprabhāsasūtra* made J. Nobel (1951: 30) suggest that the translation was not made by I-ching himself, but under his supervision. Nobel's arguments do not convince me; the equally remarkable agreements between the two works are in favour of I-ching's authorship.
276 See for a detailed study of these subjects: J. Jolly (1902).
277 See on this unusual term: J. Nobel (1951): 15–16; J. Takakusu (1966): 131.
278 J. Takakusu (1966): 131.
279 See on this subject: J. Nobel (1951): 7–19. See also: J. Jolly (1902): 567–568.

280 See J. Takakusu (1966): 132; J. Nobel (1951): passim.
281 J. Takakusu (1966): 127–128.
282 J. Nobel (1951): 30.
283 The Sanskrit equivalents are probably nija (= doṣaja) and āgantuja. Compare the title dvivraṇīya of Ca.Ci.25 and Su.Ci.1.
284 See on the Chinese equivalents of the eight branches, which are not identical in the travel report and the *Suvarṇaprabhāsa* translation: J. Nobel (1951): 29–30.
285 This subject has been discussed by A.F.R. Hoernle (1907).
286 Compare the remarks by R.F.G. Müller (1932): 792.
287 J. Takakusu (1966): 137.
288 J. Takakusu (1966): 138. See also J. Jolly (1902): 571.
289 J. Takakusu (1966): 134. Compare J. Nobel (1951): 26–28.
290 J. Takakusu (1966): 134.
291 P.V. Sharma (1968: 333–334) sees the passage as one of the proofs that I-ching was acquainted with the *Saṃgraha*.
292 J. Jolly (1902: 572) also inclined to the conclusion that a considerable part of I-ching's medical knowledge did not come from the medical textbook he mentions, but, instead, from Buddhist texts, such as the Vinaya, in particular the medical chapters of the *Mahāvagga*.
293 G. Mukhopadhyaya (HIM III, 794) regarded the word 'lately' as not meaning that the author of the book preceded I-ching by a short period. C. Vogel (1965: 9) argued convincingly that the Chinese text does not admit of this interpretation.
294 J. Takakusu (1966): 222.
295 J. Jolly (1902): 566–567. Compare J. Jolly (1907).
296 J. Jolly refers, for example, to I-ching's mention of Śakra Devendra (i.e., Indra) as the deity who handed down the science of medicine (see Su.Sū.1.20).
297 A.F.R. Hoernle (1907); this article is a rejoinder to J. Jolly (1907), not to J. Jolly's earlier publication (1902), which, strangely, is not mentioned by Hoernle.
298 C. Vogel (1965) is one of these.
299 A.F.R. Hoernle (1978; orig. publ. 1907): 10–11.
300 J. Jolly (1907).
301 A.F.R. Hoernle (1906): 940–941.
302 See, for example: AVI 159; A.B. Keith (1973): 510; R.C. Majumdar (1971): 226; M. Winternitz III, 549.
303 P.V. Sharma (1968): 332–335.
304 See J. Takakusu (1966): 134. Compare A.s.Ci.2.144, which has no parallel in the *Hṛdaya*.
305 J. Takakusu (1966): 137–138. The palāṇḍukalpa, which forms part of the *Saṃgraha*, is absent from the *Hṛdaya*.
306 J. Takakusu (1966): 134.
307 See A.h.Ci.8.54cd–55ab: combinations of guḍa (treacle) and nāgara (dried ginger), and of guḍa and harītakī are mentioned. A prescription with all three substances is not found in the *Hṛdaya*, but in the *Siddhayoga* (6.8).
308 G. Mukhopādhyāya (1913): 18–24; HIM III, 790–796.
309 D.Ch. Bhattacharyya (1947a): 127.
310 C. Vogel (1965): 9.
311 J. Filliozat (1948), (1979); J. Filliozat in L. Renou and J. Filliozat (1953): 157.



312 Filliozat obviously thought that Takakusu (to whom he refers) inclined to identifying I-ching's treatise as the Uttaratantra, but Takakusu only mentions the *Suśrutasaṃhitā*.
313 J. Filliozat (1948): 32–35; L. Renou and J. Filliozat (1953): 157.
314 See Takakusu's index for references to Nāgārjuna in I-ching's work.
315 J. Filliozat (1979): XVIII–XIX.
316 See H.H.M. Schmidt's edition of the *Yogaśataka* (1978): 16–17.
317 One of these writers was Ibn Abī Uṣaybi'a, who mentions it in his *'Uyūn al-anbā' fī tabaqāt al-aṭibbā'* (see W. Cureton, 1841; F.R. Dietz, 1833: 119 and 123: translated as *liber Asankara magna*; A. Müller, 1880: 476: translated as: *das Compendium Asānkar*). It is also mentioned in the *Fihrist al-'ulūm* (see G. Flügel, 1857: 148, 149: translated as: *das Buch Asānkir der Sammler*). G. Flügel read the name of the treatise as *Asānkir*, which he justified by remarking that this form is found in all the MSS of a work by Ḥadschi Chalfa (compare P. Cordier, 1899a: 4: Haji Khalfa). See on the variants in the MSS: A. Müller (1880): 476. C. Vogel (1965: 2) mentions that the *Asānkar* is also referred to in Mas'ūdī's *Golden Meadows* (see on this work: R.A. Nicholson, 1962: 352–354).
318 G. Flügel (1857): 148, 149, 151. Compare C. Vogel (1965): 3.
319 P. Cordier (1899a): 4; Cordier omitted al-jāmi'.
320 J. Jolly (1900a): 262.
321 C. Vogel (1965): 3.
322 J. Filliozat in L. Renou and J. Filliozat (1953): 158.
323 The edition of H.H.M. Schmidt gives many identical or related verses found in later works. A few verses of the *Yogaśataka* are from the *Carakasaṃhitā* (9 = Ca.Ci.6.40; 20 = Ca.Ci.26.22; 23 = Ca.Ci.26.20).
324 H.H.M. Schmidt's edition of the *Yogaśataka* (1978): 165.
325 See, for example, *Siddhayoga* 10.57–59 (pārāśaraghṛta) = A.s.Ci.7.37–38; the *Kusumāvalī* is silent on Vṛnda's source, but Śivadāsasena's commentary on the *Cakradatta* (*Siddhayoga* 10.57–59 = *Cakradatta*, rājayakṣman 65–66) mentions that the recipe derives from Vāgbhaṭa.
326 See, for example, *Cakradatta*, vātavyādhi 151 = A.s.Ci.23.49. Cakrapāṇidatta quotes the *Hṛdaya* as Vāgbhaṭa in his *Āyurvedadīpikā*. Once only, we find in this commentary an anonymous quotation that is identical with a verse found in the *Saṃgraha* (A.s.Sū.7.48cd–49ab is quoted ad Ca.Ci.8.117–134ab).
327 See, for example, Aruṇa ad A.h.Sū.5.51cd–53ab, 61cd–62ab, 68 (references to the *Saṃgraha*).
328 See, for example, Candranandana ad A.h.Sū.5.15ab and 20.34cd–36 (references to the *Saṃgraha*).
329 Numerous references to the *Saṃgraha* are found in his commentary.
330 See, for example, Indu ad A.s.Sū.17.29 (reference to the *Hṛdaya*).
331 See C. Vogel (1965): 1–2. Vogel's assertion that commentators from Hemādri onwards distinguish Vāgbhaṭa and *Vṛddhavāgbhaṭa* is not in conformity with the facts.
332 Ad *Cakradatta*, dantamūlaroga 23–24.
333 Vāgbhaṭa is quoted by Kṣīrasvāmin (first half twelfth century) in his commentary on the *Amarakoṣa* (see K.G. Oka's Intr. to his edition of the *Amarakoṣa* with Kṣīrasvāmin's commentary, 1981: 6).
334 This agrees with Ca.Śā.8.32.
335 This is in conformity with Ca.Śā.8.32, where the name of the opponent is Bhadrakāpya.

336 A name applied to Viṣṇu and Kṛṣṇa.
337 The *Hṛdaya* has no corresponding verses. They are absent from the *Carakasaṃhitā*.
338 Compare Ca.Si.3.26 with the first two pādas of the *Saṃgraha*.
339 A.s.Ka.5.58–60ab = Ca.Si.11.12–14ab.
340 Compare A.s.Ka.5.62 and Ca.Si.11.16, 5.64–66 and Ca.Si.11.17cd–18.
341 A.F.R. Hoernle (1978): 13–14.
342 P.V. Sharma (1968): 339.
343 See Cakrapāṇi ad Ca.Ci.26.129–131.
344 S. Dasgupta (1975): II, 433.
345 P.V. Sharma (1968): 338, 351; AVI 159.
346 Compare A.s.Sū.15 and Ca.Sū.4.
347 A number of Indian authors have brought forward that the influence of the *Suśrutasaṃhitā* is predominant in the *Saṃgraha*, whereas the *Hṛdaya* is supposed to follow the *Carakasaṃhitā* more closely. See, for example, G.S. Pendse (in S.R. Godbole, G.S. Pendse and V.A. Bedekar, 1966: XIII). This claim cannot be justified in my opinion; the *Saṃgraha* incorporates a considerable amount of material from the *Carakasaṃhitā* that is absent from the *Hṛdaya*, such as Sū.13 (agryasaṃgrahaṇīya) and 15 (mahākaṣāyasaṃgraha).
348 Some examples are: A.s.U.49.367 (= A.h.39.145) is almost identical with Su.Ci.27.6; A.s. U.50.47a–d (= A.h.U.40.31cd–32ab) is close to Su.Ci.26.33; A.s.U.50.86 (= A.h.U.40.25) is close to Su.Ci.26.18cd. See also the notes to the *Saṃgraha*.
349 AVI 159–160.
350 A.F.R. Hoernle (1978): 6, 10.
351 The opening chapter of the *Hṛdaya* does not mention Suśruta.
352 Absent from the *Hṛdaya*.
353 Absent from the *Hṛdaya*.
354 Absent from the *Hṛdaya*. Cf. Su.U.40.161.
355 Absent from the *Hṛdaya*.
356 Paribhāṣā 17 and 79.
357 Absent from the *Hṛdaya*.
358 Absent from the *Hṛdaya*.
359 Cf. A.h.Śā.2.52.
360 Compare A.h.Śā.1.67, where Dhanvantari is not mentioned.
361 Absent from the *Hṛdaya*. Cf. Su.Ka.4.39.
362 Absent from the *Hṛdaya*. Cf. Su.Ka.4.40–41.
363 Absent from the *Hṛdaya*.
364 See also: special features common to *Saṃgraha* and *Hṛdaya*.
365 The use of the term nāḍikā (see on the different divisions of the nāḍikā: G. Thibaut, 1899: 26) is noteworthy. The term is employed in Bāṇa's *Harṣacarita* and *Kādambarī* (see P.V. Sharma, 1968: 32, 261), the *Jyotiṣavedāṅga* (see H. Jacobi, 1920: 248), *Arthaśāstra*, and *Bṛhatsaṃhitā* (2.4: nāḍī). See also *Āyurvedasūtra* 9.16–17 and 14.30.
366 See the notes to chapters 5 and 6 of the Śārīrasthāna.
367 Examples are: A.s.U.8.10–12 and Su.U.60.41cd–45cd.
368 See the notes to A.s.U.6.
369 See: special features common to *Saṃgraha* and *Hṛdaya*.
370 See: special features of the *Saṃgraha*.
371 Śivadāsasena claims (ad *Cakradatta*, dantamūlaroga 23–24) that A.h.U.22.41cd is inspired by Jejjaṭa.



372 See A.s.U.26.31.
373 See, for example, J. Filliozat in L. Renou and J. Filliozat (1953): 158.
374 The first to notice this fact was P. Cordier (1903b: 333).
375 See the list with references.
376 Also known from the Bower MS.
377 See the chapters where the mentioned authorities are discussed.
378 Ad *Cakradatta*, unmāda 17 (= ed. *Ratnaprabhā* 17). This passage was noticed first by D.C. Bhattacharyya (1947b: 124), who accepted it as genuine and regarded it as coming from the *Madhyavāgbhaṭa*, because it is absent from *Saṃgraha* and *Hṛdaya*.
379 J.N. Farquhar (1967): 208. A.B. Keith (1973): 72. Winternitz II, 259.
380 AVI 161. P.V. Sharma (1968): 30, 66, 69.
381 Compare P.V. Sharma (1968): 169, where this author says that A.s.U.5 is based on the *Yājñavalkyasmṛti* (he refers to ācārādhyāya 277–290).
382 Chapter 48 in M.R. Bhat's translation. See on this chapter: A.M. Shastri (1996): I, 172–174.
383 See R. Inden (1985): 31; P.V. Sharma (1968): 30; the practice is also described in dharmaśāstra literature.
384 A.B. Keith (1973: 462–463): it may date from about A.D. 700, though others have put it contemporaneous with Varāhamihira. Winternitz (III, 524–527): dating from A.D. 700–750. Compare R. Mitra's preface to the first edition and S.K. Mitra's preface to the revised edition of the *Nītisāra*.
385 P.V. Sharma (1968): 32, 39, 117–118.
386 Compare A.s.Sū.3.125 and *Nītisāra* 5.23; 8.98cd–99ab and *Nītisāra* 5.30.
387 The material discussed derives from both *Saṃgraha* and *Hṛdaya*.
388 ABI 217. AVI 159. D. Chattopadhyaya (1979): 32. Gulabkunverba I, 100. H. Parāḍkar (1939): 11.
389 See B.P. Shastri (1929). See also P.V. Sharma (1968): 227–235.
390 Chapter 75 of the edition, 76 of M.R. Bhat's translation.
391 See P.V. Sharma (1968): 230; B.P. Shastri (1929): 180–181.
392 The *Bhāvaprakāśa* (cikitsā 72.20) has a verse closer to that of the *Bṛhatsaṃhitā* and adds viḍaṅga. Equal quantities of honey and ghee are prohibited in the *Carakasaṃhitā*.
393 See B.P. Shastri (1929): 216.
394 See B.P. Shastri (1929): 216.
395 See B.P. Shastri (1929): 216–217.
396 See B.P. Shastri (1929): 217.
397 See B.P. Shastri (1929): 217–219.
398 See B.P. Shastri (1929): 220–221.
399 See B.P. Shastri (1929): 221–222.
400 See B.P. Shastri (1929): 219.
401 See B.P. Shastri (1929): 220.
402 P.V. Sharma (1968: 230) points to similarities between *Bṛhatsaṃhitā* 75.9 and A.s.U.50. 65–67, but these too are superficial.
403 See B.P. Shastri (1929): 222–223.
404 P.V. Sharma (1968): 227–235.
405 See on the metres of *Saṃgraha* and *Hṛdaya*: P.V. Sharma (1968): 94–96. See on the metres of the *Bṛhatsaṃhitā*: Kühnau (1890): 4–10; A.M. Shastri (1996): I, 28 and 43, n.220, II: 458–459; H.D. Velankar (1946).

406 See on the alaṃkāras in the *Saṃgraha*: P.V. Sharma (1968): 98–100.
407 See A.s.Sū.1.16–18 and 20; *Bṛhatsaṃhitā* 1.5.
408 See A.s.U.50.209; *Bṛhatsaṃhitā* 1.3–4.
409 See, for example, *Bṛhatsaṃhitā* 11.61, where the Hūṇas and Cīnas are mentioned; the Yavanas are found at 14.18, the Hūṇas again at 14.27, and the Cīnas at 14.30. See on the peoples mentioned in the *Bṛhatsaṃhitā*: A.M. Shastri (1996): I, 64–100. Compare: A.s. Sū.7.229–232.
410 *Bṛhatsaṃhitā* 9.28; 15.11 and 19; 16.26 (see A.M. Shastri, 1996: II, 485, n.37). Compare A.s.Sū.8.61.
411 The *Saṃgraha* distinguishes four varṇas among the snakes (U.41), the *Bṛhatsaṃhitā* among the grahas.
412 See the references to Buddhism in the *Saṃgraha*. The *Bṛhatsaṃhitā* describes in its chapter on the making of images, next to those of Hindu deities, the image of Buddha and Jina (57. 44–45).
413 See *Bṛhatsaṃhitā* 14.
414 See *Bṛhatsaṃhitā* 97 and 100. Compare A.s.Ni.1.19–31; Śā.12.4.
415 See *Bṛhatsaṃhitā* 98 and 99. See on śubha: T.N. Madan (1985).
416 *Bṛhatsaṃhitā* 5.86. The *Saṃgraha* and *Hṛdaya* have separate chapters on guhyaroga (U. 38–39, respectively 33–34).
417 P.V. Sharma (1968: 229–230) refers to *Bṛhatsaṃhitā* 75.3 and 9 (see the preceding comments on these verses). He notices a series of related elements in the prescriptions of both works and adds that the erotically stimulating items of *Bṛhatsaṃhitā* 75.2 are also found in the *Saṃgraha*. Other passages showing similarities are, according to P.V. Sharma (1968: 231): A.s.Sū.3.112ab and *Bṛhatsaṃhitā* 2.11ab; Sū.4.20ab and *Bṛhatsaṃhitā* 21.21; Sū.8.2 and 2.10ab; Sū.38.16 and 42.38ab; Ci.9.101a and 12.6d; U.5.5 and 47.24.
418 See *Bṛhatsaṃhitā* 105.6. Compare A.s.Ka.5.57; U.40.39 and 49.262.
419 Mentioned at *Bṛhajjātaka* 28.9 (see the quotation by B.P. Shastri, 1929: 177). Compare A.M. Shastri (1996): I, 12 and 38, n.101.
420 *Bṛhatsaṃhitā* 1.1; 57.46–48. Compare A.M. Shastri (1996): I, 13–14. See A.s.Ci.21.135, where Bhāskara, another name for the sun god, is mentioned.
421 *Bṛhatsaṃhitā* 9.32. P.V. Sharma (who may take the word as designating physicians acquainted with poisonous roots; M.R. Bhatt interprets it as: druggists and physicians) points to the importance of poisoning and its treatment in the *Saṃgraha*.
422 The *Bṛhatsaṃhitā* condemns the use of mantras, kuhaka, etc., at 2.15 (M.R. Bhat's transl., 2.33) and 74.5; a kuhakajña is referred to at 85.32 (M.R. Bhat's transl., 86.32). The term akuhaka is found in the *Suśrutasaṃhitā* (Sū.10.3); Ḍalhaṇa explains a kuhaka as a paramaviśvāsakārako māyāvin.
423 See *Bṛhatsaṃhitā* 76.6 (arkamayūkhataptataila; arkamayūkhatāpa is the same as bhānupāka ). Compare A.s.U.28.32 and 59 (ādityapāka, which is the same as bhānupāka).
424 See *Bṛhatsaṃhitā* 80.13.
425 See *Bṛhatsaṃhitā* 77.35–37 and A.s.Sū.3.35–38ab.
426 See A.s.U.49.419 and *Bṛhatsaṃhitā* 47.11.
427 See A.s.Sū.8 and *Bṛhatsaṃhitā* 52.10.
428 See *Bṛhatsaṃhitā* 14.
429 *Saṃgraha* and *Hṛdaya* show this diversity usually at the end of their chapters, the *Bṛhatsaṃhitā* in all parts of its chapters. The number of different metres employed is larger (more than fifty) in Varāhamihira's work.



430 See the examples given by P.V. Sharma (1968: 233–234).
431 P.V. Sharma is in error here. See on the Śakas in the *Bṛhatsaṃhitā*: A.M. Shastri (1996): I, 91.
432 See, for example, *Bṛhatsaṃhitā* 45.75.
433 AVI 159.
434 P.V. Sharma (1968: 227) and B.P. Shastri (1929: 177) give A.D. 505–587 as the period in which Varāhamihira lived.
435 P.V.Sharma (1968): 234–235.
436 Ca.Sū.1.25: āyurveda is triskandha; *Bṛhatsaṃhitā* 1.9: jyotiḥśāstra is skandhatrayādhiṣṭhita.
437 The term maraka is found at *Bṛhatsaṃhitā* 5.27; 11.12, 29, 30, 31; 12.21; 35.4; 45.79; 78. 24; māra is used at 3.31, mārī at 86.33.
438 *Bṛhatsaṃhitā* 16.18; 74.5.
439 See S.R. Godbole, G.S. Pendse and V.A. Bedekar (1966): XV–XVI.
440 A.s.U.50.123cd reads: kāntānuvṛttiparamā sā strī vṛṣyatamā matā. The term is also found in the *Hṛdaya* (U.40.39: kāntānuvṛtti).
441 G.S. Pendse omits to give a reference.
442 Unfortunately, P.V. Sharma, though giving references to the Sanskrit texts he discusses, fails, in most of the cases, to do so with regard to the *Saṃgraha*.
443 See P.V. Sharma (1968): 197–198.
444 *Buddhacarita 13.61*; *Saundarananda* 10.55.
445 *Buddhacarita* 11.42ab and A.s.Sū.4.18ab; *Saundarananda* 14.30d and Ci.2.4d; 14.36d and U.1.104ab; 15.45 and U.50.194; 17.64d and Sū.8.2.
446 See P.V. Sharma (1968): 198–212.
447 See P.V. Sharma (1968): 212–213.
448 See P.V. Sharma (1968): 213–217.
449 See P.V. Sharma (1968): 217–227.
450 See P.V. Sharma (1968): 235–238.
451 See P.V. Sharma (1968): 238–244.
452 A.s.U.17.2 and A.h.U.14.6 (chinnāṃśukā). See on aṃśuka: U.P. Thapliyal (1979): 48–49.
453 A.s.Ci.9.77 = A.h.Ci.7.63. The term is also found in the *Suśrutasaṃhitā* (Ci.24.101).
454 A.s.Sū.21.2.
455 A.s.U.49.419.
456 A.s.Sū.14.2 and 3; U.6.51 and 26.11.
457 See also D.G. White (1996): 60.
458 See P.V. Sharma (1968): 244–262.
459 Compare the sarvasiddhārthāñjana of the *Saṃgraha*. See also D.G. White (1996): 49.
460 Compare D.G. White (1996): 53.
461 See P.V. Sharma (1968): 262–270.
462 See A.s.U.5.18.
463 See A.s.U.8.48.
464 See P.V. Sharma (1968): 271–278.
465 Compare ABI 218. See on the Gupta period in general, for example: B.L. Smith (1983); E. Zelliot (1983).
466 P.V. Sharma (1968): 32–33.
467 Cf. A.s.U.49.174. This device is mentioned in various texts dating from the Gupta period: Śūdraka's *Mṛcchakaṭika* (P.V. Sharma, 1968: 221), Subandhu's *Vāsavadattā* (P.V. Sharma,

1968: 243), and Bāṇa's works (P.V. Sharma, 1968: 247). It is also found in the *Mahābhārata* and *Rāmāyaṇa* (MW).

468 AVI 165. P.V. Sharma refers to the literary evidence of, for example, the *Caturbhāṇī*, in particular the *Pādatāḍitaka*.

469 The kathakacāraṇasaṅgha is mentioned at A.s.Ci.9.90 (see AVI 165); Agravāla had brought forward that the term occurs for the first time in Bāṇa, but the *Saṃgraha* may be somewhat earlier (P.V. Sharma, 1968: 215, 262).

470 A.s.U.50.106 mentions a pādalepa. See AVI 163. Magical pādalepas are, however, not unknown to Hindu traditions; see H. Brunner-Lachaux (1977): 44, 46.

471 AVI 163. See on the origin of image worship in India: P.V. Kane II.2, 706–712; U.P. Thapliyal (1979): 132–134.

472 AVI 164.

473 See, for example, A.s.Ni.1.19–31; Śā.12.4. Mauhūrtikas are mentioned at A.s.Śā.1.28 and A.h.Śā.1.31.

474 See Atrideva (ABI 218) and P.V. Sharma (1968: 199). The word is found at A.s.Ci.9.35. See also Indu ad A.s.Ni.9.6 (maṇiko 'liñjarākhyo jalādhāraḥ) and Ci.9.35 (aliñjarā maṇikā mahāmṛnmayā jalādhārāḥ). See on aliñjara: V.S. Agrawala (1968): 9.

475 See: P.V. Sharma (1968): 340; S.K. Śarmā (1992): I, 7.

476 Compare Hilgenberg and Kirfel (1941): XIX; J. Jolly (1900a): 263, (1901): 29 (C.G. Kashikar 36).

477 A.s.U.49.392 = A.h.U.39.161.

478 P.V. Sharma (1968): 340.

479 The opinion that *Saṃgraha* and *Hṛdaya* prescribe mercury for external use only (see S.K. Śarmā, 1992: I, 7) is obviously wrong.

480 A variant of Ca.Ci.25.116b (hemakāntārasottamaiḥ) reads hemakālāyasottamaiḥ. P.V. Sharma adopts this variant in his edition.

481 See Su.Sū.46.326–329ab.

482 J. Jolly (1901: 8; C.G. Kashikar 11) remarks that Buddhism was still in a flourishing condition in the Indus region in the seventh century.

483 See the survey in P.V. Sharma (1968): 313–314.

484 Jyotiṣacandra Sarasvatī (upodghāta 14 to ed. ff).

485 G.P. Srivastava (1954): 63.

486 G. Hāldār, Vṛddhatrayī 44.

487 HIM III, 790–796; G. Mukhopādhyāya (1913): I, 18–24.

488 P.V. Sharma (AVI 160).

489 N. Saxena (1995): 61.

490 AVI 165.

491 P. Kutumbiah (1969): XXXV.

492 A.F.R. Hoernle (1978): 10–11.

493 A.B. Keith (1973): 510. R.F.G. Müller (1932): 794.

494 J. Jolly (1900a).

495 S.N. Sen (1971): 53.

496 *Mahārāṣṭrīyajñānakośa (see H. Parāḍkar, 1939: 12).

497 P. Cordier (1901c): 184; (1901d): 148.

498 See C. Vogel (1965): 15–16 and 18–21.

499 See date of the *Aṣṭāṅgasaṃgraha*.



500 See about him: Mādhava.

501 See A. Siggel (1950): 1118.

502 A.h.Sū.2 is, for example, paraphrased in chapter 18.

503 P.V. Sharma (1968): 376; AVI 158–159 and 207–208. The same opinion was expressed by P.V. Sharma and G.P. Sharma (1972: 89).

504 See Cakra ad Ca.Ci.3.197–200ab.

505 Some examples are: *Mādhavanidāna* 1.4–15ab; 5.2, 10–23, 24cd–27ab, 42–44; 31.13–15ab, 17cd–20.

506 An example is *Siddhayoga* 58.82–83 = A.h.U.22.103–104.

507 See P.V. Sharma (1968): 425–427.

508 See: *Garuḍapurāṇa*.

509 See: *Agnipurāṇa*.

510 *Viṣṇudharmottarapurāṇa*, Brahmakhaṇḍa 56 (see L. Hilgenberg and W. Kirfel, 1941: XVII).

511 Since A.s.U.26.31 agrees with A.h.U.22.41cd, Śivadāsa's remark would allow to conclude that the *Saṃgraha* is also later than Jejjaṭa.

512 See the commentary ad *Āyurvedābdhisāra* 102–105.

513 See Aruṇadatta's commentary.

514 This formula is found in the *Carakasaṃhitā* (Ci.30.90cd–96ab), where it is also described as being esteemed by Ātreya.

515 The *Saṃgraha* has a slightly different verse (Sū.17.18), which does not mention Caraka by name; it is, instead, introduced by: others again state (apare punaḥ paṭhanti).

516 These verses are absent from the *Saṃgraha*.

517 Cf. A.s.Śā.4.51.

518 The *Saṃgraha* (Śā.5.40) adopts Caraka's number without referring to Dhanvantari's opinion.

519 The *Saṃgraha* (Śā.5.44) does not refer to any authority by name on this subject.

520 Cf. A.s.Ci.12.16 and 19.6.

521 Cf. A.s.Ci.14.13.

522 AVI 159.

523 Compare A.h.Ci.11.16cd–17 and Su.Ci.7.3–4ab, A.h.U.39.145 and Su.Ci.27.6.

524 Compare A.h.U.5.49 and Su.U.60.55, U.16.28–29ab and Su.U.9.21cd–22, U.16.29cd and Su.U.9.23cd.

525 Some verses common to both works are: A.h.Ni.5.1ab = Su.U.41.3ab; A.h.Ci.20.34ab = Su.U.54.38ab; A.h.Ci.20.34cd = Su.U.54.37ab.

526 P.V. Sharma (1968): 32, 39, 117–118, 167–169.

527 AVI 161. Compare P.V. Sharma (1968): 117–118, 167–169.

528 P.V. Sharma points to A.h.Sū.2.20–46, which verses are very close to *Śukranīti* 3.1–32.

529 P.V. Sharma refers to an article by *Lallanji Gopal, Modern Review, May-June 1963.

530 P.V. Sharma refers to K-P. Jayaswal (1936).

531 AVI 160.

532 See S.R. Godbole, G.S. Pendse and V.A. Bedekar (1966): XV–XVI.

533 See A.h.U.40.41, where the sakalā kāmasūtravihitā raticaryā is mentioned; a variant of kāmasūtra is kāmaśāstra; Candranandana reads kāmaśāstra, Aruṇadatta has kāmasūtra. The other arguments are the same as those used in establishing that the *Saṃgraha* is later than the *Kāmasūtra*.

534 Interpreted as pārada by Aruṇa, Śivadāsa, the *Kairalī*, and the *Hṛdayaprakāśa* of the *Aṣṭāṅgahṛdayakoṣa*.
535 This is the opinion of S.K. Śarmā (1992: I, 7). Sulphur is prescribed externally at A.h.Ci. 19.67 = A.s.Ci.21.87 (gandhopala; Indu: = gandhapāṣāṇa).
536 See the survey in P.V. Sharma (1968): 313–314.
537 A.M. Kuṇṭe (*Intr. to ed. A.h. with Aruṇa, Bombay 1891; see J. Jolly, 1900a: 261, Roth, 1895); P.V. Sharma, 1968: 313. Kuṇṭe accepts one Vāgbhaṭa (see Gode, Intr. A.h., 3).
538 Jyotiṣacandra Sarasvatī (upodghāta 14 to ed. ff), who argues: the *Hṛdaya* is quoted by Mādhava; acquaintance with Mādhava and spread of Mādhava's work presupposes an interval of about two centuries or more.
539 A.B. Keith (1973): 510.
540 J. Filliozat in L. Renou and J. Filliozat (1953): 158.
541 N.N. Das Gupta (1936–37): 154–155.
542 G.P. Srivastava (1954): 63.
543 R.F.G. Müller (1932): 794.
544 S.N. Sen (1971): 53.
545 A.A.M. Esser (1934b): 388, (1937a): 216. P. Kutumbiah (1969): XXXVI.
546 A.F.R. Hoernle (1978): 11, 16.
547 G. Huth (1895a): 270–271 and (1895b): 280–281; J. Jolly (1900a).
548 S. Dasgupta (1975): II, 434.
549 N. Saxena (1995): 61.
550 P. Cordier (1896): 3.
551 P. Cordier (1901d).
552 A popular verse praises Vāgbhaṭa as the medical author who excels in his Sūtrasthāna (see the quotation in P.K. Gode's Introduction to Kuṇṭe and Navre's ed. of the *Hṛdaya*, 3; R. Śāstrī, 1977: 654).
553 A.s.U.1–6; A.h.U.1–3.
554 A.s.U.7–8; A.h.U.4–5.
555 A.s.U.9–10; A.h.U.6–7.
556 A.s.U.11–28; A.h.U.8–24. Aruṇa remarks (ad A.h.Sū.1.4) that the śālākya chapters are based on Janaka (= Videha).
557 A.s.U.29–35; A.h.U.25–30. The śalya chapters are based on Suśruta according to Aruṇa (ad A.h.Sū.1.4).
558 A.s.U.36–37; A.h.U.31–32.
559 A.s.U.38–39; A.h.U.33–34.
560 A.s.U.40–48; A.h.U.35–38.
561 A.s.U.49; A.h.U.39.
562 A.s.U.50; A.h.U.40.
563 A.F.R. Hoernle (1978): 6, 92, 152.
564 See, however, ABI 231.
565 The maṅgala called kautuka should be performed.
566 Studied in detail by Hoernle. Compare P.V. Sharma (1968): 13.
567 See P.V. Sharma (1968): 16.
568 See P.V. Sharma (1968): 45.
569 See P.V. Sharma (1968): 46–47.
570 See P.V. Sharma (1968): 48.



571 Noticed by Atrideva (ABI 223). Compare A.s.Sū.15 and Ca.Sū.4.
572 Noticed by Atrideva (ABI 223. Many groups found enumerated in prose in the *Suśrutasaṃhitā* (Sū.38) recur in verse in A.s.Sū.16 and A.h.Sū.15.
573 AVI 167. P.V. Sharma (1968): 32.
574 Omitted are: āmalakyādigaṇa, bṛhatyādigaṇa, lākṣādigaṇa, trapvādigaṇa, and utpalādigaṇa; the *Hṛdaya* omits the pippalyādigaṇa too. See AVI 167; P.V. Sharma (1968): 26, (1985g).
575 AVI 167. P.V. Sharma (1968): 26, (1985g). See A.h.Sū.15.
576 Cf. Su.Sū.7.15. See P.V. Sharma (1968): 51.
577 AVI 168. P.V. Sharma (1968): 51–52.
578 Pāṭana, pracchāna, kuṭṭana, mathana (and dāha) are added to Suśruta's list; Caraka mentions pāṭana and pracchana.
579 AVI 168. P.V. Sharma (1968): 46.
580 AVI 168. P.V. Sharma (1968): 68.
581 AVI 168. P.V. Sharma (1968): 58; see the table, comparing Suśruta and Vāgbhaṭa: 59.
582 P.V. Sharma (1968): 60.
583 The sources of much of the additional material of the Uttarasthāna of *Saṃgraha* and *Hṛdaya* cannot be traced. The commentators on both treatises are silent, for example, on the sources of these new karṇarogas, which were not incorporated in the *Mādhavanidāna*, for which reason we do not dispose of comments by Śrīkaṇṭhadatta, who might have elucidated where they come from. The same diseases are absent from the *Cakradatta* and many later treatises. A text that did take notice of them, partly, in its lists of diseases of the ears and of the earlobes is the *Śārṅgadharasaṃhitā*, which makes mention of tantrikā among its eighteen karṇarogas (I.7.142–144ab). The commentator Āḍhamalla, however, makes tantrikā into an already known disorder by equating it with karṇakṣveḍa and quoting the description of that disease as found in the *Mādhavanidāna* (57.4). Pippalī is one of the seven diseases of the earlobes in the *Śārṅgadharasaṃhitā* (I.7.144cd–145), but equated by Āḍhamalla with unmantha, as described in the *Mādhavanidāna* (57.18cd–19). A treatise that accepted the list of ear diseases of *Saṃgraha* and *Hṛdaya* is Anantakumāra's *Yogaratnasamuccaya*.
584 Another, not tallying, description of karṇaśūla is found at Su.Ni.1.84.
585 P.V. Sharma (1968): 60.
586 P.V. Sharma (1968): 60.
587 P.V. Sharma (1968): 61–62; 61: see table.
588 P.V. Sharma (1968): 62.
589 P.V. Sharma (1968): 62.
590 The emperor Aśoka suffered from it according to the *Divyāvadāna* (Kuṇālāvadāna); see AVI 168 and P.V. Sharma (1968): 62–63.
591 P.V. Sharma (1968): 62.
592 AVI 168. P.V. Sharma (1968): 63. The subject is not unknown to the *Suśrutasaṃhitā* (Ci. 22.27–31ab).
593 P.V. Sharma (1968): 64.
594 P.V. Sharma (1968): 64.
595 AVI 168. P.V. Sharma (1968): 55.
596 P.V. Sharma (1968): 49.
597 P.V. Sharma (1968): 49.

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608 P.V. Sharma (1968): 63.
609 P.V. Sharma (1968): 49.
610 P.V. Sharma (1968): 55.
611 P.V. Sharma (1968): 72.
612 See, for example: G.S. Pendse (in S.R. Godbole, G.S. Pendse and V.A. Bedekar, 1966: XII–XIII); K.R. Srikantha Murthy (1995: XVII).
613 Yādavaśarman's upodghāta to ed. z of the *Carakasaṃhitā*, 14–15.
614 See his Vāgbhaṭavimarśa (18–19) to Kuṇṭe and Navre's edition of the *Hṛdaya*.
615 See B. Rama Rao (1992a): 211.
616 ABI 218–219.
617 See the Introduction to his edition and translation of the *Saṃgraha* (XVIII).
618 Gaṇanāthasena (1924): 54. R.C. Majumdar (1971): 226. N.S. Mooss, Svalpaprāstāvika to his ed. of the *Aṣṭāṅgahṛdaya* with Indu's *Śaśilekhā*, part 1.
619 R.C. Majumdar (1971): 226.
620 Gaṇanāthasena (1924): 54. R.C. Majumdar (1971): 226.
621 N.S. Mooss, Svalpaprāstāvika.
622 R.C. Majumdar (1971): 226. N.S. Mooss, Svalpaprāstāvika.
623 Gaṇanāthasena (1924): 54. R.C. Majumdar (1971): 226.
624 Gaṇanāthasena (1924): 54. H. Parāḍkar (1939): 2. Yādavaśarman's upodghāta to ed. z of the *Carakasaṃhitā*, 14–15.
625 N.S. Mooss, Svalpaprāstāvika. H. Parāḍkar (1939): 2–3. Yādavaśarman's upodghāta to ed. z of the *Carakasaṃhitā*, 15. See Aruṇadatta ad A.h.Sū.5.51cd–53 and Śā.1.8; Candranandana ad A.h.Sū.5.15ab; Indu ad A.s.Śā.3.37 and Ci.5.15cd–18ab; Narahari's *Vāgbhaṭamaṇḍana*.
626 See B. Rama Rao (1992a): 211.
627 ABI 218.
628 Kṛṣṇarāvaśarman in the bhūmikā to the Ānandāśrama edition of the *Rasaratnasamuccaya* (1905).
629 Kuṇṭe (*ed. 1891 of the *Hṛdaya*).
630 Kuṇṭe (see Vṛddhatrayī 282).
631 Bhagvat Sinh Jee (1927): 34.
632 Rudrapāraśava in ed. b of the *Saṃgraha* (based on the views of unspecified German scholars).
633 Paṭvardhan in the upodghāta to his **Sārthasuśrutasaṃhitā* (see H. Parāḍkar, 1939: 10–11; P.V. Sharma, 1968: 313).
634 Gulabkunverba I, 100.



635 G.S. Pendse in S.R. Godbole, G.S. Pendse and V.A. Bedekar (1966): XIV–XVII. Satya Prakash (1960): 193.
636 H. Parāḍkar (1939): 15.
637 Kiñjavaḍekar (see Vṛddhatrayī 283–284).
638 S.R. Jośī (1981): 149–150. Yādavaśarman's upodghāta to ed. z of the *Carakasaṃhitā*, 15.
639 Gaṇanāthasena (1924): 54.
640 ABI 215–217. P.K. Sanyal (1964): 68.
641 Ratnākar Śāstrī (1977): 638.
642 Gulabkunverba I, 100. Haridatta Śāstrī's upodghāta to the *Carakasaṃhitā* (ed. ee), page na.
643 K.R. Srikantha Murthy, Intr. to transl. A.h. I, XVII–XX.
644 L. Hilgenberg and W. Kirfel (1941) (based on knowledge in Persia and on Buddhist influence).
645 R.C. Majumdar (1971): 226.
646 Gulabkunverba I, 152.
647 O.P. Jaggi (1973), IV: 26.
648 C. Vogel (1965): 8–10 (based on I-ching and Firdaws).
649 H. Zimmer (1948): 58.
650 D.C. Bhattacharyya (1947a): 122–127, (1947b): 153.
651 D.Ch. Bhattacharyya (1947).
652 Umeśacandragupta's Preface to his *Vaidyakaśabdasindhu*, 5–6.
653 See, for example, Jyotiṣacandra Sarasvatī's upodghāta to ed. ff.
654 See, for example, Jyotiṣacandra Sarasvatī's upodghāta to ed. ff.
655 See, for example, Jyotiṣacandra Sarasvatī's upodghāta to ed. ff.
656 See C. Vogel (1965): 1–2.
657 A.B. Keith (1973): 510. B. Rama Rao (1992a): 209.
658 Jyotiṣacandra Sarasvatī's upodghāta to ed. ff.
659 B. Rama Rao (1992a): 210.
660 B. Rama Rao (1992a): 210.
661 Hilgenberg and Kirfel (1941): XLVI–XLVII. H. Parāḍkar (1939): 23.
662 Compare H. Parāḍkar (1939: 23–24), who does not regard this disagreement as due to two different authors.
663 See also Ḍalhaṇa's comments ad Su.Ci.31.7 and those of Indu ad A.s.Ka.8.27 and A.h.Ka. 6.23ab. See also N.S. Mooss (1984): 197–201.
664 Compare A.s.Śā.1.27 and Ca.Śā.8.14, A.h.Śā.1.30 and Su.Śā.2.46. See H. Parāḍkar (1939: 23), who does not see this difference as an argument for assuming two different authors.
665 P.V. Sharma (1968: 12) claims that this disagreeing view is the same as that found in the *Suśrutasaṃhitā*.
666 The example referred to is A.h.U.40.81 (idam āgamasiddhatvāt pratyakṣaphaladarśanāt / mantravat saṃprayoktavyaṃ na mīmāṃsyaṃ kathaṃcana), which should be compared with A.s.U.50.158 (etad āgamasiddhatvāt pratyakṣaphaladarśanāt / prayojyaṃ mantravat tantraṃ tantrajñānaviśāradaiḥ) and the original said to be found in Su.Ci.2 (not traced there). The single example given does not suffice to establish the validity of the argument, which is certainly void with regard to the *Carakasaṃhitā*.
667 See A.s.Sū.1.20 (na mātrāmātram apy atra kiṃcid āgamavarjitam).
668 See, for example: ABI 218; the translation of K.R. Srikantha Murthy.

669 See, for example, ABI 218.
670 See for comparisons of the structure and contents of *Saṃgraha* and *Hṛdaya*: Hilgenberg and Kirfel (1941): XIX–XX; J. Jolly (1900a): 268–272; P.V. Sharma (1968): 77–89. See for additional special features of the *Saṃgraha*: C.R.R. Sarma and B. Rama Rao (1980b); P.V. Sharma (1968).
671 See P.V. Sharma (1968): 7–8. The *Saṃgraha* is called dvādaśasahasrī, because it is said to consist of 12,000 granthas; a quotation from the *Dvādaśasahasravāgbhaṭa*, found in Niścala's *Ratnaprabhā* ad *Cakradatta*, dantamūlaroga 16 (= ed. *Ratnaprabhā*, mukharoga 24), is identical with A.s.U.26.13.
672 See C.R.R. Sarma and B. Rama Rao (1980b): 24–25; P.V. Sharma (1968): 32.
673 C.R.R. Sarma and B. Rama Rao (1980b): 25–26.
674 C.R.R. Sarma and B. Rama Rao (1980b): 27.
675 AVI 168. P.V. Sharma (1968): 35.
676 AVI 168. P.V. Sharma (1968): 36.
677 C.R.R. Sarma and B. Rama Rao (1980b): 27.
678 Compare AVI 168. P.V. Sharma (1968): 36.
679 A.s.Sū.7.50ab; also mentioned at A.s.Sū.24.52
680 A.s.U.49.220, see Indu; cf. *Bhojanakutūhala*, p.50.
681 A.s.U.49.220; related terms are found in other treatises: iḍarikā: *Mānasollāsa* 1401; iḍḍalikā: *Śivatattvaratnākara* VI.19.17cd–21ab; iṇḍarī: *Kṣemakutūhala* 6.166cd–168ab, 9.17–24; iṇḍalī: *Madanapāla* 11.90; māṣeṇḍarī: *Gadanigraha*, kāya 19.223 and 23.139, *Cakradatta*, vātavyādhi 16 and pariṇāmaśūla 80, *Siddhayoga* 27.55.
682 A.s.U.49.220.
683 C.R.R. Sarma and B. Rama Rao (1980b): 28.
684 C.R.R. Sarma and B. Rama Rao (1980b): 28.
685 C.R.R. Sarma and B. Rama Rao (1980b): 29–30.
686 C.R.R. Sarma and B. Rama Rao (1980b): 30.
687 C.R.R. Sarma and B. Rama Rao (1980b): 31–32.
688 Also mentioned in Bāṇa's *Harṣacarita* and *Kādambarī* (see AVI 168; P.V. Sharma, 1968: 354).
689 AVI 168.
690 AVI 167. P.V. Sharma (1968): 26.
691 See Su.Sū.38.72–73.
692 AVI 167. P.V. Sharma (1968): 23: identified as Kābul.
693 P.V. Sharma (1968): 23.
694 This chapter is absent from the *Hṛdaya*. Cf. A.h.U.40.48–57.
695 A variant in Caraka's list has tinduka as the best annadravyarucirakara drug, which is the opposite action, and, moreover, doubles the group because lavaṇa has already been mentioned with the same action by Caraka.
696 Cf. Ca.Sū.25.40. See AVI 167; P.V. Sharma (1968): 24–25.
697 P.V. Sharma (1968): 27.
698 AVI 166–167. P.V. Sharma (1968): 17.
699 AVI 168. P.V. Sharma (1968): 40–42.
700 AVI 168. P.V. Sharma (1968): 42–43.
701 P.V. Sharma (1968): 51.
702 P.V. Sharma (1968): 51.



703 P.V. Sharma (1968): 52.
704 See P.V. Sharma (1968): 7, 9–10, 13, 50–51, 83.
705 AVI 168. P.V. Sarma (1968): 44.
706 P.V. Sharma (1968): 49.
707 P.V. Sharma (1968): 49.
708 P.V. Sharma (1968): 49.
709 P.V. Sharma (1968): 49.
710 P.V. Sharma (1968): 60.
711 P.V. Sharma (1968): 63.
712 P.V. Sharma (1968): 63.
713 P.V. Sharma (1968): 72.
714 P.V. Sharma (1968): 72.
715 P.V. Sharma (1968): 72.
716 P.V. Sharma (1968): 72.
717 AVI 168. P.V. Sharma (1968): 65–66.
718 P.V. Sharma (1968): 65: this ritual is also described in the *Kāśyapasaṃhitā* and Bāṇa's *Kādambarī*.
719 P.V. Sharma (1968): 66).
720 P.V. Sharma (1968): 67.
721 P.V. Sharma (1968): 70.
722 AVI 169. P.V. Sharma (1968): 72.
723 AVI 169. P.V. Sharma (1968): 71.
724 AVI 169.
725 AVI 169. P.V. Sharma (1968): 73.
726 See A.s.Ci.2.87 and 23.65 (kastūrī); U.49.258: darpa (= kastūrī) is one of the fragrant substances judged by the gods as being inferior to guggulu. Cf. A.h.Sū.3.11; Ci.21.77. P.V. Sharma (AVI 369) says that musk began to be used in the Gupta period. He refers to Bāṇa's *Harṣacarita* and Varāhamihira's *Bṛhatsaṃhitā* as the earliest texts to mention the substance. A problem P.V. Sharma fails to notice is the presence of kastūrī, which may be musk, in the *Carakasaṃhitā* (Ci.28.152).
727 AVI 167. P.V. Sharma (1968): 24, 73.
728 AVI 169. P.V. Sharma (1968): 73.
729 AVI 169. P.V. Sharma (1968): 74, 152, 354.
730 AVI 169. P.V. Sharma (1968): 74.
731 The same as kavaka = bhūsphoṭa, i.e., a mushroom, according to Indu.
732 The same as ātmaguptā (Indu).
733 Synonyms given by Indu are bahupattrā, bhūdhātrī, tāmalakī. Compare *Amarakoṣa* 2.4.127: the same as tāmalakī, a plant name found in *Carakasaṃhitā*, *Suśrutasaṃhitā* and *Hṛdaya*.
734 The same as jīmūtaka (Indu).
735 Indu explains it as a kaṇṭakārikā with large fruits.
736 Identified as ikṣuraka (found in the *Bṛhattrayī*) by Indu.
737 Indu interprets it as bhārṅgī.
738 The same as samaṅgā (found in the *Bṛhattrayī*) according to Indu.
739 A synonym of śrīvāsa (Indu).
740 The fruit of madana (Indu). Compare the gāla of the *Hṛdaya*. Madana is common in the *Bṛhattrayī*.

741 A kind of ikṣu, also called karambhaśāli (Indu). Compare the ikṣuvālikā of *Caraka-* and *Suśrutasaṃhitā*.
742 Indu's remarks are confusing. Identified as *Hesperethusa crenulata* (Roxb.) M. Roem. = *Limonia crenulata* Roxb. by P.V. Sharma (1997).
743 A kind of darbha (Indu).
744 Not explained by Indu.
745 The same as āsphota = arka according to Indu.
746 The same as śiṃśapā (Indu).
747 The same as tulasī according to Indu ad U.40.89. Identical with śivamallikā (= buka) according to P.V. Sharma (1997), who regards it as *Osmanthus fragrans* Lour.
748 A tree well known in the South (Indu).
749 Indu gives a series of synonyms and regards it as an aruṇavacā.
750 Regarded as a synonym of gandhamāṃsī (Indu), identified as *Selinum vaginatum* C.B. Clarke (K.V. Billore and M.R. Uniyal, 1974). Compare Ḍalhaṇa ad Su.U.60.47 (jaṭā = gandhamāṃsī). See also P.V. Sharma (1997).
751 The same as sairyaka (occurring in the *Hṛdaya*) according to Indu.
752 See Indu's list of synonyms.
753 The same as guhā (Indu).
754 Left unexplained by Indu.
755 Siṃhavallikā is a synonym of vāsā (found in the *Bṛhattrayī*) in the *Kaiyadevanighaṇṭu* (1. 12).
756 The same as kākatikta (Indu). Kākatiktā is mentioned once in the *Hṛdaya* (Sū.15.17).
757 The same as kākatinduka (Indu). Kākatindu is identified as *Diospyros montana* Roxb. by P.V. Sharma (1997).
758 The same as lajjālukā, well known among the Dākṣiṇātyas (Indu). Lajjālu, a name absent from the *Bṛhattrayī*, designates *Mimosa pudica* Linn.
759 See Indu's synonyms. Mentioned once in the *Hṛdaya* (Sū.15.4); Aruṇa remarks that it is the best kind of sarjarasa (common in the *Bṛhattrayī*).
760 The same as uttamakāriṇī according to Indu. Absent from the *Hṛdaya*, but found in *Caraka-* and *Suśrutasaṃhitā*.
761 The same as madana (common in the *Bṛhattrayī*) according to Indu.
762 Indu: the same as viśālā.
763 Indu: = indravāruṇī.
764 Indu gives tālī and tālaparṇī as synonyms. The latter is identified as *Curculigo orchioides* Gaertn. by P.V. Sharma (1997). See for some more noteworthy names of plants: P.V. Sharma (1997).
765 *Carakasaṃhitā*, *Bhelasaṃhitā*, *Suśrutasaṃhitā* without the Uttaratantra, *Kāśyapasaṃhitā* without the Khilasthāna. See P.V. Sharma (1968): 77.
766 P.V. Sharma (1968): 79.
767 P.V. Sharma (1968): 79.
768 P.V. Sharma (1968): 79–80.
769 AVI 173. P.V. Sharma (1968): 80. Gṛñjanaka is, however, not unknown to the *Saṃgraha* (see Ci.6.57).
770 Cf. A.s.U.22.20 (kuśāmra).
771 P.V. Sharma (1968): 80.
772 AVI 173. P.V. Sharma (1968): 26, 80.



773 P.V. Sharma (1968): 81.
774 P.V. Sharma (1968): 81.
775 AVI 173. P.V. Sharma (1968): 28, 82.
776 AVI 173.
777 P.V. Sharma (1968): 83.
778 AVI 173–174. P.V. Sharma (1968): 82.
779 AVI 174. P.V. Sharma (1968): 83.
780 P.V. Sharma (1968): 83.
781 P.V. Sharma (1968): 83.
782 AVI 174. P.V. Sharma (1968): 83.
783 P.V. Sharma (1968): 83.
784 AVI 174. P.V. Sharma (1968): 83.
785 P.V. Sharma (1968): 84.
786 P.V. Sharma (1968): 84.
787 AVI 174. P.V. Sharma (1968): 84.
788 AVI 174.
789 AVI 174. P.V. Sharma (1968): 86.
790 AVI 174. P.V. Sharma (1968): 86.
791 P.V. Sharma (1968): 86.
792 P.V. Sharma (1968): 86.
793 AVI 174. P.V. Sharma (1968): 86.
794 P.V. Sharma (1986): 86.
795 AVI 174. P.V. Sharma (1968): 86.
796 AVI 173. P.V. Sharma (1968): 86.
797 AVI 174. P.V. Sharma (1968): 76, 87.
798 AVI 174. P.V. Sharma (1968): 87.
799 P.V. Sharma (1968): 87.
800 P.V. Sharma (1968): 87.
801 P.V. Sharma (1968): 87.
802 P.V. Sharma (1968): 87.
803 AVI 174. P.V. Sharma (1968): 88.
804 AVI 174. P.V. Sharma (1968): 88.
805 AVI 173. P.V. Sharma (1968): 81.
806 See on the vegetable materia medica of the *Hṛdaya*: S.R. Godbole, G.S. Pendse and V.A. Bedekar (1966); Hilgenberg and Kirfel (1941): 737–757; T.B. Singh and K.C. Chunekar (1972); K.R. Srikantha Murthy's translation of the *Hṛdaya* III, 471–512; Bāpālāl G. Vaidya (1977); K.M. Vaidya (1936). See on the vegetable drugs of the *Saṃgraha*: M. Uniyāl (1981).
807 The same as girikarṇikā. Cf. A.s.U.8.26.
808 The same as nāgakesara (Aruṇadatta). Cf. A.s.Ci.9.120.
809 Cf. A.s.Ci.21.12. The same as arimeda according to Indu, the *Kairalī*, the *Aṣṭāṅgahṛdayakoṣa*, and T.B. Singh and K.C. Chunekar (1972).
810 The same as arimeda (Aruṇadatta). Cf. A.s.U.24.26.
811 The same as harivāluka (Candranandana). T.B. Singh and K.C. Chunekar (1972): idem. Cf. A.s.U.26.54.
812 The same as elavāluka (Candranandana). T.B. Singh and K.C. Chunekar: the same as aileya.

813 The same as mūṣakakarṇī (Aruṇadatta); the same as mūṣikakarṇī according to T.B. Singh and K.C. Chunekar (1972). Also identified differently. Cf. A.s.Ci.22.48.

814 The same as śābaralodhra (P.V. Sharma, 1997); the same as śvetarodhra (*Aṣṭāṅgahṛdayakoṣa*); identical with lodhra (T.B. Singh and K.C. Chunekar, 1972). Cf. A.s.U.37.5 (akṣibheṣaja): the same as lodhra (Indu).

815 The same as nirguṇḍī (Indu) or sinduvāra (*Aṣṭāṅgahṛdayakoṣa*); identical with guḍūcī, harītakī, or a variety of harītakī according to P.V. Sharma (1997). Cf. A.s.U.8.25.

816 The same as devadāru.

817 Indu takes amla with the preceding mātuluṅga: mātuluṅgāmla = amlamātuluṅga; he adds that it may also be amlavetasa. Identical with amlavetasa according to the *Aṣṭāṅgahṛdayakoṣa*. Cf. A.s.Ci.2.68: the same as amlavetasa according to Indu. P.V. Sharma regards amla as designating the stamens of mātuluṅga here.

818 The same as amlavetasa (Candranandana).

819 Hemādri and the *Aṣṭāṅgahṛdayakoṣa* remark that this kind of barley is devoid of awns (niḥśūka). Cf. A.s.Sū.7.19cd.

820 The same as agnimantha (Aruṇadatta and Indu). *Aṣṭāṅgahṛdayakoṣa*: idem. Cf. A.s.Sū.16.16.

821 The same as kulatthikā (*Aṣṭāṅgahṛdayakoṣa*). Identified as *Cassia absus* Linn. by Bāpālāl Vaidya (1977) and P.V. Sharma (1997). Cf. A.s.U.19.9.

822 Fresh coriander (*Aṣṭāṅgahṛdayakoṣa*). Cf. A.s.Ci.9.15.

823 The same as nīlotpala according to P.V. Sharma (1997).

824 A synonym of karavīra.

825 The same as śuṇṭhī (dried ginger) (Aruṇadatta).

826 Cf. A.s.Sū.14.2; Ci.21.9, 21.54: the same as mahājālinī (Indu). Identified as *Cassia auriculata* Linn. by Bāpālāl Vaidya (1977) and P.V. Sharma (1997).

827 Identical with śobhāñjana = śigru (Aruṇa; Hemādri; *Aṣṭāṅgahṛdayakoṣa*). Cf. A.s.Sū.16.13.

828 The sugarcane (ikṣu) (Aruṇa; Hemādri; *Aṣṭāṅgahṛdayakoṣa*). Cf. A.s.Sū.16.37.

829 Identical with khadira (*Aṣṭāṅgahṛdayakoṣa*; Bāpālāl Vaidya, 1977; T.B. Singh and K.C. Chunekar, 1972).

830 The same as bhārṅgī according to the *Kairalī*. Compare Indu ad A.s.U.5.65 (barbara resembles candana). See Bāpālāl Vaidya (1977).

831 Of disputed identity (see T.B. Singh and K.C. Chunekar, 1972). Regarded as *Actiniopteris australis* (Linn.f.) Link = *A. dichotoma* Kuhn by P.V. Sharma (1997), as *Adiantum melanocaulon* (absent from Hooker and WIRM) in the *Aṣṭāṅgahṛdayakoṣa*. Compare Bāpālāl Vaidya (1977).

832 The same as hiṅgupattrī (Aruṇa and Hemādri). *Aṣṭāṅgahṛdayakoṣa*: idem. T.B. Singh and K.C. Chunekar: identical with hiṅgupattrikā. Bāpālāl Vaidya (1977) identifies this plant as *Peucedanum grande* C.B. Clarke.

833 Regarded as vṛṣagandhā by Aruṇa, as vṛddhadāruka by Hemādri. Identified as *Ipomoea pes-caprae* (Linn.) Sweet (P.V. Sharma, 1997; T.B. Singh and K.C. Chunekar, 1972) and as *Argyreia petaloides* Sweet (Bāpālāl Vaidya, 1977; absent from Hooker and WIRM). Cf. A.s.Sū.16.37.

834 The same as bṛhadelā according to the *Aṣṭāṅgahṛdayakoṣa* and P.V. Sharma (1997).

835 Cf. A.s.Ci.14.13; Indu ad A.s.U.2.65 and 75, 6.47 and 63 (girikadambaka = bhūkadambaka). Compare Suśruta's bhūmikadamba.



836 The same as bījapūraka (Bāpālāl Vaidya, 1977; T.B. Singh and K.C. Chunekar, 1972). Identical with bījaka according to P.V. Sharma (1997). Cf. A.s.Ci.8.38 and 39.

837 Bolasthavira in some MSS and in the A.s. (Ci.5.87). The commentators disagree on the interpretation as one or two words and on the identity or identities of the plants involved (see T.B. Singh and K.C. Chunekar, 1972). P.V. Sharma (1997) regards boṭasthavira as identical with muṇḍī. The *Aṣṭāṅgahṛdayakoṣa* identifies boṭa as jātīrasa, i.e. myrrh.

838 The same as abhayā according to the *Kairalī*. The same as śvetavṛddhadāraka according to the *Aṣṭāṅgahṛdayakoṣa*.

839 The same as bākucī according to Aruṇa and Hemādri. Cf. A.s.Ci.5.87.

840 A synonym of candralekhā.

841 Identical with pippalī according to Hemādri. Cf. A.s.Ci.6.25; Ka.4.47; U.28.41; 50.94.

842 The same as kāṅguṇī (Candranandana). Identical with harītakī (*Aṣṭāṅgahṛdayakoṣa*) or one of its varieties (P.V. Sharma, 1997). A variety of harītakī or jyotiṣmatī (T.B. Singh and K.C. Chunekar, 1972).

843 The same as bastakarṇa (= ajakarṇa) according to Aruṇa. Identical with sarja (*Aṣṭāṅgahṛdayakoṣa*).

844 Cf. A.s.Ci.1.87; Ci.3.54. Of doubtful identity. The same as guḍūcī, according to some authorities (*Aṣṭāṅgahṛdayakoṣa*; Bāpālāl Vaidya, 1977; P.V. Sharma, 1997).

845 Identical with cīnakarkāruka (a variety of karkāru) (P.V. Sharma, 1997). Explained as citrakūṭadeśajakarkaṭī in the *Aṣṭāṅgahṛdayakoṣa*. Compare T.B. Singh and K.C. Chunekar (1972): a variety of karkaṭī. The same as vīṇaka or cīṇaka according to Hemādri. Cf. A.s. Sū.7.31.

846 A synonym of citraka according to Aruṇa. Cf. A.s.Sū.16.13.

847 The same as sarjarasa (Aruṇa); identical with rāla (= sarjarasa) (Hemādri). Compare the *Aṣṭāṅgahṛdayakoṣa* and T.B. Singh and K.C. Chunekar (1972): = sarjarasa. Cf. A.s.Sū.16.35.

848 The same as devadāru (*Aṣṭāṅgahṛdayakoṣa*). Cf. A.s.Sū.16.27.

849 The same as suradāru (= devadāru) according to Aruṇa. Cf. A.s.Sū.16.2. See on the reading devāhvaya and the more correct variant devādvaya: R.E. Emmerick (1971b): 367.

850 Identical with dhānyaka according to Aruṇa. The *Aṣṭāṅgahṛdayakoṣa* and P.V. Sharma (1997) agree. Cf. A.s.Sū.16.8.

851 The same as dhānya(ka). Cf. A.s.Ci.11.14, 27.

852 A species of *Leucas* according to Bāpālāl Vaidya (1977). Cf. A.s.U.42.108: droṇa, explained as vaikuṇṭha by Indu.

853 Not explained by the commentators. The same as kaṭukālābu (Bāpālāl Vaidya, 1977). The same as dugdhikā (P.V. Sharma, 1997). Identified as *Leucas lavandulaefolia* Rees = *L. linifolia* Spreng. in the *Aṣṭāṅgahṛdayakoṣa*. Compare T.B. Singh and K.C. Chunekar (1972).

854 The same as citraka (Hemādri). P.V. Sharma (1997) and T.B. Singh and K.C. Chunekar (1972) agree. Cf. A.s.Sū.14.2; Ci.22.37 and 23.35 (Indu: = citraka).

855 A synonym of kuṣṭha.

856 The same as gada.

857 Of uncertain identity. A variety of viśālā, *Trichosanthes bracteata* (Lam.) Voigt = *T. palmata* Roxb., according to P.V. Sharma (1997).

858 Of uncertain identity. Regarded as *Boswellia serrata* Roxb. ex Colebr. (Bāpālāl Vaidya, 1977). The same as viśālā (see gajacirbhaṭa) (P.V. Sharma, 1997). Compare the *Aṣṭāṅgahṛdayakoṣa* and T.B. Singh and K.C. Chunekar (1972). The *Kairalī* reads gajavṛntikā (left unexplained).

859 The same as gajapippalī. Cf. A.s.U.2.56.
860 The same as gajapippalī.
861 Identical with gajapippalī.
862 Identical with madana. Compare gālā of the *Saṃgraha*.
863 Identical with gandhapattra (Aruṇa; Indu ad A.s.Ci.16.6) or tejapattra (*Aṣṭāṅgahṛdayakoṣa*). Compare T.B. Singh and K.C. Chunekar (1972). Regarded as *Curcuma zedoaria* Rosc. by Bāpālāl Vaidya (1977). Cf. A.s.Ci.11.5; 16.6. Gandhapattra is mentioned at *Cakradatta*, vātavyādhi 300.
864 The same as mustā according to Aruṇa and Hemādri. The *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977), and T.B. Singh and K.C. Chunekar (1972) agree. Cf. A.s.Ci.1.58 and 3.14; U.44.61 and 78 (Indu: = mustā).
865 A synonym of aśoka. Cf. A.s.Sū.16.18.
866 Candranandana identifies it as chattrā and śatapuṣpā. The same as śatapuṣpā (T.B. Singh and K.C. Chunekar, 1972), also called śatāhvā (*Aṣṭāṅgahṛdayakoṣa*). Regarded as *Luffa acutangula* (Linn.) Roxb. by Bāpālāl Vaidya (1977).
867 Identical with ativiṣā according to Aruṇa. The *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977), and T.B. Singh and K.C. Chunekar (1972) agree.
868 The same as ativiṣā according to Aruṇa, but identical with trivṛt according to Candranandana. The *Aṣṭāṅgahṛdayakoṣa* regards it as ativiṣā.
869 A synonym of ghuṇapriyā and -vallabhā.
870 The same as ikṣuraka according to Aruṇa, but identical with gokṣura according to the *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977), P.V. Sharma (1997), and T.B. Singh and K.C. Chunekar (1972). Cf. A.s.Ci.3.59.
871 Identical with utpalasārivā (Candranandana). The same as sārivā (*Aṣṭāṅgahṛdayakoṣa*; Bāpālāl Vaidya, 1977; T.B. Singh and K.C. Chunekar, 1972). Cf. A.s.Ci.3.40.
872 The same as sārivā (*Aṣṭāṅgahṛdayakoṣa*; Hemādri; T.B. Singh and K.C. Chunekar, 1972). Cf. A.s.Ka.4.15.
873 Identical with sārivā (Aruṇa and Hemādri; *Aṣṭāṅgahṛdayakoṣa*; T.B. Singh and K.C. Chunekar, 1972). Cf. A.s.Sū.16.2.
874 The black śālmalī (Aruṇa). The same as jiṅgiṇī, *Lannea coromandelica* (Houtt.) Merrill = *L. grandis* Engl. (*Aṣṭāṅgahṛdayakoṣa*; Bāpālāl Vaidya, 1977; P.V. Sharma, 1997; T.B. Singh and K.C. Chunekar, 1972).
875 See Aruṇa's remarks. The same as gundrā (Bāpālāl Vaidya, 1977). Identified as *Typha australis* Schum. et Thonn. by P.V. Sharma (1997). Compare the *Aṣṭāṅgahṛdayakoṣa* and T.B. Singh and K.C. Chunekar (1972).
876 Not explained by Aruṇa. The same as kalikārī (P.V. Sharma, 1997) or lāṅgalī (*Aṣṭāṅgahṛdayakoṣa*; Bāpālāl Vaidya, 1977; T.B. Singh and K.C. Chunekar, 1972).
877 The same as gajapippalī according to Aruṇadatta.
878 A synonym of indurājī and indurājikā.
879 The same as bākucī (Aruṇadatta). T.B. Singh and K.C. Chunekar (1972) agree.
880 Identical with mustā (Aruṇa and Hemādri). Cf. A.s.Sū.16.27; Ci.3.20, 47; 11.4; U.10.47. Compare toyada.
881 A synonym of viḍaṅga. Cf. A.s.Ci.4.13; 6.30.
882 The same as jantughna.
883 Usually considered to be mace.
884 The same as bola (Aruṇa and Hemādri). Cf. A.s.Sū.16.35.



885 The name of various plants. Identified as *Sesbania cannabina* (Retz.) Pers. = *S. aculeata* Pers. in the *Aṣṭāṅgahṛdayakoṣa*, as *S. sesban* Merrill by Bāpālāl Vaidya.
886 Unidentified. The same as cañcu, found in *Carakasaṃhitā* and *Hṛdaya* (P.V. Sharma, 1997). Compare the *Aṣṭāṅgahṛdayakoṣa* and T.B. Singh and K.C. Chunekar (1972).
887 Of disputed identity. See the commentaries. Compare the *Aṣṭāṅgahṛdayakoṣa*.
888 A synonym of citraka (Aruṇa).
889 The same as Suśruta's kaccaka (Ci.7.6).
890 See the commentaries. Cf. A.s.Sū.16.9. Identified as *Physalis minima* Linn. (P.V. Sharma, 1997). Regarded as guñjā in the *Aṣṭāṅgahṛdayakoṣa*. Compare Ḍalhaṇa ad Su.Ci.9.29.
891 See the *Aṣṭāṅgahṛdayakoṣa*. Identified as *Ocimum sanctum* Linn. by Bāpālāl Vaidya, as *O. basilicum* Linn. by P.V. Sharma (1997).
892 Regarded as kākatiktā in the *Kairalī*. The same as kākāṇḍolā according to the *Aṣṭāṅgahṛdayakoṣa*. Identified as *Canavalia ensiformis* (Linn.) DC. by Bāpālāl Vaidya (1977). Compare T.B. Singh and K.C. Chunekar (1972). A kind of kapikacchū (P.V. Sharma, 1997). Cf. A.s.U.44.51 (the same as kākamācī according to Indu).
893 The same as mokṣa(ka) according to the commentators. Regarded as *Elaeodendron glaucum* Pers. (one of the identifications of muṣkaka = mokṣaka) by Bāpālāl Vaidya (1977) and P.V. Sharma (1997).
894 The same as vibhītaka.
895 See the commentaries. The same as kuṭaja or its seeds (indrayava) (P.V. Sharma, 1997). Regarded as *Citrullus colocynthis* (Linn.) Schrad. = *C. vulgaris* Schrad. in the *Aṣṭāṅgahṛdayakoṣa* and by Bāpālāl Vaidya (1977).
896 This may be the same as Suśruta's giloḍya. Compare the *Aṣṭāṅgahṛdayakoṣa*.
897 The same as kākamācī according to Aruṇa. The *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977), and T.B. Singh and K.C. Chunekar (1972) agree.
898 Pippalī and gajapippalī.
899 The same as pippalīmūla.
900 The same as kapikacchū. Cf. A.s.Sū.16.2; Ci.8.47; U.50.35.
901 The same as (gandha)priyaṅgu according to the commentators. The *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977), and T.B. Singh and K.C. Chunekar (1972) agree. The name of various plants (P.V. Sharma, 1997). Cf. A.s.U.28.29.
902 Of disputed identity. Cf. A.s.Sū.16.22.
903 The same as kāsamarda (Indu ad A.s.Ci.4.58).
904 The same as kuṅkuma.
905 Identified as *Cymbopogon citratus* Stapf, *C. martini* (Roxb.) Wats., or *C. schoenanthus* Spreng. by Bāpālāl Vaidya (1977), as *C. jwarancusa* Schult. by P.V. Sharma (1997). A *Cymbopogon* species according to T.B. Singh and K.C. Chunekar (1972).
906 The same as marica (Indu).
907 Of uncertain identity. The *Kairalī* gives lambā as a synonym. The same as kaṅkuṣṭha (P.V. Sharma, 1997). Identified as kaṭukālābu in the *Aṣṭāṅgahṛdayakoṣa*. Compare Indu ad A.s. U.4.20 and 6.29 (lambā = kaṭukālābunī). See also T.B. Singh and K.C. Chunekar (1972).
908 Identified as the fruit of alābu in the *Aṣṭāṅgahṛdayakoṣa*. Regarded as some cucurbitaceous fruit by Bāpālāl Vaidya (1977) and T.B. Singh and K.C. Chunekar (1972).
909 A resinous or gummy exudate (*Aṣṭāṅgahṛdayakoṣa*). Cf. A.s.Sū.16.35. The same as kunduru according to P.V. Sharma (1997). Regarded as *Lannea coromandelica* (Houtt.) Merrill = *L. grandis* Engl. by Bāpālāl Vaidya (1977). See on the interpretation of khapura: R.E. Emmerick (1971b): 368.

910 Identical with marubaka (Aruṇa and Hemādri); Bāpālāl Vaidya (1977) agrees. Regarded as jambīra in the *Aṣṭāṅgahṛdayakoṣa*. Cf. A.s.Sū.16.22 (kharabuka).

911 The same as badarī (Aruṇa and Hemādri). The *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977) agree. Cf. A.s.Sū.16.33.

912 Of uncertain identity. Regarded as *Angelica glauca* Edgew. by Bāpālāl Vaidya (1977), as *A. archangelica* Linn. by P.V. Sharma (1997), as raktakaravīra in the *Aṣṭāṅgahṛdayakoṣa*. It may be the same as caṇḍā (= coraka; see Indu ad A.s.Ci.19.15 and U.40.102) according to T.B. Singh and K.C. Chunekar (1972).

913 The same as Suśruta's kuraṇṭaka (P.V. Sharma, 1997); the same as kuraṇṭikā (T.B. Singh and K.C. Chunekar, 1972). Identified as the yellow-flowered jhiṇṭī in the *Aṣṭāṅgahṛdayakoṣa*. Cf. A.s.U.14.18 (koraṇḍa); 20.3 (koraṇḍaka).

914 See T.B. Singh and K.C. Chunekar (1972; vide s.v. pāṭalī): probably the same as kṛṣṇamokṣaka. Cf. A.s.U.8.48.

915 Aruṇa explains kṣaudrasāhvaya as vaṭamākṣika. Identical with madhuka (Bāpālāl Vaidya, 1977; P.V. Sharma, 1997) or adrikarṇī (*Aṣṭāṅgahṛdayakoṣa*).

916 Identical with tugākṣīrī (Hemādri). The same as vaṃśalocana (T.B. Singh and K.C. Chunekar, 1972) or vaṃśalocanā (*Aṣṭāṅgahṛdayakoṣa*).

917 The same as kṣīrivṛkṣa.

918 The same as kaṇṭakārī (*Aṣṭāṅgahṛdayakoṣa*; Bāpālāl Vaidya, 1977; P.V. Sharma, 1997; T.B. Singh and K.C. Chunekar, 1972).

919 The same as kaṇṭakārī (Bāpālāl Vaidya, 1977; P.V. Sharma, 1997; T.B. Singh and K.C. Chunekar, 1972). Cf. A.s.U.28.36.

920 The same as ikṣuraka (*Aṣṭāṅgahṛdayakoṣa*; Bāpālāl Vaidya, 1977; P.V. Sharma, 1997; T.B. Singh and K.C. Chunekar, 1972).

921 The same as trivṛt (Aruṇa and Hemādri); the *Aṣṭāṅgahṛdayakoṣa* agrees. Identical with dantī (Bāpālāl Vaidya, 1977). Compare T.B. Singh and K.C. Chunekar (1972). Cf. A.s. Ka.2.55; U.10.24; 24.36; 30.38.

922 The same as agastya or agasti.

923 A kind of rice. Cf. A.s.Sū.7.3

924 The same as tagara (Aruṇadatta).

925 Kuntalī and kuntilī are variants. Of doubtful identity. Kuntalī is a species of *Corchorus* (P.V. Sharma, 1997; T.B. Singh and K.C. Chunekar, 1972) or *Physalis peruviana* Linn. (*Aṣṭāṅgahṛdayakoṣa*). Bāpālāl Vaidya (1977) mentions *Corchorus olitorius* Linn., *Physalis indica* Linn. (absent from Hooker and WIRM; *Physalis minima* Linn. var. *indica* C.B. Clarke may be meant) and *Zanonia indica* Linn. as identifications.

926 See the commentaries. Regarded as vanavāstuka in the *Aṣṭāṅgahṛdayakoṣa*. Identified as *Digera muricata* (Linn.) Mart. = *D. arvensis* Forsk. by Bāpālāl Vaidya (1977). Cf. Su.Sū. 46.274 (kuṭhiñjara).

927 The same as kadamba (Aruṇa and Hemādri). The *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977), and T.B. Singh and K.C. Chunekar (1972) agree. Cf. A.s.Sū.16.18.

928 A kind of yavaśāka (Aruṇa). P.V. Sharma (1997) identifies cillī (= gauḍavāstuka) as *Chenopodium album* Linn., while yavaśāka is the same as kṣetravāstuka. Compare the *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977).

929 The same as kusumbha (Aruṇa and Candranandana). The *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977), and T.B. Singh and K.C. Chunekar (1972) agree. Identified as lambā (= kaṭukālābu according to P.V. Sharma, 1997) by Indu. Cf. A.s.U.26.48.



930 Identified as gugguluśāka by Aruṇa and Hemādri. Cf. *Kaiyadevanighaṇṭu* 1.639: laṭvāka = guggulaka = vanyakusumbhajaśāka. The same as kusumbha (Bāpālāl Vaidya, 1977; P.V. Sharma, 1997; T.B. Singh and K.C. Chunekar, 1972).

931 The same as dhātakī (Aruṇa). The *Aṣṭāṅgahṛdayakoṣa* and T.B. Singh and K.C. Chunekar (1972) agree,

932 The same as dhātakī (Aruṇa and Hemādri). The *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977), and T.B. Singh and K.C. Chunekar (1972) agree. Cf. A.s.Sū.16.29.

933 The same as atimuktaka (Aruṇa). The *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977), and T.B. Singh and K.C. Chunekar (1972) agree.

934 The same as drākṣā (Aruṇa). The *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977), and T.B. Singh and K.C. Chunekar (1972) agree.

935 The same as muraṅgī according to Aruṇa. Madhusrava is a synonym of madhūka and moraṭa according to P.V. Sharma (1997). Hemādri reads madhusravā, which he regards as denoting mūrvā (accepted by Bāpālāl Vaidya and in the *Aṣṭāṅgahṛdayakoṣa*). T.B. Singh and K.C. Chunekar read madhusravā and identify this plant as *Maerua arenaria* Hook.f et Thoms. Cf. A.s.Sū.16.7. Indu (ad A.s.U.10.28, 19.38, 22.19) regards madhusravā as a synonym of muruṅgī.

936 Identical with ativiṣā or prativiṣā (Candranandana). The same as ativiṣā (*Aṣṭāṅgahṛdayakoṣa*; Bāpālāl Vaidya, 1977; T.B. Singh and K.C. Chunekar, 1972). Cf. A.s.Ci.8.58.

937 A variety of droṇapuṣpī, *Leucas cephalotes* Spreng. (P.V. Sharma, 1997). Identified as *Anisomeles malabarica* R.Br. ex Sims in the *Aṣṭāṅgahṛdayakoṣa*. Compare T.B. Singh and K.C. Chunekar (1972). Candranandana (ad A.h.U.36.92) and Indu (ad A.s.U.42.108) read mahādroṇa and interpret it as śvetavaikuṇṭha.

938 The same as bṛhatī according to Bāpālāl Vaidya (1977).

939 Identified as *Melia azedarach* Linn. in the *Aṣṭāṅgahṛdayakoṣa*. The same as parvatanimba according to Śivadāsasena (ad *Cakradatta*, arśas 60). Regarded as identical with mahānimba by Bāpālāl Vaidya (1977).

940 A kind of guggulu according to the *Aṣṭāṅgahṛdayakoṣa*. The same as guggulu according to Śivadāsa (accepted by Bāpālāl Vaidya, 1977). Cf. A.s.U.49.249.

941 The same as śālmalī (Aruṇa and Hemādri). The *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977), and T.B. Singh and K.C. Chunekar (1972) agree.

942 Of disputed identity. Indu (ad A.s.U.42.108) interprets it as maṇḍūkaparṇī (accepted by Bāpālāl Vaidya, 1977). The *Kairalī* remarks that it is either mauktika (of uncertain identity here) or brahmī. The *Aṣṭāṅgahṛdayakoṣa* regards it as brāhmī.

943 The same as gandhārikā according to Aruṇa; identified as maṇṭaka by Hemādri. The same as māriṣa, *Amaranthus blitum* Linn. var. *oleracea* Duthie (compare WIRM I, rev. ed., 217–218: *Amaranthus lividus* Linn. = *A. blitum* Linn. = *A. oleraceus* Linn.), according to P.V. Sharma (1997). Identified as *A. oleraceus* Linn. in the *Aṣṭāṅgahṛdayakoṣa*. Bāpālāl Vaidya (1977) mentions *A. blitum* Linn. and *A. mangostanus* Linn. (absent from Hooker and WIRM). Compare T.B. Singh and K.C. Chunekar (1972).

944 Regarded as identical with ajaśṛṅgī in the *Aṣṭāṅgahṛdayakoṣa*. Compare Bāpālāl Vaidya (1977). Compare Suśruta's meṣaviṣāṇanāman.

945 The same as śālmalī (Aruṇa). Identified as *Asparagus adscendens* Roxb. (compare WIRM I, rev.ed., 470–472: *Asparagus racemosus* Willd., called safed musalī in Hindī) by P.V. Sharma (1997). Regarded as *Curculigo orchioides* Gaertn. in the *Aṣṭāṅgahṛdayakoṣa*. Bāpālāl Vaidya (1977) mentions, next to *A. adscendens* and *C. orchioides*, *Chlorophytum arundinaceum* Baker and *Chlorophytum tuberosum* Baker as identifications.

946 The same as nāgakeśara (Aruṇa and Hemādri). Cf. A.s.Sū.16.6.
947 The same as nāgakeśara (P.V. Sharma, 1997). Cf. A.s.Sū.16.35.
948 Probably the same as nāgakeśara.
949 This may be some mushroom (see Bāpālāl Vaidya, 1977). The same as gajaliṇḍa according to the *Aṣṭāṅgahṛdayakoṣa*.
950 Of uncertain identity. Identified as *Corallocarpus epigaeus* Benth. ex Hook.f. (= śukanāsā) by Bāpālāl Vaidya (1977). The same as śukanāsā according to P.V. Sharma (1997). The *Kairalī* reads nalikā, explained as a kind of grass.
951 The same as karañja (Śivadāsa). The *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977) agree.
952 The same as samaṅgā (Aruṇa); identical with lajjikā (= samaṅgā) (Hemādri). T.B. Singh and K.C. Chunekar (1972) agree. Cf. A.s.Sū.16.30.
953 The same as paṭṭikālodhra (Aruṇa). The same as śvetalodhra (*Aṣṭāṅgahṛdayakoṣa*). Identical with lodhra (Bāpālāl Vaidya, 1977; T.B. Singh and K.C. Chunekar, 1972).
954 Identical with spṛkkā (Indu). Compare Indu ad A.s.U.8.21 (= spṛkkā). The *Kairalī* regards it as śivanirmālya (the remains of an offering to Śiva); the *Aṣṭāṅgahṛdayakoṣa* has a similar explanation. Compare Bāpālāl Vaidya (1977).
955 A synonym of āragvadha (Hemādri).
956 A synonym of nṛpadruma.
957 Identified with maliñcaka by Indu. The same as Suśruta's nṛttakauṇḍaka (P.V. Sharma, 1997). Identified as *Eleusine coracana* Gaertn. in the *Aṣṭāṅgahṛdayakoṣa*, as *Dactyloctenium aegyptiacum* Beauv. = *Eleusine aegyptiaca* Desf. by Bāpālāl Vaidya (1977).
958 The same as trāyamāṇā (Hemādri). The *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977) agree.
959 The same as pālani.
960 See Hemādri's remarks. Identified as *Garcinia mangostana* Linn. (= pārāvata) by Bāpālāl Vaidya (1977), as *G. cowa* Roxb. by P.V. Sharma (1997). Compare the *Aṣṭāṅgahṛdayakoṣa*. See also T.B. Singh and K.C. Chunekar (1972).
961 A synonym of kamala.
962 Identified as suvarcalā (found in the *Hṛdaya*) by Aruṇa, as ādityabhaktā (= suvarcalā) by Hemādri (accepted in the *Aṣṭāṅgahṛdayakoṣa*). Compare T.B. Singh and K.C. Chunekar (1972). Cf. A.s.Sū.16.16.
963 Identical with ajagandhā (Aruṇa and Hemādri). Bāpālāl Vaidya (1977) and T.B. Singh and K.C. Chunekar (1972) agree.
964 The same as piṇḍaharidrā (= haridrā) according to Candranandana. Identical with haridrā according to Bāpālāl Vaidya (1977). The *Aṣṭāṅgahṛdayakoṣa* reads pītāṅgā, which it regards as haridrā.
965 Identified as kākādanī by Aruṇa, as jyotiṣmatī by Hemādri. Regarded as *Celastrus paniculatus* Willd. by Bāpālāl Vaidya (1977). Compare the *Aṣṭāṅgahṛdayakoṣa*. Cf. A.s.Sū.16.20.
966 A synonym of harītakī (Aruṇa). Cf. A.s.Ci.2.111; 10.12.
967 The same as prapauṇḍarīka (Bāpālāl Vaidya, 1977), occurring in the *Hṛdaya*.
968 Identified as kaṅguṇikā (= priyaṅgu) by Aruṇa, as gandhapriyaṅgu by Candranandana. Regarded as priyaṅgu in the *Aṣṭāṅgahṛdayakoṣa*, by Bāpālāl Vaidya (1977), and by T.B. Singh and K.C. Chunekar (1972); see also Indu ad A.s.U.8.23 (= priyaṅgu). Compare Indu ad A.s.U.9.45, 12.11, 33.40 (jyotiṣmatī = kaṅguṇikā).
969 The same as prapauṇḍarīka (Aruṇa and Hemādri). Bāpālāl Vaidya (1977) agrees. Cf. A.s. Sū.16.5.



970 The same as puṇḍra. Cf. A.s.Ci.2.70; U.20.8.
971 A kind of sugarcane. Cf. A.s.U.50.67.
972 A synonym of puṣkaramūla.
973 The same as kampilla(ka) (Aruṇa and Hemādri). The *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977), and T.B. Singh and K.C. Chunekar (1972) agree. Cf. A.s.Sū.16.37 (rajanikā); Ci. 16.19 (Indu: kampillaka = rañjanaka).
974 The same as or a particular type of eraṇḍa.
975 Identical with mañjiṣṭhā (Hemādri). Bāpālāl Vaidya (1977) and T.B. Singh and K.C. Chunekar (1972) agree.
976 Identical with priyaṅgu (Śivadāsa). Bāpālāl Vaidya (1977) and T.B. Singh and K.C. Chunekar (1972) agree.
977 A variety of rice. Cf. A.s.Sū.7.2 (lodhraśūka).
978 The same as samaṅgā (Śivadāsa). Bāpālāl Vaidya (1977) and T.B. Singh and K.C. Chunekar (1972) agree.
979 The same as hintāla (Aruṇa). The same as ārtagala according to P.V. Sharma (1997). Compare the *Aṣṭāṅgahṛdayakoṣa*. Cf. A.s.Sū.16.13. See on the interpretation of rujākara: R.E. Emmerick (1971b): 368.
980 The same as rodhra (Aruṇa). Identical with śābaralodhra, *Symplocos paniculata* Miq., according to P.V. Sharma (1997). The same as śvetarodhra according to the *Aṣṭāṅgahṛdayakoṣa*.
981 Garlic (laśuna) according to Aruṇa, rodhra according to Candranandana. Garlic or vārāhīkanda according to P.V. Sharma (1997). Compare T.B. Singh and K.C. Chunekar (1972).
982 The same as śabaradeśaja.
983 Identical with udumbara (Aruṇa and Hemādri). The *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977) agree. Cf. A.s.Sū.16.33.
984 The same as jīvanta according to the *Aṣṭāṅgahṛdayakoṣa*. Identical with jīvantī according to Bāpālāl Vaidya (1977) and T.B. Singh and K.C. Chunekar (1972). Candranandana reads śākavarā, interpreted as jīvantī.
985 Probably the same as śaṅkhapuṣpī. The *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977) agree.
986 The same as śaṅkhapuṣpī.
987 A variety of rice. Cf. A.s.Sū.7.2 (śārāmukha).
988 A synonym of padma (Aruṇa).
989 Identical with sarpākṣī (*Ophiorrhiza mungos* Linn.) according to Candranandana.
990 The same as nākulī (Aruṇa; *Aṣṭāṅgahṛdayakoṣa*). Compare Indu ad A.s.Ci.2.128 (nākulī = sarpasugandhā) and 16.14 (sarpasugandhā = gandhanākulī); Indu interprets sarpasugandhā as nāgadamanī ad A.s.Sū.8.17. P.V. Sharma (1997) identifies sarpasugandhā as *Rauvolfia serpentina* Benth. ex Kurz, nākulī as *Aristolochia indica* Linn. Compare T.B. Singh and K.C. Chunekar (1972).
991 The name of a prepared dish. Interpreted as karpūranalikā by Hemādri. Compare the *Aṣṭāṅgahṛdayakoṣa*.
992 A synonym of indulekhā. Cf. A.s.U.49.369.
993 The same as vacā (Hemādri). The *Aṣṭāṅgahṛdayakoṣa* agrees. Bāpālāl Vaidya (1977) regards it as identical with dūrvā. Cf. A.s.U.28.29 (śataparvaka); 44.41 (śataparvikā).
994 Not explained by Aruṇa. *Nyctanthes arbor-tristis* Linn. according to the *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977), and P.V. Sharma (1997).

995 The same as citraka (Candranandana). The *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977) agree.
996 A synonym of candana (Aruṇa and Hemādri). Cf. A.s.Sū.16.4.
997 A synonym of candana (Aruṇa and Hemādri). Cf. A.s.Sū.16.29.
998 The same as bhallātaka (Aruṇa). The *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977) agree. Cf. A.s.U.49.144 (sphoṭakṛt).
999 The same as bilva (Aruṇa and Hemādri). It may also be an abbreviation of śrīvāsa. Compare T.B. Singh and K.C. Chunekar (1972).
1000 The same as śrīveṣṭaka according to Aruṇa; identical with saralaniryāsa (= śrīveṣṭaka) according to Hemādri. Bāpālāl Vaidya (1977) agrees. Cf. A.s.Sū.16.35.
1001 Identical with vikaṅkata (Aruṇa and Hemādri). Bāpālāl Vaidya (1977) and T.B. Singh and K.C. Chunekar (1972) agree. Cf. A.s.Sū.16.9.
1002 Regarded as śvetaguñjā in the *Aṣṭāṅgahṛdayakoṣa*. Compare Indu ad A.s.U.35.9: kākādanī = sthūlakākādanī.
1003 The same as śirīṣa (Candranandana). The *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977) agree.
1004 The best type of sarjarasa (Aruṇa and Hemādri). Compare the *Aṣṭāṅgahṛdayakoṣa*. Cf. A.s. U.44.73 (Indu: the same as ativiṣā).
1005 A synonym of devadāru.
1006 A synonym of indravāruṇī.
1007 The same as kāsamardikā (Hemādri). Kāsamardikā differs from kāsamarda (see *Kaiyadevanighaṇṭu* 1.682). Identical with kāsamarda according to the *Aṣṭāṅgahṛdayakoṣa*. Bāpālāl Vaidya (1977) distinguishes two types of sūṣā = kāsamarda: *Cassia occidentalis* Linn and *C. sophera* Linn.
1008 A synonym of svarṇakṣīrī.
1009 The same as āragvadha (Hemādri). Cf. A.s.Sū.14.6.
1010 Of uncertain identity. The same as suniṣaṇṇaka according to the *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977) and P.V. Sharma (1997). Compare T.B. Singh and K.C. Chunekar (1972).
1011 The same as the white (śuklā) girikarṇikā (Aruṇa). Cf. A.s.U.8.13 (śvetādrikarṇikā).
1012 Identical with śvetaguñjā (Aruṇa). Adrikarṇī or śvetaguñjā according to the *Aṣṭāṅgahṛdayakoṣa*. The same as kaṭabhī according to P.V. Sharma (1997). Identified as *Albizzia procera* (Linn.) Roxb. by Bāpālāl Vaidya (1977); this name is absent from WIRM; *Albizia procera* Benth. may be meant. Cf. A.s.U.8.13 and 53.
1013 The same as śvetapuṇḍarīka (Aruṇa). The white kamala according to the *Aṣṭāṅgahṛdayakoṣa*.
1014 The same as śābaralodhra according to P.V. Sharma (1997). Compare the *Aṣṭāṅgahṛdayakoṣa*.
1015 The same as arjuna (Aruṇa and Hemādri). The *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977) agree. Cf. A.s.Sū.16.11.
1016 The same as tāla (Aruṇa and Hemādri). The *Aṣṭāṅgahṛdayakoṣa* agrees.
1017 The same as tugākṣīrī = vaṃśarocanā according to the *Aṣṭāṅgahṛdayakoṣa* and P.V. Sharma (1997). Starch prepared from the rhizomes of *Curcuma angustifolia* Roxb. according to Bāpālāl Vaidya (1977). Cf. A.s.Ci.3.38; 5.57; U.2.82; 28.75.
1018 Identical with tejovatī (Aruṇa). The *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977) agree. Compare A.s.Ci.2.15 (tejanī).



1019 The same as marica (Candranandana). The *Aṣṭāṅgahṛdayakoṣa* agrees.
1020 The same as tīkṣṇa.
1021 The root of vatsanābha, etc. (Indu). The root of trivṛt, etc. (*Aṣṭāṅgahṛdayakoṣa*).
1022 Identical with pīlu (Aruṇa and Hemādri). The *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977) agree. Cf. A.s.Sū.16.37.
1023 Identical with kirātatikta (Aruṇa). The *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977) agree.
1024 The same as tikta.
1025 The same as nimba according to Aruṇa, but identical with paṭola according to Hemādri. The *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977) agree with Hemādri.
1026 Probably identical with tiniśa. Hemādri says that it is the same as chāṭaka, which is unidentified. The *Aṣṭāṅgahṛdayakoṣa* regards it as *Trichosanthes lacinissa* (absent from Hooker and WIRM), Bāpālāl Vaidya (1977) as *Citrullus vulgaris* Schrad. var. *fistulosus* (Stocks) Duthie et Fuller.
1027 Cf. A.s.Ci.1.93. A synonym of jalada.
1028 The three kinds of candana (Aruṇa and Hemādri). Cf. A.s.Sū.16.11. See on trihima: R.E. Emmerick (1971b): 367.
1029 Identical with haṃsapādī (Aruṇa). The *Aṣṭāṅgahṛdayakoṣa* agrees. Cf. A.s.Sū.16.2.
1030 Nīvāra, śyāmāka, etc. (Aruṇa). Corn growing wild according to the *Aṣṭāṅgahṛdayakoṣa*.
1031 The same as āḍhakī according to the *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977) and P.V. Sharma (1997). Cf. A.s.Ci.3.21; U.24.37 (tuvarikā). See on tuvarī, the pigeon pea, in India: D.N. De (1974).
1032 A synonym of bālaka.
1033 A synonym of laśuna. Aruṇadatta reads ugrā, which is, however, usually the same as vacā, already mentioned in the same verse. Ugra is identical with vacā according to Bāpālāl Vaidya (1977).
1034 Of uncertain identity. The same as sūraṇa according to P.V. Sharma (1997). A kind of grass according to Bāpālāl Vaidya (1977). Compare the *Aṣṭāṅgahṛdayakoṣa* (s.v. ulaka).
1035 A synonym of pāṣāṇabheda.
1036 The same as karambha (Aruṇadatta). The same as karambhā (*Aṣṭāṅgahṛdayakoṣa*). Identical with uttamāraṇī (Bāpālāl Vaidya, 1977), found in the *Suśrutasaṃhitā*. Karambha and uttamāraṇī are synonyms (P.V. Sharma, 1997). Cf. A.s.Ci.21.20 (Indu: uttamakāraṇī = karambha).
1037 The same as karambhā (*Aṣṭāṅgahṛdayakoṣa*); identical with uttamāraṇī (Bāpālāl Vaidya, 1977). Aruṇadatta reads uttamāraṇī.
1038 The same as kākatiktā (Candranandana). Identical with karañja according to the *Aṣṭāṅgahṛdayakoṣa*, with vanakārpāsī according to P.V. Sharma (1997). The *Kairalī* reads uttuṇḍikā, regarded as a synonym of tuṇḍikerī. Cf. A.s.U.35.24 (uttuṇḍakī).
1039 The same as pippalī (Aruṇa and Hemādri). Cf. A.s.U.46.71 (Indu: = pippalī).
1040 Not explained by Aruṇa. Identical with snuhī according to the *Aṣṭāṅgahṛdayakoṣa*, Bāpālāl Vaidya (1977) and P.V. Sharma (1997). Compare vajravṛkṣa of Suśruta and A.s.(Ci.17. 11).
1041 The same as niṣpāva (Hemādri). The *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977) agree.
1042 A type of sugarcane (nīlekṣu according to Hemādri).
1043 The same as kaṇṭakikarañja (P.V. Sharma, 1997: *Caesalpinia crista* Linn.) according to Hemādri (accepted by Bāpālāl Vaidya, 1977), but identical with varuṇa according to P.V. Sharma (1997). Compare T.B. Singh and K.C. Chunekar (1972).

1044 Not explained by Aruṇa. The same as balā according to Bāpālāl Vaidya (1977), P.V. Sharma (1997) and T.B. Singh and K.C. Chunekar (1972). Regarded as puṣkaramūla in the *Aṣṭāṅgahṛdayakoṣa*.

1045 Not explained by Aruṇa. A synonym of vātyābhidhāna.

1046 A synonym of kākajaṅghā (Aruṇa).

1047 A synonym of viḍaṅga (Aruṇa). The *Aṣṭāṅgahṛdayakoṣa* and Bāpālāl Vaidya (1977) agree. Cf. A.s.Sū.16.25; Ka.4.44; U.9.25; 12.16; 49.15, 270, 357.

1048 The same as vīratara = uśīra (Aruṇa). Identical with vīrataru, which differs from uśīra, according to Bāpālāl Vaidya (1977), P.V. Sharma (1997) and T.B. Singh and K.C. Chunekar (1972). Identified as *Dichrostachys cinerea* Wight et Arn. in the *Aṣṭāṅgahṛdayakoṣa*.

1049 Identified as tindukī (Aruṇa and Hemādri). Tindukī is a synonym of tinduka according to P.V. Sharma (1997). The same as tinduka (*Aṣṭāṅgahṛdayakoṣa*; Bāpālāl Vaidya, 1977). Cf. A.s.Sū.16.33.

1050 The same as viśvabheṣaja (dried ginger).

1051 A kind of yavānī (Aruṇa). Identical with ajamodā according to the *Aṣṭāṅgahṛdayakoṣa*. Of uncertain identity according to Bāpālāl Vaidya (1977). Compare T.B. Singh and K.C. Chunekar (1972). Cf. A.s.Ci.8.57; 10.26.

1052 J. Jolly (1900a): 272.

1053 A.B. Keith (1973): 510.

1054 AVI 171.

1055 Examples are: J. Jolly (1901): 8 (C.G. Kashikar 10); Jyotiṣacandra Sarasvatī, upodghāta to ed. ff (9); A.B. Keith (1973): 510; G.N. Mukherjee (1930): 220; B. Rama Rao (1992a): 209; R. Śāstrī (751); K.R. Srikantha Murthy (1995): Intr. to ed. l of the *Aṣṭāṅgasaṃgraha*.

1056 B. Rama Rao (1992a): 209.

1057 Atrideva (ABI 218) is an exception; this scholar emphasizes the beauty of verses found in both works (he refers to A.s.Ci.9 and A.h.Ci.7 on madātyaya).

1058 P.V. Sharma (1968): 95–96.

1059 A list of the metres employed in the *Hṛdaya* is found in Kuṇṭe and Navre's edition.

1060 P.V. Sharma omits to give examples. Also absent from Kālidāsa's work.

1061 Example: A.h.Ci.8.153 (according to the list in Kuṇṭe and Navre's edition; not indicated as such by Aruṇa).

1062 Example: A.h.U.5.20.

1063 Example: A.h.Sū.8.55.

1064 Example: A.h.Ci.8.159.

1065 Example: A.h.Ci.19.41.

1066 Example: A.h.Sū.15.15.

1067 Example: A.h.Ci.19.40.

1068 Examples: A.h.U.13.23–24; 16.5; 39.73.

1069 Example: A.h.Sū.15.38.

1070 Example: A.h.Sū.15.12.

1071 Examples: A.h.Sū.15.4; Śā.3.101; Ci.8.152; 19.79; 20.11; U.13.98; 16.57; 22.98; 39.170.

1072 Examples: A.h.Ci.17.40; U.28.38; 37.83.

1073 An example of the vipulā is A.h.Ci.7.85. The mandākrāntā is the only metre of this list employed in Kālidāsa's work.

1074 Examples given by P.V. Sharma (1968: 94) are: A.s.Ci.23.34 (drutavilambita); A.s.U. 49.373 (svāgatā) and 379–380 (pṛthvī); A.h.Ci.14.36 (śārdūlavikrīḍita); A.h.U.40.46 (puṣpitāgrā). Additional examples found in H. Parāḍkar's *Vāgbhaṭavimarśa* (20) are: A.h.Ci.21.56 (drutavilambita) and U.39.153 (svāgatā)



1075 Examples given by P.V. Sharma (1968: 96) are: A.s.Ci.9.36 and 38 (prasāda), Sū.4.20cd–21ab and Ci.9.37 (mādhurya). Examples of these guṇas as found in the *Hṛdaya* are given by H. Parāḍkar (see his *Vāgbhaṭavimarśa* 21–22 in Kuṇṭe and Navre's edition of the *Hṛdaya*).

1076 Examples given by P.V. Sharma (1968: 97) are: A.s.Ci.19.3 and 20.11 (cūrṇaka); Sū.14.2 and 18.28 (utkalikā); Sū.8.12 and 10.12 (āviddha).

1077 The examples are given by P.V. Sharma (1968): 98–100.

1078 A type of alliteration characterized by metathetic variation of consonants and vocalic substitutions (see E. Gerov, 1971: 103–104). Examples are: A.s.Sū.3.19–20; A.s.Ci.9.73 = A.h.Ci.7.59.

1079 The repetition within the same verse of a word or words having the same meaning but, through the context, differing in acceptation (see E. Gerov, 1971: 105–106). Examples are: A.s.Sū.4.21cd–22ab and 50.

1080 A kind of paronomasia (see E. Gerov, 1971: 223–225). An example is: A.s.Sū.4.18.

1081 An example is: A.s.U.49.155.

1082 Hyperbole (see E. Gerov, 1971: 97–98). An example is: A.s.Ci.9.101 = A.h.Ci.7.87.

1083 Zeugma (see E. Gerov, 1971: 193–194). An example is: A.s.U.49.333.

1084 See on the two types of this figure of speech: E. Gerov (1971): 201–203. An example is: A.s.Ci.2.35 = A.h.Ci.1.104cd–105ab.

1085 A simile or comparison (see E. Gerov, 1971: 239–243). An example is the additional maṅgala.

1086 A figure in which a natural or typical individual is characterized (see E. Gerov, 1971: 324–325). An example is: A.s.Sū.4.27cd–30.

1087 A figure in which several subjects sharing a property or mode of action, though in unequal degrees, are represented as equivalently endowed; the lesser subject is thus magnified (see E. Gerov, 1971: 191–192). An example is: A.s.Ci.2.79.

1088 A simile; the comparison of one thing with a substantially different thing in terms of a property, quality, or mode of behaviour which they share (see E. Gerov, 1971: 140–147). An example is: A.s.U.49.392 = A.h.U.39.161.

1089 Ascription; see on the types of utprekṣā: E. Gerov (1971): 131–138. Examples are: A.s. Ci.2.78; U.49.215.

1090 A figure in which an effect is realized in the absence of its normal or conventional cause, thus implying another, unusual cause (see E. Gerov, 1971: 264). An example is: A.s.Ci.9. 33.

1091 A figure wherein two notoriously similar things are said to be subject to a point of difference; usually the subject of comparison is stated to excel the object, surpassing the norm of its own comparibility; hence, an inverted simile; the expression of difference may also focus upon the pre-eminence of the object of comparison (see E. Gerov, 1971: 276–277 and 284–285). An example is: A.s.U.49.138 = A.h.U.39.108.

1092 A figure consisting of ordered sequences of terms, such as nouns and adjectives or subjects and objects of comparison, so arranged that item one of the first sequence matches item one of the second, item two of the first matches item two of the second, and so on (see E. Gerov, 1971: 222). An example is: A.s.Sū.1.24 = A.h.Sū.1.8cd–9ab. A list of examples of śabdālaṃkāras employed in the *Hṛdaya* is found H. Parāḍkar's *Vāgbhaṭavimarśa* (20–21) in Kuṇṭe and Navre's edition of the *Hṛdaya*.

1093 See Hilgenberg and Kirfel (1941): XXXIX–XLIV.
1094 Unconvincing, for the *Saṃgraha* passage is based on Ca.Sū.20.8.
1095 Unconvincing, for the prose of the *Saṃgraha* is close to Su.Ci.7.30 and 33.
1096 Unconvincing, for the prose of the *Saṃgraha* is close to Su.Ci.12.4 and 9.
1097 Unconvincing, for the prose of the *Saṃgraha* is based on Su.Ci.12.9–10.
1098 Unconvincing.
1099 Unconvincing, for A.h.Ci.14.82cd–83ab = Ca.Ci.5.146.
1100 Unconvincing, for A.h.Ci.14.85ab = Ca.Ci.5.137cd; 14.86–88ab = Ca.Ci.5.139cd–141.
1101 Unconvincing, for A.h.Ci.15.93cd–94 = Ca.Ci.13.84–85ab.
1102 Unconvincing, for A.h.Ci.16.2–4 is almost the same as Ca.Ci.16.44–46.
1103 Unconvincing, for A.h.Ci.18.26 = Ca.Ci.21.126.
1104 Unconvincing, for the prose of the *Saṃgraha* is very close to Su.Śā.10.15.
1105 Unconvincing, for A.h.U.11.4cd–5ab is related to Su.U.12.45–46.
1106 Unconvincing, for A.s.U.14.5 is related to Su.U.14.8cd–9ab.
1107 Hilgenberg and Kirfel (1941): XLIV–XLV.
1108 P. Cordier (1901d): 151–152.
1109 Compare, for example, *Yogaratnasamuccaya* 24, prose between 55 and 56, and A.s.U.11 (= A.h.U.8).
1110 A.s.U.11, 13, 15, 18, 20, 23, 25, 27 = A.h.U.8, 10, 12, 15, 17, 19, 21, 23.
1111 See P. Cordier (1901d: 152–154) for some more disagreements between quotations and the texts as known to us.
1112 P. Cordier (1901d): 152. Hilgenberg and Kirfel (1941: XLIV) accepted Cordier's opinion.
1113 See the footnote in their edition of the *Hṛdaya*.
1114 The first verse is identical with A.h.Sū.12.1; the series of verses that follow are close to A.h.Sū.12.4ab, 5–6ab, 8–9, 6cd–7, 2, 10–14, 3, 15–19ab.
1115 One unidentified verse.
1116 The first verse is related to A.s.Ci.2.90cd; verses two to three are close to 2.91cd–93ab; verse four and the first two pādas of five are close to 2.95cd–96; the last four pādas are close to 2.105. These verses are close to A.h.Ci.1.144–148, except for the first ardhaśloka, which is missing.
1117 Identical with A.s.Ci.2.133–134ab = A.h.Ci.1.166cd–167.
1118 Very close to A.h.Ka.6.15–16, 17cd–18, 19cd–21.
1119 Almost identical with A.s.Ci.2.134cd–137, 139ab, 142cd = A.h.Ci.1.168cd–173.
1120 Identical with A.h.Ci.1.177.
1121 Almost identical with A.h.Ci.9.1–2 and 3b.
1122 Partly (the last verse excepted) the same as A.h.Ci.9.120cd–122.
1123 Almost identical with A.h.Śā.3.49–53.
1124 Almost identical with A.h.Ci.10.14cd–15; quoted from Vāgbhaṭa in Śivadāsasena's commentary.
1125 Unidentified.
1126 Identical with A.s.U.49.112–114 = A.h.U.39.81–83.
1127 Almost identical with A.h.Ci.8.94cd–95ab, 96, 98–102, 112cd–113ab, 123–124ab.
1128 Twenty-nine verses are quoted; identical with A.h.Ci.8.1ab, 3cd–8, 9cd–14, 18, 28cd–33ab, 36cd–37, 44cd–45ab, 88cd–94ab, 157, 159, 162–164.
1129 The first verse is identical with A.s.Ci.12.30 = A.h.Ci.10.80; the second verse remains unidentified.



1130 The quotation refers to A.h.Ci.14.35 (= *Cakradatta*, agnimāndya 2); Śivadāsasena refers to Vāgbhaṭa.
1131 Identical with A.h.Ci.10.91–93; the first verse, quoted anonymously by Śivadāsasena, is also identical with A.s.Ci.12.40.
1132 Unidentified.
1133 The second verse quoted is identical with A.s.Sū.9.25 = A.h.Sū.7.55cd–56ab; the first and third verses remain unidentified.
1134 Close to A.s.Ci.22.50cd–51ab and 55cd = A.h.Ci.20.31cd–32ab and 33cd.
1135 Very close to A.s.Ni.13.2–6ab = A.h.Ni.13.1–5ab.
1136 Absent from As.Ni.3 and Ci.3, A.h.Ni.3 and A.h.Ci.2.
1137 Identical with A.h.U.39.5–10.
1138 Almost identical with A.s.Ci.4.2–4ab = A.h.Ci.3.1–3ab.
1139 About the same as A.s.Ci.6.2–5 = A.h.Ci.4.1–4.
1140 One verse not traced; the remaining ones are close to A.s.Ni.6.7–11ab = A.h.Ni.6.6–10ab.
1141 Absent from A.s. and A.h.
1142 Close to A.s.U.9.29–30a-d = A.h.U.6.32–33.
1143 Very close to A.s.U.26.4.
1144 The same as part of A.s.U.26.31; compare Śivadāsasena's quotation from Vāgbhaṭa (A.h. U.22.41cd), who is said to follow Jejjaṭa.
1145 Almost identical with A.s.U.26.16.
1146 Close to A.s.U.26.26.
1147 Identical with part of A.s.U.26.34.
1148 Close to A.s.U.26.36; compare Śivadāsasena's quotation from Vāgbhaṭa.
1149 Close to A.s.U.26.40.
1150 Unidentified.
1151 Identical with A.s.U.26.42.
1152 Almost identical with A.s.U.26.43.
1153 Very close to A.s.U.26.45.
1154 Almost identical with part of A.s.U.22.19.
1155 Close to A.s.U.22.10.
1156 Unidentified.
1157 Close to A.s.U.22.32.
1158 Close to part of A.s.U.22.37; this quotation is attributed to *Vṛddhavāgbhaṭa* in Śivadāsasena's commentary (ad karṇaroga 48).
1159 Close to A.s.U.22.38–39.
1160 Close to A.s.U.22.41.
1161 Very close to A.s.U.22.69.
1162 Close to A.s.U.22.75–76.
1163 Identical with A.h.U.16.9.
1164 Close to A.s.U.26.4.
1165 Very close to part of A.s.U.26.16.
1166 Very close to part of A.s.U.26.36.
1167 Identical with part of A.s.U.26.39.
1168 Very close to A.s.U.26.40.
1169 Almost identical with A.s.U.26.42.
1170 *Madhyavāgbhaṭa* had obviously the same verse as the *Hṛdaya*, with aileya instead of elā

in 93a; aileya is a variant of elā (see ed. Kuṇṭe and Navre) and was adopted in the ed. of A.h.U. with the comm. of Śivadāsa. The verse is absent from the *Saṃgraha*.

1171 Identical with A.h.U.22.53–54ab.

1172 The quotation does not agree with A.s.U.22.41, which has jīvaka instead of jīraka.

1173 Unidentified.

1174 D.C. Bhattacharyya (1947a: 112; 1947b: 149) regarded the *Svalpavāgbhaṭa* as identical with the *Aṣṭāṅgahṛdayasaṃhitā* on the authority of Śivadāsasena's *Tattvabodha* ad A.h.U. 40.80.

1175 Almost identical with A.h.U.22.20.

1176 Very close to A.h.U.18.28.

1177 This quotation in verse is related to that from *Madhyavāgbhaṭa* in prose in Niścala's commentary.

1178 An author who abridged a large version of his work into a more concise one is Varāhamihira; Utpala quotes in his commentary on the *Bṛhatsaṃhitā* from the *Svalpasaṃhitā* or *Samāsasaṃhitā* (see A.M. Shastri, 1996: I, 17, 22, 39); Varāhamihira also wrote both a *Bṛhajjātaka* and a *Laghujātaka*.

1179 P. Cordier (1901d): 150–151.

1180 **Bābhaṭa, Aṣṭāṅgahṛdayasaṃhitā*, Sūtrasthāna, edited by Pañcānanagupta Kavicintāmaṇi, published by Bhuvana Candra Vasāka, Calcutta 1873.

1181 P. Cordier (1901d): 157–158.

1182 Ad *Cakradatta*, grahaṇī 76–84 (= ed. *Ratnaprabhā* 77–85).

1183 Hilgenberg and Kirfel (1941: XLIV) suggested the same for the transformation of the *Hṛdaya* into the *Saṃgraha*.

1184 P. Cordier (1901d: 151) also concluded that the works of Vāgbhaṭa, in the same way as the *Carakasaṃhitā* and *Suśrutasaṃhitā*, have been subject to a whole series of successive adaptations and revisions.

1185 Hilgenberg and Kirfel (1941): LI.

1186 See on the Tibetan translation: R. E. Emmerick (1977); J. Filliozat (1937): 123–132; C. Vogel (1965). The Buddhist elements of the *Hṛdaya* may well have been conducive to its influence on the development of Tibetan medicine (P. Cordier, 1901c: 183; R.F.G. Müller, 1932: 793).

1187 Vāgbhaṭa is supposed to have died on the eleventh day of the bright half of Māgha; the Aṣṭavaidyas render him worship that day each year in the residence of the Plantol family in Pattambi.

1188 See F. Zimmermann (1982), (1989): 233, 268.

1189 See P. Hymavathi (1993): 126–127.

1190 Anonymous (1964d). O.P. Jaggi IV, 28. R.L. Verma (1970): 352. A. Zahurī (1979a).

1191 The literature on the *Rgyud-bźi* is extensive; see, for example: Bhagwan Dash (1976): 49–51, (1976a): 18–19, (1992): 454–455, (1994a), (1994b), (1995a), *(1995b), (1997), *(1998); N.D. Bolsokhoyeva (1993): V, 14–19; B. Clark (1985), *(1995); T. Clifford (1984); A. Csoma de Körös (1835); N. Dakpa (1979); Y. Dönden (1977); R.E. Emmerick (1975), (1977), (1978), (1983), (1987), (1990), (1990b), (1991), (1993a); *T. Fenner (1995); W. Filchner (1933): 362–375; J. Filliozat (1934b), (1937): 133–142, (1954); E. Finckh (1978), (1988), (1988a); S.G. Karmay (1989); C. Massin (1982): 67–82; F. Meyer (1981): 33–36, 80–81, 88–94, 98, 100–101, (1995); E.E. Obermiller (1989); A. Pozdneyev (1908); Rechung Rinpoche (1973): 10–11, 255–257; R.P. Steiner (1987a), (1987b), (1988), (1989); M. Taube (1980), (1981): 19, 26–38; T.J. Tsarong (1981); W.A. Unkrig (1934a), *(1934b); W.A. Unkrig in P.C. von Korvin-Krasinski (1953); C. Vogel (1965): VII. See for more references: J.C. Aschoff (1996).



1192 R.E. Emmerick (1977).

1193 The relevant verse occurs at A.h.Sū.16.46.

1194 See for a number of possibilities: R.E. Emmerick (1977): 1141.

## Chapter 2
## Authorities mentioned in the works ascribed to Vāgbhaṭa, but absent from Caraka- and Suśrutasaṃhitā

1 NCC II, 182. His name is spelt as Alambāyaṇa, Ālambāyana, Ālamvāyana, Ālampāyana, Lambāyana, and Lampāyana. Someone called Ālambāyana is mentioned in the *Mahābhārata* (Anuśāsanaparvan 18.5; ed. Poona) (see S. Sörensen, 1963: 29; Sūramcandra I, 278).
2 A.s.Sū.1.6; U.40.35.
3 An exception forms *Yogaratnasamuccaya 15.19* (a recipe against mūtrakṛcchra and other diseases).
4 See preceding note.
5 Ad Su.Ka.7.7; 8.24cd-25ab, 83–84, 120.
6 Ad A.s.Sū.1.6; U.40.35.
7 Ad A.h.U.35.16cd, 20, 45ab.
8 Mentioned as Lambāyana in the *Vākyapradīpikā* ad A.h.Sū.1.2.
9 Ad A.h.Sū.1.1 and 5.40.
10 Ad *Mādhavanidāna* 69.21cd-25ab and 28; ad *Siddhayoga* 68.5.
11 Ad *Mādhavanidāna* 69.21cd-25ab and 28.
12 See E.B. Cowell (Ed.) (1957): VI, 93–94 (the Ālambāyana spell), 95–98 (Ālambāyana) and 99 (Ālambāna). Compare Jyotir Mitra (1985): 215.
13 ABI 203–204. Jaggi IV, 21.
14 AVI 155. Gaṇanātha Sena (1924): I, 36. Banwari Lal Gaur (1992): 363. Gulabkunverba I, 146. S.K. Mishra (1992): 313. H. Parāḍkar (1939): 17–18. Sūramcandra I, 278. Ṭoḍara II, Intr. 5–6.
15 CC: not recorded as a medical authority, gajaśāstra excepted.
16 Bower Manuscript II.784.
17 A.s.Sū.8.62–71 (quoted by Hemādri ad A.h.Sū.7.22cd–26).
18 *Bhāratabhaiṣajyaratnākara*, Nr. 896. *Yogaratnākara* 527.
19 Ad *Cakradatta*, ślīpada 24–30.
20 Hemarājaśarman 12. Vṛddhatrayī 8–9.
21 NCC IX, 230.
22 CC: not recorded. AVI 469.
23 CC: not recorded. S.K. Śarmā (1992): I, 18.
24 AVI 155. S.K. Mishra (1992): 313. Ṭoḍara II, Intr. 5–6.
25 ABI 204. Jaggi IV, 21.
26 *Ṛgveda* 10.97.15.
27 *Atharvaveda* 10.6.
28 *Rāmāyaṇa* (ed. Bombay, 1930), Yuddhakāṇḍa 50.28–29.
29 *Mahābhārata*, Ādiparvan 76.9–10 (ed. Poona), 71.8–9 (critical ed.).
30 See R.P. Goldman (1977) on the mṛtasaṃjīvinī vidyā and Bṛhaspati's ignorance.
31 The *Bṛhaspatimata* is repeatedly quoted in Godāvara's *Hariharacaturaṅga*.
32 See Ca.Vi.8.54.



33 P.K. Acharya (1940): 241. J.N. Banerjea (1956): 14. CC I, 376–77; II, 85 and 213; III, 80. CESS A 4, 249–252; A 5, 235–236. K.K. Handiqui (1949): 444–445. Kane I.1, 287–290 and 484–495. R.P. Kangle III (1965): 1–18. Thaneswar Sarmah (1991). A.M. Shastri (1969): 432, 438, 479; (1991): 44, 93, 98, 146, 153. Sūramcandra I, 105–106. Ṭhakkura Pherū's *Rayaṇaparikkhā* mentions Suramantrin, i.e, Bṛhaspati, as an authority on ratnaśāstra. See on Bṛhaspati in general: Dowson; G. Dumézil (1968); Tārācand Śarmā (1981/82): 73; Vettam Mani 162–164. See also Bhaṭṭotpala ad *Bṛhatsaṃhitā* 35.3, 52.2–3 and 87–88.
34 NCC III, 153. Compare Kapila.
35 A.s.Sū.20.17; this passage is quoted by Śrīdāsapaṇḍita ad A.h.Sū.1.12ab.
36 Ad Ca.Sū.7.45–50 (Śivadāsasena and Śrīkaṇṭhadatta give the same quotation). Cakrapāṇi attributes this quotation to Kapila in his *Bhānumatī* ad Su.Sū.6.12.
37 Ad *Cikitsākalikā* 283.
38 Indu refers to Kapilabala in his comment ad A.s.Sū.20.17, where he calls him an ācārya.
39 Ad *Cakradatta*, jvara 64 (mentioned in a list of authorities; he is preceded by Vāgbhaṭa and followed by Ravigupta) and 77 (a variant reads Kapila and Dṛḍhabala); sneha 6.
40 Ad Ca.Sū.7.45–50.
41 Ad A.h.Sū.1.12ab.
42 Ad *Siddhayoga* 81.46.
43 According to HIM III, 786 (not found on the page indicated by G. Mukhopadhyaya).
44 Hemarājaśarman 118.
45 Cakrapāṇi ascribes one and the same quotation to Kapilabala and Kapila.
46 ABI 203. Jaggi IV, 21. H. Parāḍkar (1939): 16.
47 AVI 159. NCC III, 153. P.V. Sharma (1968): 338, 351. Sūramcandra I, 268–270.
48 Vṛddhatrayī 17, 31–32, 38–42, 159.
49 Niścala ad *Cakradatta*, jvara 77.
50 Examples are: A.s.Sū.20.17; Niścala's quotations ad *Cakradatta*, jvara 77 and sneha 6.
51 Compare Bhadrakāpya.
52 CC II, 103: medical authority.
53 ABI 204. Gaṇanātha Sena (1924): I, 37. Jaggi IV, 21. H. Parāḍkar (1939): 18. Gulabkunverba I, 146: author of a rasatantra. S.K. Mishra (1992: 313) refers to him as the author of a treatise on kāyacikitsā.
54 *Pāradasaṃhitā* 1.96: one of the Rasasiddhas.
55 Vādikhaṇḍa 1.67: one of the Rasasiddhas. S. Ārya (1984): 30. R.C. Majumdar (1971): 231. HIM III, 867–868.
56 *Rasaratnasamuccaya* 1.2 and 6.52: one of the Rasasiddhas.
57 *Rasataraṅgiṇī* 1.30: mentioned as one of the Rasasiddhas.
58 He is the teacher of Vaśiṣṭha.
59 *Rasopaniṣad* 18.77 (mentioned, as a sarvaśāstravid, in connection with aurifaction).
60 Ṭoḍara IX: 3.198: on the purification of metals.
61 AVI 457. V. Śukla I, 194. G. Hāldār (Vṛddhatrayī 332) credits the two Rasasiddhas Matta and Māṇḍavya with a joint work, called *Mattamāṇḍavyasiddhānta*, recorded in the *Kavīndrācāryasūcipatram* (Nr. 980).
62 Ad Kaivalyapāda 1.
63 See S. Ārya (1984): 30; Macdonell and Keith.
64 See S. Ārya (1984): 30; Hopkins 115 and 188: Aṇīmāṇḍavya; Vṛddhatrayī 332–333: Aṇīmāṇḍavya.

65 *Arthaśāstra* 4.8.12.
66 See S.A. Dange (1989): 1239–1241.
67 CC II, 103. Vṛddhatrayī 333: Śvetamāṇḍavya.
68 CC I, 447. CESS A 4, 400; A 5, 299. See, e.g., *Bṛhatsaṃhitā* 103.3 and Bhaṭṭotpala ad *Bṛhatsaṃhitā* 103.61.
69 S. Ārya (1984): 30. See on Māṇḍavya also Vettam Mani 42 and 475.
70 NCC II, 399–400.
71 Ad Su.Ka.1.75cd–79ab.
72 *Āyurvedābdhisāra* 3094.
73 Kane I.2, 732, note 1054.
74 ABI 204. AVI 155. Gaṇanātha Sena (1924): I, 36. Banwari Lal Gaur (1992): 363. Gulabkunverba I, 146. S.K. Mishra (1992): 313. H. Parāḍkar (1939): 17–18. *Āyurvedasaukhya* II, Intr. 5–6. Jaggi (IV, 21) regards Uśanas as the author of a saṃhitā on kaumārabhṛtya.
75 See G. Dumézil (1971): 133–238; J. Gonda (1975): 308; J.T. Hatfield (1891); Kane I.1, 264; A.B. Keith (1976): 159, 227, 232, 457; S. Kramrisch (1981): 133–145; M.P. Lakhera (1973); H. Lommel (1939); A.A. Macdonell and A.B. Keith (1967); H. Oertel (1907); J. Panda (1984): 26–27; V.G. Rahurkar (1964): 223–225; Tārācand Śarmā (1981/82): 72–73; Thaneswar Sarmah (1991): 35, 107, 172; Satyaprakāś 94–95; M. and J. Stutley (1977); Vettam Mani (s.v. Śukra).
76 See Rājaśekhara's *Kāvyamīmāṃsā* 3.3–4.
77 See Ca.Vi.8.54.
78 NCC II, 399–400. Kane I.1, 264–272. R.P. Kangle III (1965): 1–18. Thaneswar Sarmah (1991): 257–258 and 261.

## Chapter 3
## Commentaries on the works ascribed to Vāgbhaṭa

1 NCC I, 462–463; one of these commentaries mentions that Vāgbhaṭa received the teaching from Nārāyaṇa Yogīndra, alias Buddhamunīndra; a commentary by a native of Malabar covers chapters 1–38 of the Sūtrasthāna. STMI 26–27. Cat. Mysore XIII, Nr. 41299. See also: anonymous *Vyākhyā*.
2 NCC I, 373 and 463. Check-list Nrs. 42 and 750. STMI 24–25 and 229. Cat. Mysore XIII, Nrs. 41310–11. Aruṇa does not mention the title of his commentary. This title is *Sarvāṅgasundarā* in the colophons of the editions of Kuṇṭe and Navre, K.A. Poduval, Rāmprasād Śarmā, and P.V. Sharma, but it is also called *Sarvāṅgasundarī* (NCC; Check-list; STMI; Cat. Mysore XIII, Nr. 41310). K. Sankara Menon (Intr., 16–17, to his edition of the *Rasavaiśeṣikasūtra*) mentions that the text of Aruṇa's commentary in old MSS from Kerala is quite different from that of the printed editions.
Editions: see editions of the *Aṣṭāṅgahṛdayasaṃhitā*.
3 Compare Candranandana's commentary. Aruṇadatta's indebtedness to Candranandana was already highlighted by P. Cordier (1901d: 154). Candranandana or his commentary are not explicitly referred to, but Aruṇa may hint at his main source in the introductory verses, where he says to have written his work in oder to elucidate the meaning of the words of the one with the right views (samyagdraṣṭuḥ padārthabodhāya; see AVI 214). Statements introduced by kecid sometimes refer to Candranandana's views (compare, for example, Aruṇa and Candranandana ad A.h.Sū.5.16cd–17).
4 Compare, for example, the comments of Candranandana and Aruṇa on the identity of guṇṭha and moraṭa (Sū.15.24), nāgadantī (Sū.15.28), and kārmukā (Sū.15.30).
Aruṇa's information on medicinal plants has been collected by Bāpālāl Vaidya (1982: Appendix VI).
5 Candranandana rejected, for example, Ci.19.33–47, and wrote no comment on these verses, which are accepted by Aruṇa (this was noticed by P. Cordier, 1901d: 154).
6 Aruṇadatta does not make much use of technical philosophical terms (see A. Comba, 1990: 31).
7 E.g., Jayāditya's part of the *Kāśikāvṛtti*. Aruṇadatta indulges in advanced grammatical polemics (D.Ch. Bhattacharyya, 1947b: 132).
8 Rudraṭa and Udbhaṭa are quoted, as well as the poets Bāṇa, Harṣa, Kālidāsa, and Māgha. Aruṇadatta's commentary contains interesting notes on prosody, definitions of metres, figures of speech, etc. (D.Ch. Bhattacharyya, 1947b: 123). Definitions of metres are found, e.g., in the comments ad Sū.15.3, 4, 6, 37–38, 40, 43.
9 E.g., ad Śā.3.90–93 and 96–102; Ci.7.75–83 and 86; 8.144, 145–154, 157–158, 161–164.
10 Verses composed by Aruṇa are found in his comments ad Sū.10.40cd–42 (thirty verses on the tastes and their combinations); Śā.3.8cd–9ab, 9cd–10ab, 12, 14–16ab, 16cd, 17ab, 17cd–18ab.
11 Ad A.h.U.40.78. It has been a question of doubt whether or not Candranandana's commentary contains a similar exposition, which may have influenced Aruṇadatta. Ḍalhaṇa's quotation ad Su.U.65.29 indicates that Candranandana did discuss the tantrayuktis; the

footnotes with quotations from Candranandana in Kuṇṭe and Navre's edition of the *Aṣṭāṅgahṛdaya* confirm this view.

12 See, for example, his evasive remarks on the apūrvavaidya of Sū.1.1; Aruṇa refuses to comment on the mantra following upon Sū.18.17, where Bhaiṣajyaguru is invoked, and on U.5.50, a verse mentioning Avalokita. On the other hand, Buddha is referred to in a story about the origin of śakunāhṛta rice (Sū.6.1).

13 Authorities mentioned in the *Aṣṭāṅgahṛdaya* are omitted.

14 See NCC I, 292.

15 The ācārya is Vāgbhaṭa.

16 *Āgama* designates the *Carakasaṃhitā*.

17 Compare *Saṃgraha*.

18 NCC: not recorded. The *Aṣṭāṅgāvatāra* is an unidentified treatise. H. Parāḍkar (1939: 27) regards it as a work by Vāgbhaṭa, basing this view on a remark by Aruṇadatta (ad Ci. 17.17cd–19), who ascribes it to ayam eva tantrakṛt. K.R. Srikantha Murthy (1991: XVI–XVII) remarks that it may be the *Madhyavāgbhaṭa*.

19 NCC II, 154. Aruṇadatta attributes the *Āyurvedāvatāra* to Pānaka (v.l. Dāraka). The same quotations are found in Śrīdāsa's commentary, where one of them is ascribed to Dākara, who may be identical with Dāruka. Compare Pānaka.

20 An otherwise unknown medical author, regarded as a previous commentator by D.Ch. Bhattacharyya (1947b: 132). Compare NCC XIII, 299: Bālāditya, a poet, known from an inscription.

21 This may be the *Mahābhāṣya* on Pāṇini's *Aṣṭādhyāyī*.

22 Compare Hariścandra.

23 This source has not been identified.

24 The *Dhanvantarīyanighaṇṭu* (1.212) is quoted.

25 The *Suśrutasaṃhitā* (Ci.4.14cd–15) is quoted.

26 Aruṇa quotes a version of Ca.Ci.15.16–35 that considerably differs from the printed text, as already noticed by P. Cordier (1901d: 158–159).

27 The granthakāra and granthakṛt designate Vāgbhaṭa.

28 Compare Bhaṭṭārakahariścandra.

29 The grammarian Jayāditya (CC I, 202; NCC VII, 198; Winternitz III, 392–393).

30 The famous poet Kālidāsa.

31 A poet. The NCC (III, 185) mentions two poets, called Bhaṭṭa Karṇāṭaka and Karṇāṭadeva, and a poem, called *Karṇāṭakāvya*. M. Krishnamachariar (1989: 404): Karṇāṭadeva is quoted in anthologies.

32 I.e., Caraka.

33 See NCC X, 10–11.

34 The *Dhanvantarīyanighaṇṭu* (1.274 and 276; 5.38) is quoted.

35 NCC: not recorded. See *Āyurvedāvatāra*.

36 Compare *Siddhasāra*.

37 Rudraṭa's *Kāvyālaṃkāra* is quoted according to Kuṇṭe and Navre. Rudrabhaṭṭa, the author of the *Śṛṅgāratilaka*, and Rudraṭa have often been confused; see on this issue, elucidated by H. Jacobi: S.N. Dasgupta and S.K. De, 1947: 537; S.K. De (1960): I, 85–86; H. Jacobi (1888a), (1888b), (1889); A.B. Keith (1973): 384; R. Pischel (1888); L. Renou in L. Renou and J. Filliozat (1953): 107; Winternitz III, 19.

38 Rudraṭa's *Kāvyālaṃkāra* is quoted. See on this work: S.N. Dasgupta and S.K. De (1947): 536–539; S.K. De (1960): 82–91; A.B. Keith (1973): 384–385; M. Krishnamachariar (1989): 744; L. Renou in L. Renou et J. Filliozat (1953): 107; Winternitz III, 19.



39 I.e., the *Aṣṭāṅgasaṃgraha*. Aruṇa's quotations from the *Aṣṭāṅgasaṃgraha* do not always agree with the printed text; the twenty-five verses cited ad Sū.12.53–54cd correspond with the prose of A.s.Sū.20.9–14. See P. Cordier (1901d: 151–154 and 157–158) and H. Parāḍkar (1939: 35) on more disagreements.

40 The *Sāṃkhyakārikā* is quoted.

41 I.e., Vāgbhaṭa.

42 I.e., Vāgbhaṭa.

43 Compare Ravigupta.

44 The Tantrakāra/Tantrakṛt is Vāgbhaṭa.

45 The quotations from a tantrāntara are from the *Carakasaṃhitā* (ad Śā.3.55–56), *Suśrutasaṃhitā* (ad Sū.6.33ab and 122cd–125ab; Ni.9.15), and various treatises. It is remarkable that some of the quotations (ad Sū.6.38cd–40ab; 20.22ab; Śā.1.49ab) are from the *Aṣṭāṅgasaṃgraha*.

46 Udbhaṭa's (NCC II, 340) *Alaṃkārasārasaṃgraha* (NCC I, 406) or *Kāvyālaṃkārasaṃgraha* (NCC IV, 112–113) is quoted (see on this work S.N. Dasgupta and S.K. De, 1947: 533–539; S.K. De, 1960: I, 72–73; A.B. Keith, 1973: 383–385; M. Krishnamachariar, 1989: 735–736; Winternitz III, 17).

47 Aruṇa's quotations from Vāgbhaṭa's works do not always agree with the printed texts (see P. Cordier, 1901d: 151–154 and 157–158).

48 Bādarāyaṇa's *Vedāntasūtra* is quoted (see Vṛddhatrayī 134).

49 The quotation from a nighaṇṭu in the *Sarvāṅgasundarā* ad Sū.6.77 is found in the *Aṣṭāṅganighaṇṭu* (see P.V. Sharma's Intr. to his edition of the work, 12; see also Intr., 13, listing synonyms of medicinal plant names which are common to the *Aṣṭāṅganighaṇṭu* and the *Sarvāṅgasundarā*).

50 The earliest quotation from the *Vṛttaratnākara* is found in Caṇḍūpaṇḍita's commentary on the *Naiṣadhacarita*, which dates from A.D. 1297 (P.K. Gode, 1934/35: 143–144); if genuine, Aruṇadatta's quotations would push back the terminus ante quem of Kedārabhaṭṭa's work. See on this treatise: A.B. Keith (1973): 417; M. Krishnamachariar (1989): 908–909; L. Renou in L. Renou et J. Filliozat (1953): 104; Winternitz III, 30.

51 See footnote ad A.h.Ci.2.3ab in Kuṇṭe and Navre's edition; the *Candrikā* quoted is Candranandana's *Padārthacandrikā*.

52 One of the MSS of Indu's commentary on the *Aṣṭāṅgahṛdaya* quotes Aruṇadatta (ad Ni.7.55); this must be due to an error of the scribe, who incorporated a marginal remark in the text (see N.S. Mooss, 1979: Intr. 17–18).

53 Ad Su.Ka.1.30; the *Saṃgraha* and Aruṇa are said to agree on the interpretation of the term akṣivairāgya. P.V. Sharma (AVI 215) claims that Ḍalhaṇa refers to the lexicographer Aruṇa.

54 Ad A.h.Sū.7.41ab.

55 Aruṇadatta is quoted, who is probably the commentator.

56 See the *Kairalī* commentary.

57 Ad *Siddhabheṣajamaṇimālā* 2.39 (Aruṇa) and 170 (Aruṇadatta).

58 Either the commentator or the lexicographer is quoted.

59 *Vāgbhaṭamaṇḍana* 6, 9, 68.

60 The *Kusumāvalī* quotes Aruṇadatta ad *Siddhayoga* 1.9; 6.19cd (two quotations; the first one is common to Aruṇa and Candranandana, the second to Aruṇadatta and Hemādri); 69.

6–7; 82.25. The references to Aruṇadatta in the *Kusumāvalī* were added to Śrīkaṇṭha's text by Nārāyaṇa.

61 Parameśvara cites Aruṇadatta and the *Sundarī* in his *Vākyapradīpikā*.

62 Referred to as *Sundarī*.

63 Śivadāsasena quotes Aruṇa in his *Hṛdayabodhikā*.

64 Śrīdāsa quotes very often from Aruṇadatta and his *Sarvāṅgasundarā*.

65 The *Sarvāṅgasundarā* is quoted (*Āyurvedasaukhya* II: 4.133–135); Aruṇadatta's quotation (ad A.h.Śā.1.5) of two verses by Dāruvāhin is reproduced, followed by his comment in prose; neither Aruṇadatta nor Dāruvāhin are mentioned by name; *Āyurvedasaukhya* II: 4.232 is explicitly from the *Sarvāṅgasundarā* (it is identical with a quotation from an unknown source by Aruṇa ad Śā.3.12).

66 *Ātaṅkadarpaṇa* ad *Mādhavanidāna* 2.56–57 (Aruṇadatta ad A.h.Ni.2.52 is partly reproduced); the passage of Vācaspati's commentary that contains the quotations has been put between brackets in ed. ii (5th ed.) of the *Mādhavanidāna*, which means that it is not found in all the MSS.

67 *Yogaratnasamuccaya* 8.61cd–62ab, 334–336, 924–926, gloss after 971.

68 The colophons of the *Sarvāṅgasundarā* call him Aruṇadatta. He is quoted and referred to as Aruṇa or Aruṇadatta. Compare on Aruṇadatta: G.J. Meulenbeld (1974): 389–391.

69 The short form of his name may be due to the metre.

70 His father's name is Mṛgāṅka in the introductory verses, Mṛgāṅkadatta in the colophons. Atrideva (ABI 227) calls him Maṅgaladatta.

71 C. Vogel (1965: 12) drew attention to a passage, noticed for the first time by D.Ch. Bhattacharyya (1947b: 132), in Aruṇadatta's comments ad A.h.Sū.7.71, where the southerners (dākṣiṇātyas) are accused of the forbidden practice of fellatio. Usually, in kāmaśāstra literature, oral intercourse is said to be practiced in the North, particularly in the Punjab. Aruṇa may have taken offence, which led him to put the blame on far-away people.

72 N.N. Das Gupta (1936–1937): 159–160.

73 Bhagvat Sinh Jee (35) regards Aruṇadatta as a commentator on the *Aṣṭāṅgasaṃgraha*, not on the *Aṣṭāṅgahṛdaya*.

74 Akṣivairāgya is the disappearance of the redness of the eyes (of a cakora bird, when it looks at poisonous foods).

75 See D.Ch. Bhattacharyya (1947b: 131–132), who may have been the first to put forward this view.

76 The same evidence led C. Vogel (1965: 12) to the conclusion that Aruṇa commented on the *Saṃgraha*.

77 AVI 215. P.V. Sharma (1993): Intr. 34.

78 NCC I, 373. STMI 24–25. Cat. Skt. MSS. N.-W.P. I, 594–595: *Suśrutaṭīkā* by Aruṇadatta; old and apparently correct; cannot be procured for copying.

79 NCC I, 373. AVI 381–382. DGV IV, 279. P.V. Sharma (1993): Intr. 33.

80 AVI 381–382. A.B. Keith (1973): 430. M. Krishnamachariar (1989): 261. P.V. Sharma (1970): 366–367. Winternitz III, 396.

81 NCC I, 373.

82 Haragovindaśāstrin (1970): prastāvanā 10 (Aruṇa is quoted).

83 P.V. Sharma (1993): Intr. 33. The NCC (IX, 76) mentions a *Liṅgānuśāsana* by Durgasiṃha.

84 A. Kümmel (1940). See on this work by Maheśvara and its commentary: CC I, 446 and 633; II, 150 and 228; NCC VII, 337; C. Vogel, IL 330–331. Jñānavimalagaṇi completed his commentary in A.D. 1598.



85 See A.A. Ramanathan's Introduction (69–71) to the edition of this commentary; the same Introduction (47) discusses Mallinātha's date. C. Vogel (IL 315) places him in the fourteenth century.

86 NCC I, 327 and VIII, 2. See T.R. Chintamani (1938), who assigns this commentary to the beginning of the sixteenth century. C. Vogel (IL 316) writes that Nārāyaṇa Śarman (or Cakravartin) completed his *Amarakoṣapañjikā* in A.D. 1618/19. Compare on Nārāyaṇa Vidyāvinoda's sources: Th. Aufrecht (1874): 121.

87 NCC I, 373. Rāyamukuṭa completed his commentary in A.D. 1431/32 (C. Vogel, IL 315). Compare on Nārāyaṇa's sources: Th. Aufrecht (1874): 121.

88 NCC I, 373: completed in A.D. 1624.

89 N.N. Dasgupta (1936/37): 159–160. Sarvānanda completed his commentary in A.D. 1159/60 (C. Vogel, IL 315). Compare NCC VIII, 2.

90 NCC I, 373.

91 CC I, 30. See also NCC II, 287. Ujjvaladatta's *Vṛtti* is assigned to about A.D. 1250 (P.K. Gode, 1939f: 8; Winternitz III, 396). See on the disputed authorship and date of the *Uṇādisūtras*: H. Scharfe (1977): 104–105; Winternitz III, 396.

92 See C. Vogel (IL 362–363), who regards it as a work of the seventeenth century.

93 D.Ch. Bhattacharyya (1947b): 132.

94 C. Vogel (1965): 12.

95 N.N. Das Gupta (1936/37): 159–160. H. Parāḍkar (1939): 31.

96 P.V. Sharma (1993: Intr. 33–34) is convinced that Aruṇadatta cannot be earlier than Ḍalhaṇa; he is of the opinion that Ḍalhaṇa quotes the lexicographer Aruṇa.

97 A.B. Keith (1973): 384. S.N. Dasgupta and S.K. De (1947): 536. M. Krishnamachariar (1989): 744. Winternitz III, 19.

98 D.Ch. Bhattacharyya (1947a: 119) regarded Niścalakara as an elder contemporary of Aruṇadatta.

99 This date is in agreement with the conclusions reached by D.Ch. Bhattacharyya (1947b: 132), which are also accepted by C. Vogel (1965: 12–13).
Dates assigned to Aruṇadatta are: beginning of the twelfth century (H. Parāḍkar, 1939: 31–32); A.D. 1175 (P.V. Sharma, 1993: Intr. 40); end of the twelfth or beginning of the thirteenth century (V. Śukla I, 111–112); about A.D. 1200 (ABI 227–228); twelfth or thirteenth century (Vṛddhatrayī 277); thirteenth century (R.C. Majumdar, 1971: 227); first quarter of the thirteenth century (Gaṇanātha Sena, 1924: 57), A.D. 1225 (AVI 215); the early part of the thirteenth century (STMI 24); the middle of the thirteenth century (P. Cordier, 1901c: 186); the fifteenth century at the latest (J. Jolly, 1901: 8; C.G. Kashikar 10).

100 NCC I, 373. N.N. Das Gupta (1936/37): 159–160. S. Dasgupta (1975): II, 434. Jaggi IV, 28.

101 The first author to point out the errors in Hoernle's reasoning was D.Ch. Bhattacharyya (1947b: 130–133).

102 Hoernle calls him, erroneously, Vijayarakṣita instead of Śrīkaṇṭhadatta.

103 See the *Madhukośa* ad *Mādhavanidāna* 59.29 = Su.U.7.6cd–7ab. This doctrine concerns the true position of the first tunic (paṭala) of the eyeball. Śrīkaṇṭhadatta regards, in agreement with Videha whom he quotes in support, the innermost cover as the first one, rejecting the view that the outermost is meant. The latter opinion, indeed adhered to by Aruṇadatta (ad A.h.U.12.1), is, however, not attributed to him in the *Madhukośa*, and need not derive from Aruṇa at all, because more probably an old controversy is hinted at. Other commen-

taries also refer to the controversy (see the *Kairalī* ad A.h.U.12.1 and Indu ad A.s.U.15.2) and side with Śrīkaṇṭhadatta.
See also D.Ch. Bhattacharyya (1947b: 130–133) and C. Vogel (1965: 13). Compare Vijayarakṣita.

104 D.Ch. Bhattacharyya (1947a: 119) and H. Parāḍkar (1939: 31–32) are convinced of their identity. C. Vogel (1965: 12–13) leaves the question unsettled. P.V. Sharma, who was formerly doubtful on their identity (DGV IV, 279), later (AVI 215) regarded them as different authors.

105 P.V. Sharma (AVI 381–382) places the lexicographer in the eleventh or the beginning of the twelfth century, the commentator in the thirteenth century.

106 Āśādhara is said to have been received in Dhārā with enthusiasm by Bilhaṇa, the chief minister of Vijayavarman, king of Mālwā. P.K. Gode (1939f: 6–7) claims that this meeting with Bilhaṇa is recorded in a praśasti to Āśādhara's *Dharmāmṛta*.
The famous poet Bilhaṇa lived in Kaśmīr towards the end of the eleventh century (M. Krishnamachariar, 1989: 164–167; Winternitz III, 52).

107 See on Āśādhara: NCC I, 464 and II, 194–196; ABI 227 and 319; AVI 218; *R.G. Bhandarkar (1887): 103–106; R.P. Bhaṭnāgar (1984): 96–98; P. Cordier (1896): 6, and (1901d): 160; S.K. De (1960): I, 93–94; P.K. Gode (1939f): 6–7; G. Hāldār, Vṛddhatrayī 277 and 468; L. Hilgenberg and W. Kirfel (1941): XXIV; M. Krishnamachariar (1989): 766; H. Parāḍkar (1939): 29; *P. Peterson (1884): 85–86, (1886): Appendix 330, (1892): 26; V.P.P. Śāstrī (1984): 386; STMI 229; C. Vogel (1965): 11 and 16–17. See, in particular: U.P. Shah (1975).

108 CC II, 10 (compare I, 54–55). NCC I, 134; IV, 253; V, 96. M. Krishnamachariar (1989): 766.

109 NCC VI, 245 (compare CC I, 54–55). CESS A 1, 54; A 5, 17.

110 STMI 229.

111 NCC I, 463 (*Cat. Madras Nr. 14374). Check-list Nrs. 42 and 127: title *Bālaprabodhinī*. STMI 27 and 229. AVI 175. P.K. Nārāyaṇapiḷḷai 1. Compare *Bālaprabodhikā* and *Hṛdayabodhikā*.

112 CC I, 36: mentioned by *A.C. Burnell (1880).

113 Atrideva (ABI 227). P. Cordier (1896: 6). O.P. Jaggi (IV, 28). A. Rahman (STMI 229). P.V. Sharma (AVI 175). C. Vogel (1965: 11). Absent from NCC. Cat. Mysore describes two MSS (XIII, Nrs. 41317–18). Compare *Bālabodhinī*.
The *Bālabodhinī* and *Bālaprabodhikā* are regarded as two different commentaries by P.V. Sharma (AVI 175).

114 See AVI 175; H. Parāḍkar (1939): 29; STMI 229.

115 Atrideva (ABI 226–227) was already doubtful regarding this assertion.

116 NCC: not recorded. STMI 229: the author is called Bhaṭṭaśrī Vardhamāna Miśra. AVI 175. H. Parāḍkar (1939): 29.

117 Not recorded in CC and NCC. Compare *Vyākhyāsāra*.

118 N.S. Mooss, upodghāta (5) to part 1 of his edition of Parameśvara's commentary.

119 AVI 175.

120 Not recorded in CC and NCC. Compare *Pāṭhya/Pāṭhyā*.

121 STMI 229.

122 N.S. Moos, upodghāta (5) to part 1 of his edition of Parameśvara's commentary.

123 AVI 175.



124 See on this author and his date: Candranandana's *Madanādinighaṇṭu*.

125 See on the type of commentary called vṛtti: N.V.P. Unithiri (1980–81): 575.

126 NCC I, 464; VI, 355–356. Check-list Nr. 527. STMI 44 and 229. Cat. Bikaner Nr. 1423: *Padārthacandrikā* on the Cikitsitasthāna; erroneously (though with some caution) attributed to Vāgbhaṭa by R. Mitra in the Cat. Bikaner (see P. Cordier, 1901c: 184–185, on the correction of R. Mitra's error); see NCC I, 464 on the remaining Bikaner MSS. Cat. Mysore XIII, Nrs. 41321 (Nidānasthāna) and 41322; Nr. 41323, catalogued as a *Padārthacandrikā* by Śiva on the *Aṣṭāṅgahṛdaya*, does not contain Candranandana's commentary. Cat. Tanjore Nr. 11029, catalogued (based on its colophon) as a *Padārthacandrikā* by Hemādri, contains, as indicated in the introductory verses, Candranandana's commentary. J. Filliozat, Liste Nrs. 68 (Śārīra- and Cikitsāsthāna) and 69 (complete?). P. Cordier (1901c: 185) mentions two almost complete MSS in Poona and Fyzabad.
The NCC (I, 464; VI, 356) records a *Candranandanakośa* or *Bheṣajanāmaparyāya* as a medical lexicon by Candranandana that forms part of his commentary; this entry is apparently based on a wrong interpretation of a reference by P. Cordier (1901c: 185) to Candranandana's *Madanādinighaṇṭu* or *Gaṇanighaṇṭu* as a work chiefly taken from the *Aṣṭāṅgahṛdayasaṃhitā*.
Edition of the *Padārthacandrikā* on the Sūtrasthāna: aṣṭāṅgahṛdaya (sūtrasthāna), śrī aruṇadatta kṛta sarvāṅgasundarā śrī candranandana kṛta padārthacandrikā va śrī hemādri kṛta āyurveda rasāyana ṭīkā, rājavaidya paṇḍita rāmaprasādajī kṛta ṭippaṇī sahita, Śrīveṅkaṭeśvar Steam Press, Bombay, *1st ed., 1928; ed. 1956/57. References are to the edition of 1956/57.
The title of the commentary is mentioned in the introductory verses.

127 These footnotes are taken from two MSS (see sūcīpattra 7, Nrs. 30–31), the one from the BORI, Poona (Nr. 5 – A 1882–83; this MS contains the commentary from Sū.13 up to U.40.64), the other from the Oriental Institute, Baroda (Nr. 1135; this MS contains the commentary on Sū.1–16). Numerous references in these footnotes concern variants of Vāgbhaṭa's text.

128 The verses are numbered in agreement with Kuṇṭe and Navre's edition of the *Aṣṭāṅgahṛdayasaṃhitā*.

129 This quotation is identical with Su.Sū.46.344cd–345ab.

130 A puzzling quotation from Bhaṭṭārakacarakamunī.

131 The quotation ad 6.158cd has been taken from the *Dhanvantarīyanighaṇṭu* (1.212). See also *Nighaṇṭu*.

132 Kharanāda is also quoted ad Ni.1.9–11 (see footnote in Kuṇṭe and Navre).

133 Identical with *Dhanvantarīyanighaṇṭu* 1.274 and 276.

134 Identical with *Dhanvantarīyanighaṇṭu* 5.38 and *Madanādinighaṇṭu*, viprakīrṇa, p. 9.

135 I.e., the *Aṣṭāṅgasaṃgraha*.

136 This quotation is from Kharanāda according to Aruṇadatta.

137 The *Suśrutasaṃhitā* (Sū.46.247) is quoted.

138 Largely identical with Su.Sū.46.205cd–206ab.

139 O.P. Jaggi's contention (IV, 28) that Ḍalhaṇa and Hemādri are quoted must be based on some confusion.

140 See, for example, the synonyms in the commentary ad Sū.15.

141 Compare, for example, the comments of Candranandana and Aruṇadatta ad A.h.Sū. 1.9cd–16ab. Aruṇadatta's indebtedness to Candranandana was already noticed by P. Cordier (1901d: 154).

142 Ad A.h.Ci.2.3; an additional passage (see the footnote in Kuṇṭe and Navre's edition) quotes the *Candrikā*; one of P. Cordier's MSS reads *Padārthacandrikā* (P. Cordier, 1901d: 154).

143 Ad Su.U.65.29 (on the tantrayukti called vidhāna). This quotation puzzled P.V. Sharma (1986b: 78; Foreword to Bhagwan Dash, 1987), since the *Aṣṭāṅgahṛdaya* does not deal with the tantrayuktis; he therefore supposed that Ḍalhaṇa does not cite the *Padārthacandrikā*, but some other work by Candranandana, which may be a commentary on the *Suśrutasaṃhitā*. However, it is quite clear that Candranandana did discuss the tantrayuktis ad A.h.U.40.78 (the footnotes in Kuṇṭe and Navre's edition of the *Aṣṭāṅgahṛdaya* quote him on the subject).

144 Ad A.h.Sū.7.40–41ab (on maireya). P.V. Sharma (1986b: 78) claims that this quotation cannot be traced in the *Padārthacandrikā*.

145 According to G. Hāldār (Vṛddhatrayī 55).

146 Ad *Siddhayoga* 6.19cd (mentioned together with Aruṇadatta); 9.31 (mentioned together with Bāṣpacandra); 73.2 (an explanation by Candranandana of a statement made by the bhāṣyakāra; does this refer to Vāgbhaṭa's *Vaiḍūryakabhāṣya*?).

147 Ṭoḍara IX: 1.117 (on pharmaceutical preparations).

148 Ad *Mādhavanidāna* 2.56–57.

149 See commentaries on the *Carakasaṃhitā*: *Candrikā*.

150 This otherwise unknown *Candraṭīkā* (Jīvānanda Vidyāsāgara's edition reads *Tantraṭīkā*) is said to form part of the *Bhaṭṭatraya*, consisting of *Kārikā*, *Bṛhaṭṭīkā* and *Candraṭīkā*.

151 See the introductory verses.

152 Vṛddhatrayī 277.

153 Bhagwan Dash (1987: Preface 8). C. Vogel (1965: 15). G. Huth (1895a: 271) refers to Janārdana and Rin-chen bzaṅ-po as the translators. Bhagwan Dash (1976: Intr. 11), P. Cordier (1903a: 614), and N.S. Mooss (Intr., 10, to his edition of the *Madanādinighaṇṭu*) mention that Jālandhara (or Jārandhara), an Indian upādhyāya (mkhan-po), made the translation, which was revised by Rin-chen bzaṅ-po. The latter (958–1055) was an outstanding figure of his time, bearing the honorary title of 'great translator' (lo-ćā-ba chen-po).
See on Rin-chen bzaṅ-po: D.N. Bolsokhoyeva (1993): 11–12; T. Clifford (1984: 57); G. Huth (1895b: 281–282); D.I. Lauf (1976): 209–211; Rechung (1973: 18–19); G. Schulemann (1958: 81); D. Seyfort Ruegg (1966); D. Snellgrove and H. Richardson (1980: 113–115, 130); M. Taube (1981: 18–23; G. Tucci (1988); G. Tucci and W. Heissig (1973: 42–52, 62); C. Vogel (1965: 20–21). See on Jālandhara, Jārandhara, or Janardhana: M. Taube (1981: 18–20, 22). C. Vogel (1965: 20) was unacquainted with details on Jārandhara.

154 R.E. Emmerick (1977: 1136). C. Vogel (1965: 15). M. Taube (1981: 21) mentions the period 1012–1039/40.

155 Bhagwan Dash (1976): 11 and 15; (1976a): 15; (1987): Preface 8 (Bhagwan Dash renders zla-zer by candrikāprabhāṣā, but its correct Sanskrit equivalent is candrikāprabhāsa). P. Cordier (1903a): 614. G. Huth (1895a): 270.

156 M. Taube (1981): 21.

157 C. Vogel (1965): 35–36.

158 This work is not mentioned by P. Cordier (1903a) as separate from the *Padārthacandrikā*, which he calls a vṛtti (ḥgrel-pa). The vṛtti is recorded as a separate work by Bhagwan Dash (1976: 10 and 14; 1976a: 14; 1987: Preface 8). It may be identical with the *Padārthacandrikā* (ḥgrel-pa is rendered by vṛtti or vivṛti, i.e., commentary; see M. Taube, 1981: 19, n.79).



159 NCC I, 464; IX, 16. STMI 50 and 229: regarded as the Dāmodara who wrote the *Ārogyacintāmaṇi* and *Rāmabāṇa*. Cat. Berlin Nr. 934 (fragmentary). ABI 227. AVI 175. P. Cordier (1896): 6. P.K. Gode (1939f: 7). L. Hilgenberg and W. Kirfel (1941): XXIII. Jaggi IV, 28. H. Parāḍkar (1939): 29.

160 NCC not recorded. Check-list Nr. 42. Cat. Mysore XIII, Nr. 41316. Compare Hāṭakāṅka and Narahari(bhaṭṭa).

161 NCC I, 465. Check-list Nr. 43. J. Filliozat, Liste Nr. 8 (incomplete). STMI 81–82. Cat. Madras Nr. R 3699 contains the commentary on Sū.1–10 (the beginning is missing). Cat. Tanjore Nr. 11033. *List Trivandrum Nr. 2305 A (mentioned in the Check-list, Nr. 43; the NCC records two Trivandrum MSS). P. Cordier (1901c: 186–187), who possessed a copy of the Tanjore MS (A. Roşu described this copy: A. Roşu, 1977: 185), says that Hāṭakāṅka's commentary on the Nidānasthāna is closely related to Aruṇadatta's commentary, although it makes a more primitive impression; he regarded it as not improbable at all that Hāṭakāṅka is a surname of Aruṇadatta, since the latter was the son of Mṛgāṅkadatta, whose name also contains the element aṅka. Cordier mentions in an earlier article (1896: 6) that A.C. Burnell (1880: 65) describes a MS (Nr. 10787) of a *Sarvāṅgasundarī* by Hāṭakāṅka, in Telugu script, the akṣaras of which are not blackened with ink; P. Cordier expressed the opinion that Burnell must have taken the indication hāṭakāṅka, which means 'written without ink' for the name of the author, and that this MS contains Aruṇadatta's *Sarvāṅgasundarā*. P. Cordier, however, was obviously wrong; the MS he refers to (P.P.S. Sastri, 1933, Nr. 11033 = A.C. Burnell's Cat. Tanjore, Nr. 10787) contains Hāṭakāṅka's *Dīpikā* on the Nidānasthāna, which simply consists of an abridgement of the text of the *Hṛdaya*. P. Cordier's views on the identity of Hāṭakāṅka and Aruṇadatta can also be discarded because these commentators are separately quoted by Parameśvara and Śrīdāsa. Hāṭakāṅka's *Dīpikā* is also mentioned by P.V. Sharma (AVI 175), H. Parāḍkar (1939: 29), G.V. Sastry (1959), and C. Vogel (1965: 11).

162 All the MSS of his commentary are found in Southern Indian libraries.

163 See: Śrīdāsapaṇḍita.

164 See, e.g., Śrīdāsa ad A.h.Śā.2.53.

165 NCC I, 465; II, 153. Check-list Nrs. 42 and 112. STMI 82 and 229. Cat. Berlin Nr. 931. Cat. Bikaner Nr. 1383. Cat. IO Nr. 2656. Cat. BHU Nr. 15. Cat. Mysore XIII, Nrs. 41319–20. J. Filliozat, Liste Nr. 13. Cat. Tanjore Nr. 11029, said to contain Hemādri's *Padārthacadrikā* (see the colophon), actually contains Candranandana's commentary. See on Hemādri's commentary: G.R.R. Chakravarthy (1990). The Kavīndrācāryasūcipatram records a commentary by Hemādri on Caraka (Nr. 908) and one on *Laghuvāgbhaṭa* (Nr. 912).

166 A. Rahman (STMI 82) records a MS that contains the complete commentary on the Nidānasthāna. H. Parāḍkar ((1939: 33) mentions that a gloss (ṭippaṇī) in one of the MSS he consulted appears to prove that Hemādri completed his commentary; this gloss refers to a remark by Hemādri ad A.h.U.17.16.

167 These are the parts printed in Kuṇṭe and Navre's edition of the *Aṣṭāṅgahṛdayasaṃhitā*. See sūcī-pattra 7 of this edition for a description of the twelve MSS which were available to the editors.

168 See H. Parāḍkar (1939): 36. Hemādri's reason for this order may have been that the subject matter is easier to grasp when the chapters of the Sūtra- and Kalpasthāna are re-arranged: Ka.6 (dravyakalpa) follows upon Sū.15 (śodhanādigaṇasaṃgraha); Sū.18 (vamanavirecana) is followed by Ka.3 (vamanavirecanavyāpad), Ka.1 (vamanakalpa)

and 2 (virecanakalpa); Sū.19 (bastividhi) is followed by Ka.5 (bastivyāpad). H. Parāḍkar omits to mention Ka.4 (bastikalpa), which should follow Ka.5.

169 Hemādri's readings of the text of the *Aṣṭāṅgasaṃgraha* differ occasionally from those of the printed editions and are sometimes accompanied by short comments; see Hemādri ad A.h.Sū.1.24cd; 2.48; 5.20ab; 7.22–26.

170 Hemādri's quotations from the *Siddhayoga* are important. The readings usually agree with the printed text, but the order of the verses differs considerably. Some verses or parts of verses are left out, while stanzas are added that do not occur in the edition of the *Siddhayoga*. Most interesting is the inclusion of glosses and parts of an otherwise unknown commentary. See in particular the quotations ad Ci.1.66cd–67ab (= *Siddhayoga* 1.166, 169–173, 179–185; comments are added after 1.166, 169 and 170); 1.66cd–67ab (= *Siddhayoga* 1.153, 151–152, 147–150, followed by some verses not found in the edition; 1.154, followed by extra verses again); 1.81cd–83 (= *Siddhayoga* 1.42–45ab, 46–47, accompanied by some comments, and followed by verses found in Vaṅgasena); 1.94 (= *Siddhayoga* 1.253; comments are added); 1.166ab (= *Siddhayoga* 1.230, 235–236, 238ab, 243–247ab, 228ab, 229ab).

171 The quotations from Vaṅgasena show many variants when compared with the text of ed. d (see, for example, the quotation ad A.h.Ni.2.33cd). Some verses, quoted from Vaṅgasena, were borrowed by the latter from the *Mādhavanidāna* (see, e.g., the quotation ad Ni.5. 43cd–44ab = Vaṅgasena, hṛdroga 1 and 4 = *Mādhavanidāna* 29.1–2). Some quotations are untraceable in the editions of Vaṅgasena (for example, the quotation ad Ci.1.18–19ab). The order of the verses cited is occasionally not in conformity with the text of ed. d of Vaṅgasena (the quotation ad Ci.1.54cd–55ab = Vaṅgasena, jvara 241, 242, 246–248, 251–254, 256; the quotation ad Ci.1.128 = Vaṅgasena, jvara 231, 259–260, 280).

172 See Hemādri ad A.h.Sū.1.18.

173 Ad A.h.Sū.7.47.

174 Ad A.h.Sū.11.37–39ab.

175 See Hemādri ad A.h.Sū.6.75cd–78.

176 Hemādri's comments are sometimes more elaborate than those by Aruṇadatta (e.g., ad Sū. 6), sometimes more concise (e.g., ad Sū.15). Many differences between identifications of medicinal plants by Aruṇadatta and Hemādri are mentioned by N.S. Mooss (1980).

177 See Bāpālāl Vaidya (1982: Appendix VII) on Hemādri's identifications of medicinal plants.

178 Hemādri ad A.h.Sū.3.1–2. See G.R.R. Chakravarthy (1990): 117–127.

179 See his comments on the apūrvavaidya of Sū.1.1; Hemādri is silent on the Bhaiṣajyaguru of Sū.18.17.

180 Authorities mentioned in the text of the *Aṣṭāṅgahṛdaya* are omitted.

181 The ācārya is Vāgbhaṭa.

182 Mentioned in quotations.

183 Mentioned in a quotation.

184 This is an otherwise unknown work by Paṇḍitakeśava, who may or may not be the author of the *Siddhamantra*. The quotations are untraceable in that work; they deal with the synonyms of piṇḍālu and three views on the nature of the disorder called udarda; compare the related description of udarda in the *Aṣṭāṅgasaṃgraha* (Sū.20.12–13), to which Hemādri in this case does not refer.

185 Compare Hariścandra.



186 Mentioned in a quotation from the *Yogaratna*.

187 Mentioned in a quotation from the *Aṣṭāṅgasaṃgraha* (Sū.8.62–71).

188 Mentioned in a quotation.

189 Compare Bhaṭṭārakahariścandra.

190 Bhāskarācārya's *Siddhāntaśiromaṇi* is quoted ad Sū.3.1–2, Varāhamihira's *Bṛhatsaṃhitā* ad Sū.5.6–8ab.

191 See: Kharanāda.

192 *Mādhavanidāna* 6.21cd is quoted. See also *Rugviniścaya*.

193 These five quotations are from the *Mādhavadravyaguṇa*.

194 This quotation may be from Mādhava's *Suśrutaślokavārttika*.

195 This quotation has not yet been traced.

196 See: *Āyurvedaprakāśa*.

197 Both quotations are found in the *Aṣṭāṅgasaṃgraha* (Sū.17.26–27 and 21.16–17), where they are also attributed to Parāśara.

198 Hemādri quotes *Mādhavanidāna* 2.40–46, which is remarkable, since 2.40–43 is from the *Aṣṭāṅgasaṃgraha* (Ni.2.96cd–97ab, 95cd–96ab, 100cd–102).

199 See also Mādhavakara.

200 I.e., the *Aṣṭāṅgasaṃgraha*.

201 Mentioned in a quotation from the *Aṣṭāṅgasaṃgraha*.

202 Compare Vṛnda. The *Siddhayoga* is also quoted anonymously.

203 A long quotation on the subject of basti.

204 A very long quotation in verse.

205 Vaṅgasena is occasionally quoted anonymously.

206 Mentioned in a quotation from the *Aṣṭāṅgasaṃgraha*.

207 Mentioned in a quotation from the *Aṣṭāṅgasaṃgraha*.

208 Compare *Siddhayoga*.

209 These quotations are probably from Candraṭa's *Yogaratnasamuccaya*.

210 Kuṇṭe and Navre assume that a verse at the end of the commentary ad Ni.2.74cd–76ab is taken from the *Madhukośa* (ad *Mādhavanidāna* 2.42–47); to be sure, it is found in the *Madhukośa*, but said to be from some tantrāntara.

211 *Dhanvantarīyanighaṇṭu* 5.7cd is quoted.

212 *Medinīkośa*, lāntavarga 82ab, is quoted.

213 The first verse of the quotation agrees with *Śārṅgadharasaṃhitā* II.10.7cd–8ab; the second verse disagrees, which throws doubt on Śārṅgadhara's work being one of Hemādri's sources.

214 Kuṇṭe and Navre claim that this verse is taken from the raktapitta chapter of the *Siddhasāra*; it is absent from R.E. Emmerick's edition of the *Siddhasāra*.

215 Said to be from the chapter on chardi of the *Siddhasāra* where, however, it is not to be found.

216 *Siddhayoga* 10.3c–f is quoted.

217 Vaṅgasena, jvara 416–417 is quoted.

218 Vaṅgasena, chardi 49 and 57 are quoted.

219 *Viśvaprakāśakośa*, lāntavarga 114cd is quoted.

220 It is not always clear which work is quoted. See Kane I.2, 755 on quotations from Hemādri's *Caturvargacintāmaṇi*.

221 These quotations derive from Nārāyaṇa's additions to Śrīkaṇṭhadatta's *Kusumāvalī*. See the *Kusumāvalī* ad *Siddhayoga* 1.51–52; 6.19cd; 13.7–8; 82.25 and 27.

222 Ad *Siddhabheṣajamaṇimālā* 2.281 (the *Āyurvedarasāyana* is quoted); 2.257 (Hemādri is quoted; the work referred to is the *Āyurvedarasāyana*).
223 *Vāgbhaṭamaṇḍana* 6 (the quotation is ascribed to Vopadeva) and 86.
224 The *Āyurvedarasāyana* is quoted.
225 Hemādri's *Āyurvedarasāyana* is cited ad *Śivakoṣa* 168 (compare Hemādri ad Sū.6.76); 247; 265 (compare Hemādri ad Sū.3.35); 317 (compare Hemādri ad Sū.6.93); 400 (compare Hemādri ad Sū.6.106).
226 *Yogaratnākara* 157: a list of diseases is quoted.
227 CC I, 768. See on Hemādri: ABI 228–229 and 320; AVI 218; Bāpālāl Vaidya (1982): 534; R.G. Bhandarkar (1895): 116; J.D.M. Derrett (1973): 19–20; P.K. Gode (1936c) and (1939f); Jaggi IV, 28; J. Jolly (1901): 8 (C.G. Kashikar 10 and 159); Kane I.2, 749–755; A.B. Keith (1973): 448; M.A. Mehendale and A.D. Pusalker (1989): 335; G.J. Meulenbeld (1974): 435–436; H. Parāḍkar (1939): 32–39; L. Renou in L. Renou and J. Filliozat (1947): 440; V. Śukla I, 112–114; C. Vogel (1965): 16; Vṛddhatrayī 277 and 468; Winternitz III, 502. G. Hāldār (Vṛddhatrayī 468) mentions that Hemādri was also called Makkibhaṭṭa.
228 H. Parāḍkar (1939: 39) adds that he was a śuklayajurvedin.
229 The geneology is given in the *Pariśeṣakhaṇḍa* of the *Caturvargacintāmaṇi*; see the praśasti, reproduced by H. Parāḍkar (1939: 36–37).
230 V. Śukla I, 112.
231 Hemādri belonged obviously to a circle of literati, and was not, at least not primarily, a medical practitioner; the commentarial literature shows that a dichotomy between medical literati and practising physicians developed in India, in the same way as in classical antiquity (see on the developments in classical antiquity: I.E. Drabkin, 1944).
232 See CC I, 178; R.G. Bhandarkar (1895): 116; Kane I.2, 749. The section on prāyaścitta does not appear to be by Hemādri (Kane I.2, 749).
233 See Kane (I.2, 755) about the influence of the *Caturvargacintāmaṇi* on the actual practice of vrata and dāna.
234 See Kane I.2, 750.
235 Some authors mention numerous titles of works by Hemādri, but most of these are parts of the *Caturvargacintāmaṇi* (see H. Parāḍkar, 1939: 34).
236 Mentioned as one of Hemādri's works by Th. Aufrecht (CC II, 185); also attributed to Vidyādhara (CC I, 768).
237 CC II, 185. P.V. Kane (I.2, 753–754) mentions a *Śrāddhakalpa* according to the rules of Kātyāyana, which is distinct from the *Śrāddhakhaṇḍa* of the *Caturvargacintāmaṇi*.
238 CC III, 158. NCC VIII, 274.
239 CC I, 768. NCC V, 77. Hemādri is also credited with a commentary on Śaunaka's *Praṇavakalpa* (CC II, 185; NCC XII, 241) and a commentary, called *Viveka*, on Vopadeva's *Harilīlā* (H. Parāḍkar, 1939: 34); others assume that Hemādri, together with Madhusūdana Sarasvatī, had something to do with a commentary, called *Viveka*, on Kālidāsa's *Raghuvaṃśa* (Kane I.2, 754–755). A *Kāmakutūhala* or *-kautūhala*, a metrical compendium on sexual therapy, is attributed to an author called Hemādrivaidya (NCC III, 346: *edited, with Hindī translation, Bombay 1902).
240 Vopadeva was the author of three medical works. See: Vopadeva.
241 CC I, 768. ABI 228. HCIP V, 335 (M.A. Mehendale and A.D. Pusalker, 1989). Kane I.2, 752. K.A. Nilakanta Sastri (1971): 219. STMI 82. C. Vogel (1965): 16. See *Caturvargacintāmaṇi*, Dānakhaṇḍa 1.13.



242 Devagiri is the modern Daulatābād.
243 Kane I.2, 751–752. See the colophon of the Dānakhaṇḍa.
244 Hemādri refers to his *Caturvargacintāmaṇi* in these verses.
245 He writes that he was śrīkaraṇeṣv adhi.
246 Hemādri calls him Rāma.
247 CC I, 768. ABI 228. Kane I.2, 752. STMI 82. C. Vogel (1965): 16. Rāmacandra's dates are 1271–1312 according to K.A. Nilakanta Sastri (1971): 219 and 230.
248 Kane I.2, 753.
249 ABI 229. R.G. Bhandarkar (1895): 116. Kane I.2, 755. M.A. Mehendale and A.D. Pusalker (1989): 335. H. Parāḍkar (1939): 35. V. Śukla I, 112. A biography of Hemādri (Hemāḍpant) was written in Marāṭhī by Pādhye *(Bombay, 1931) (see H. Parāḍkar, 1939: 34).
250 Hemarājaśarman (see his upodghāta, 12) was in the possession of an old MS of this work, completed in 1468/69; the gajaprakaraṇa of this *Lakṣaṇaprakāśa* quotes Pālakāpya, its aśvaprakaraṇa Śālihotra; it also records the names of many ancient medical authorities.
251 L. Gopal (1988): 116. Vṛddhatrayī 277.
252 CC I, 486–487 and 768; II, 113–114: (Bhaṭṭa) Hemādri. P.K. Gode (1933). Kane I.2, 754. H. Parāḍkar (1939): 35. See on this Hemādri and his *Raghuvaṃśadarpaṇa*: G.R. Nandargikar's edition of the *Raghuvaṃśa* (1971): Critical Notice 12–15.
253 NCC: not recorded. AVI 176 and 207. B. Rama Rao (1992): 303. Vṛddhatrayī 43 and 276. See: commentaries on the *Carakasaṃhitā*.
254 NCC: not recorded. Check-list Nr. 42. STMI 27: based on the *Sarvāṅgasundarī*. ABI 227: title *Hṛdayaprabodhikā*. N.S. Mooss, Nivedanā to his edition of the *Kairalī* commentary: written by an author from Kerala. C. Vogel (1965: 11): probably identical with Śrīdāsa's or Udayāditya's commentary. Compare the *Bālaprabodhikā*.
255 Śrīdāsa quotes four verses of the Hṛdyākāra ad Sū.6.30cd–31.
256 NCC I, 463. Check-list Nr. 336. STMI 27 (STMI 229 records an anonymous *Hṛdaya* or *Hṛdayāratna*, probably the same as the *Hṛdyā*). AVI 176: *Hṛdyā* or *Hṛdyārthā*. L. Hilgenberg and W. Kirfel (1941: Einleitung 24) mention an anonymous *Hṛdayā*. N.S. Mooss (Nivedanā to his edition of the *Kairalī* commentary; upodghāta to part 1 of his edition of Parameśvara's commentary). P.K. Nārāyaṇapiḷḷai 2. H. Parāḍkar (1939): 30: *Hṛdyā* or *Hṛdyārthā*. C. Vogel (1965): 11.
257 See N.S. Mooss (1980): 6, 24.
258 See the Svalpaprāstāvika of N.S. Mooss to part 1 of his edition of Indu's *Śaśilekhā* on the *Aṣṭāṅgahṛdaya*.
259 See: Śrīdāsapaṇḍita.
260 NCC I, 460 and 464; II, 248. Check-list Nr. 42. STMI 86 (the *Śaśilekhā* on the *Aṣṭāṅgasaṃgraha* is not mentioned) and 229 (the title of the commentary on the *Aṣṭāṅgahṛdaya* is said to be *Śaśilekhā* or *Indumatī*). It has been assumed for some time, at least by some authors (see, for example, P.K. Gode, 1944g: 218–220), that Indu commented on the *Aṣṭāṅgasaṃgraha* only, not on the *Aṣṭāṅgahṛdayasaṃhitā*.
261 The *Śaśilekhā* on the *Aṣṭāṅgahṛdaya* has partly been edited: Aṣṭāṅga Hṛdaya Saṁhitā with the Śaśilekha commentary of Indu, edited by Vayaskara N.S. Mooss, part 1 (Sūtrasthāna), Vaidya Sarathy Series, Book No. 13, Kottayam 1956; part 2 (Śārīrasthāna), Vaidya Sarathy Series, Book No. 17, Kottayam 1967 (part 2 contains, next to the *Śaśilekhā*, Vāsudeva's *Anvayamālā*); part 3 (Nidānasthāna), Vaidyasarathy Series, Book No. S-3, Kottayam 1978; part 4 (Cikitsitasthāna), Vaidya Sarathy Series, Book No. 18, Kottayam 1978;

part 5 (Kalpasthāna), Vaidya Sarathy Series, Book No. 19, Kottayam 1972. This edition is based on four MSS, one from Madras, one from Poona, one from the editor's collection, and one from the collection of the aṣṭavaidya physician Bālāraṇya; the last one of these four MSS is complete; the MS from the editor's own library covers Sū.6–U.40 (see his svalpaprāstāvika to parts 1–5; the MSS are described in the sūcīpattra of part 1). The *Śaśilekhā* on the Uttarasthāna has, to my knowledge, not appeared, although the editor planned to publish it. The references are numbered in agreement with Kuṇṭe and Navre's edition of the *Aṣṭāṅgahṛdayasaṃhitā*. The title of the commentary is mentioned in the introductory verses.

262 Authorities mentioned in the *Aṣṭāṅgahṛdaya* itself are omitted. See authorities and works quoted or referred to in the *Aṣṭāṅgasaṃgraha* for the authorities mentioned in the verses on paribhāṣā at the end of the commentary on the Kalpasthāna.

263 Bhaṭṭārahariсandra's *Kharaṇādasaṃhitā* is referred to and quoted.

264 Bhaṭṭārahariсandra's commentary on the *Carakasaṃhitā* is quoted.

265 Mentioned, along with Kāśyapa, as the author of a specialized medical treatise.

266 The *Aṣṭāṅgasaṃgraha* is quoted; it is sometimes (ad Sū.18.34) called *Śrīmatsaṃgraha*.

267 See *Vaidehasaṃhitā*.

268 Skandarakṣita's *Vaidehasaṃhitā* is quoted; the same quotation is said to be from the *Vaidehīsaṃhitā* in the *Śaśilekhā* on the *Aṣṭāṅgasaṃgraha* and in Śrīdāsa's *Hṛdayabodhikā*.

269 This quotation is found in one of the MSS (ad Ni.7.55); see also N.S. Mooss (1979): intr. 17.

270 Authorities mentioned in the *Aṣṭāṅgasaṃgraha* itself are omitted. References between square brackets are those printed between brackets in Āṭhavale's edition. The larger part of these consist of interpolations, but the meaning of the brackets is not always clear (see, for example, some quotations from Bhoja and Jejjaṭa, which need not be interpolated passages).

Editions:

a aṣṭāṅgasaṃgrahaḥ induvyākhyāsahitaḥ (sūtraśārīrasthānātmakaḥ prathamo bhāgaḥ) gośrī mahārājarājadhānībhiṣakpadam adhitiṣṭhatā ṭi. rudrapāraśavena pariśodhya prakāśitaḥ, printed at K.K. Press of the Mangalodayam Company, Ltd., Trichur 1913; (nidāna-cikitsita-kalpasthānātmako dvitīyo bhāgaḥ), printed at the Mangalodayam Press, Trichur 1913; Uttarasthāna, date?

b puṇyapattanasthāyurvedavidyālayapradhānādhyāpaka - paṇḍitarāmacandraśāstrikiñjavaḍekareṇa pratisaṃskṛtaḥ ṭuptippaṇyā ca pariṣkṛtaḥ mahāmahopādhyāyenduviracita-śaśilekhākyavyākhyayā sametaś ca śrīmadvāgbhaṭaviracitaḥ aṣṭāṅgasaṅgrahaḥ, tasya śārīrasthānam, mūlasūtrāṇi, śaśilekhāṭīkā, ṭuptippaṇī, śārīrapariśiṣṭam, aṣṭāṅgahṛdayaśārīram, śārīrakoṣṭhakāni, śārīracitrāṇi, sūtra-śabda-viṣayasūcyaḥ, viṣayapraveśaḥ, nivedanam, ityādibhiḥ saṃvalitam, saṃpādakaḥ vaidya paṇḍita rāmacandraśāstrī kiñjavaḍekara, Āyurvedakalpataruḥ, prathamaḥ prarohaḥ, Citraśālā Mudraṇālayaḥ, Puṇyapattanam 1938; puṇyapattanasthāṣṭāṅgāyurvedamahāvidyālayabhūtapūrva-pradhānādhyāpaka-vaidyapaṇḍitarāmacandraśāstri-kiñjavaḍekarabhiṣagācāryeṇa pratisaṃskṛtaḥ svīyaprabhāṭippaṇyā ca pariṣkṛtaḥ mahāmahopādhyāyenduviracitaśaśilekhākhyavyākhyayā sametaś ca śrīmadvāgbhaṭaviracitaḥ aṣṭāṅgasaṅgrahaḥ, tatra sūtrasthāne svasthavṛttam (hygiene), mūlasūtravibhāgaḥ, śaśilekhāvyākhyā, prabhāṭippaṇī, aṣṭāṅgahṛdaye svasthavṛttam, svasthavṛttapariśiṣṭam, svasthavṛttacitrāṇi, svasthavṛttaśabdakoṣaḥ, sūtrasūcī, vistṛto viṣayānukramaḥ viṣayapraveśaḥ, nivedanam ityādibhiḥ saṃvalitam, saṃpādakaḥ vaidyapaṇḍita rāmacandraśāstrī kiñjavaḍekara bhiṣagācāryaḥ, Āyurvedakalpataruḥ, dvitīyaḥ prarohaḥ, Citraśālāmudraṇālayaḥ, Puṇyapattanam 1940; ...tasya nidānasthānam, mūlasūtravibhāgaḥ, śaśilekhāvyākhyā, ṭuptippaṇī, aṣṭāṅgahṛdayanidānam, nidānasthānapariśiṣṭam, sūtrasūcī, rogalakṣaṇakośaḥ, vistṛto viṣayānukramaḥ, viṣayapraveśaḥ, nivedanam ityādibhiḥ saṃvalitam, Āyurvedakalpataruḥ, tṛtīyaḥ prarohaḥ, Citraśālāmudraṇālayaḥ, Puṇyapattanam (Poona) 1940. The three volumes of Kiñjavaḍekar's edition have been reprinted, with an English Introduction by Vaidya Bhagwan Dash, Indian Medical Science Series, Nos. 10–12, Delhi 1990.
The text of Indu's *Śaśilekhā* is based on that of ed. a; the text of the *Aṣṭāṅgasaṃgraha* is provided with footnotes, giving variant readings from three MSS (see Kiñjavaḍekar's Nivedana to the first volume).
The remaining parts of Kiñjavaḍekar's edition have never been published. Appended to the volumes of Kiñjavaḍekar's edition are: volume I, śārīrasthāna: śārīrapariśiṣṭam (1: sarvabhūtacintāśārīra; 2: garbhotpatti; 3: śārīre kecana viśiṣṭā avayavāḥ; 4: aṣṭāṅgaśārīra; these four parts mainly consist of extracts from Caraka, Suśruta, and Vāgbhaṭa); the Śārīrasthāna of the *Aṣṭāṅgahṛdayasaṃhitā*; several tables; volume II, svasthavṛtta (= Sūtrasthāna 1–11): Sūtrasthāna 1–8 of the *Aṣṭāṅgahṛdayasaṃhitā*; the svasthādhikāra of Vṛnda's *Siddhayoga*, together with the *Kusumāvalī*; a svasthavṛttavacanasaṃgraha, consisting of a dinacaryāprakaraṇa, rātricaryāprakaraṇa, ṛtucaryāprakaraṇa, gṛhādinirmāṇavidhi, pākaprakaraṇa (six parts: śākaprakārāḥ, kṣudbodhakavastūni, pānakāni, māṃsarandhanavidhi, pakṣimāṃsaprakāra, matsyamāṃsarandhana; the verses forming the pākaprakaraṇa are quoted from the *Bhojanakutūhala*); manvādidharmaśāstroktaṃ svasthavṛttam (numerous texts are quoted: Aṅgiras, Aparārka, Aśvalāyana, Atri, Baudhāyana, *Bhāgavata*, *Bhārata*, *Bhāratasāvitrī*, *Bhaviṣyapurāṇa*, Bhṛgu, *Brahmāṇḍapurāṇa*, *Bṛhannāradīya*, Bṛhaspati, *Bṛhatparāśara*, *Candrikā*, Dakṣa, *Dānadharma*, Devala, Gārgya, Jābāli, *Jyotirnibandha*, *Kārṣṇājini*, Kāśyapa, Kātyāyana, *Kaurma*, Manu, *Mārkaṇḍeyapurāṇa*, Nārada, *Nārasiṃha*, Parāśara, *Parāśaramādhavīya*, *Pārijāta*, *Prabhāsakhaṇḍa*, Pracetas, Śātātapa, Śaunaka, Sāyaṇa, *Śivadharma*, *Śivarahasya*, *Skānda*, *Smṛtidīpikā*, *Smṛtiratnāvalī*, *Smṛtisaṃgraha*, Sumantu, Vasiṣṭha, Viṣṇu, *Viṣṇupurāṇa*, *Vṛddhaśātātapa*, Vyāsa, Yājñavalkya, Yama, Yogin); vivāhaprakaraṇa (quoted from the *Ācārendu*, and Yājñavalkya); volume III, Nidānasthāna: Nidānasthāna of the *Aṣṭāṅgahṛdayasaṃhitā*; nidānapariśiṣṭaprakaraṇa, consisting of: rogaparīkṣāprakaraṇa (= Su.Sū.10), nāḍī- and mūtraparīkṣā (quoted from the *Nighaṇṭuratnākara* and *Āyurvedavijñāna*), mala-, śabda-, sparśa-, and mukhaparīkṣā (quoted from the *Nighaṇṭuratnākara*), netra-, jihvā-, and hṛdayaparīkṣā, audarayantrāṇāṃ parīkṣā, and bāhyākṛtiparīkṣā (quoted from the *Āyurvedavijñāna*); pañcanidānapariṣkāra (from Ca.Ni.1, with Gaṅgādhara's commentary); āturaparīkṣāprakaraṇa (from Ca.Vi.8); Agniveśa's *Añjananidāna*; *Vaidyavinodanidāna* (quoted from Śaṃkara's *Vaidyavinodasaṃhitā*).

c śrīmadvṛddhavāgbhaṭaviracitaḥ aṣṭāṅgasaṅgrahaḥ induvyākhyāsahitaḥ, sampādakaḥ vaidya ananta dāmodara āṭhavale, Āyurvidyā Mudraṇālaya, Puṇyapattana 1980. The text of Indu's commentary is in this edition almost identical with that of editions a and b (see for some slight differences the *Śaśilekhā* ad A.s.U.8.59 and 10.22–26).

References are to c.

271 Compare Bhaṭṭāraka.
272 This quotation must be a later interpolation.
273 The *Suśrutasaṃhitā* is referred to and quoted.
274 This reference is found in the quotation from Ḍalhaṇa's *Nibandhasaṃgraha* (see Ḍalhaṇa ad Su.Ka.8.5–8ab).
275 His name is Jarjaṭa in ed. a.
276 Jejjaṭa's *Nirantarapadī* is quoted.
277 These quotations are interpolations; the *Kairalī* is later than the *Śaśilekhā*.
278 The prāyogikākhyādhikaraṇa of Vātsyāyana's *Kāmasūtra* is quoted.
279 This reference is found in the quotation from Ḍalhaṇa (compare Gayadāsa).
280 This quotation is found within a quotation from the *Kairalī* (ad A.h.U.5.54cd).
281 These quotations are from Ḍalhaṇa's *Nibandhasaṃgraha*.
282 This quotation is an interpolation.
283 This quotation must be an interpolation; the Sārakṛt (see *Vyākhyāsāra*) is later than Indu.
284 This is Suvīra, mentioned by Ḍalhaṇa (ad Su.Ka.8.5–8ab); the reference is found in the quotation from Ḍalhaṇa.
285 This is a work on śālākya by Skandarakṣita; the same quotation (said to be from the *Vaidehasaṃhitā*) is found in the *Śaśilekhā* on the *Aṣṭāṅgahṛdaya* and in Śrīdāsa's commentary.
286 The same verses occur at the end of the commentary on the Kalpasthāna of the *Aṣṭāṅgahṛdaya*.
287 *Yogaratnasamuccaya*, prose between 6.75 and 76, 7.79–80 (quoted from the *Pāṭhaśuddhi*), and 7.80–81; 7.81–97 (identical with 91cd–108ab of the verses on paribhāṣā at the end of the commentary on the Kalpasthāna); 8.337–338ab; prose between 8.970 and 971.
288 Ad A.h.Sū.7.40–41ab.
289 See *Kairalī*.
290 Mentioned as a pupil of Vāgbhaṭa in one of the introductory verses of the *Tantrayuktivicāra*.
291 Quoted as *Indumatī* ad *Cakradatta*, jvara 3; pāṇḍuroga 19–20 (compare Indu ad A.h.Ci. 16.10cd–12 and A.s.Ci.18.5) and 35–40 (Indu ad A.h.Ci.16.16cd–18); rājayakṣman 40–46 (twice; one quotation occurs in Indu ad A.s.Ci.5.46–51); kāsa 10–15; arocaka 1 (Indu ad A.s.Ci.7.66–68); vātavyādhi 136–137 (twice; the quotations are not found in Indu ad A.s.Ci.23.49 = vātavyādhi 136); śotha 48–51 (Indu ad A.s.Ci.19.7); vraṇaśotha 99 (twice; Indu ad A.s.U.30.80); kuṣṭha 116–119 (twice) and 120–121; kṣudraroga 31 (Indu ad A.s. Ci.11.14), 32 (twice; one of the quotations is found in Indu ad A.s.Ci.11.15), 43 (Indu ad A.s.U.37.24). D.Ch. Bhattacharyya (1947b: 138–139) identified eight of the ten quotations he detected.
292 Ad A.h.Sū.26.1–4.
293 Indu is referred to in the *Lalitā*.
294 Quoted very often in the *Hṛdayabodhikā*.
295 Indu's *Śaśilekhā* is mentioned in the introductory verses of the *Tantrayukti*; Indu is referred to in the commentary.
296 In many instances, though not consistently, these are preceded by (ni) in Āṭhavale's edition of the *Aṣṭāṅgasaṃgraha* with Indu's *Śaśilekhā*. Indu himself does not refer to a particular work of this genre. However, he was acquainted with this type of treatise, for he refers to it on two occasions (ad A.h.Sū.6.93–96ab and A.s.Sū.7.136cd–141ab), where he says that Vāgbhaṭa mentions the names and properties of a number of plants, while information on other species may be had from nighaṇṭus and people inhabiting particular areas.



297 See the list of nine quotations in the Intr. (12) to his edition of the *Aṣṭāṅganighaṇṭu*: (a) kampillaka: ad A.h.Ci.14.61 and A.s.Ci.14.13 = *Aṣṭāṅganighaṇṭu* 200ab = *Madanādinighaṇṭu* 2.24ab; (b) kapitthapattrā: ad A.s.Ci.17.29, close to *Aṣṭāṅganighaṇṭu* 135cd and *Madanādinighaṇṭu* 22.18ab; (c) vṛścikālī: ad A.s.Ci.17.29 and U.2.37–38 = *Aṣṭāṅganighaṇṭu* 7cd; (d) pārijāta: ad A.s.Ci.17.34, 21.18 and 40–42 = *Aṣṭāṅganighaṇṭu* 212cd; (e) kuṭannaṭa: ad A.h.Ci.10.41 and A.s.Ci.23.67, close to *Aṣṭāṅganighaṇṭu* 120ab; (f) ādārī: I could not find the ardhaśloka in the *Aṣṭāṅganighaṇṭu*; (g) lakṣmaṇā: ad A.s.U.1.99 and 4.19 = *Aṣṭāṅganighaṇṭu* 253cd; (h) sohalā: ad A.s.U.16.84; I could not find the ardhaśloka in the *Aṣṭāṅganighaṇṭu*; (i) adhyaṇḍā: ad A.s.U.1.99 and 50.106 = *Aṣṭāṅganighaṇṭu* 238ab.
298 Indu ad A.s.Ci.21.12 (aṅkoṭa) = *Dhanvantarīyanighaṇṭu* 1.258ab; A.h.Sū.6.135 and A.s.Sū.7.201 (āruka) = 5.38 (= *Madanādinighaṇṭu*, viprakīrṇa, p. 9); A.h.Ka.1.7 and A.s.Ka.1.30 (bimbī) = 1.202; A.s.Ci.20.4, 21.12 and 53 (gṛṣṭi) = 4.92; A.s.Ka.1.23 (ikṣvāku), closely related to 1.238cd; A.s.Ka.5.58 (jīmūtaka) = 1.173; A.s.Ka.1.31 (kośātakī) = 1.192; A.h.Ci.3.123 (kṣīravidārī) = 1.149; A.s.Ci.19.10 (nalikā) = 3.43ab (= *Madanādinighaṇṭu*, viprakīrṇa, p. 26); A.s.Ci.19.9 (reṇukā), close to 3.51; A.h.Ka.1.8 (śaṇapuṣpī) = 1.200.
299 The *Dhanvantarīyanighaṇṭu* does not describe pāvakī (A.s.U.40.88), siṃhalomī (A.s.U. 40.72), surālā (A.s.U.40.88), uccaṭā (A.s.Ci.21.12; Ka.5.22), vetālī (A.s.U.40.176).
300 Compare Indu ad A.h.Sū.6.135 and A.s.Sū.7.201 (āruka) with *Madanādi*, viprakīrṇa, p.9; A.s.Ci.20.4, 21.12 and 53 (gṛṣṭi) with *Madanādi*, viprakīrṇa, p.16; A.h.Ci.14.61 and A.s. Ci.14.13 (kampillaka) with *Madanādi* 2.24ab; A.s.Ci.17.29 (kapitthapattrā) with *Madanādi* 22.18ab; A.s.Ci.19.10 (nalikā) with *Madanādi*, viprakīrṇa, p.26; A.h.Sū.6.84 and A.s. Sū.7.127 (upodakā) with *Madanādi*, viprakīrṇa, p.10.
301 One of Indu's quotations (ad A.s.U.43.56: bhiṇḍā) is found in the *Rājanighaṇṭu* (pariśiṣṭa 4.25–26ab); it is, however, out of the question that Indu consulted this work.
302 See, for example, A.h.Ci.21.77 (Indu: kaṭuphala = karkoṭaphala; Aruṇa = laghukaṅkolaka); Ci.22.42 (Indu: madhuparṇī = ānūpe yaṣṭimadhuraḥ; Aruṇa: = guḍūcī); Ci.11.18 (Indu: vaśira = pārvateya; Aruṇa = sāmudralavaṇa); Ci.22.44 (Indu: vitunnaka = tuttha or dhātakīphala; Aruṇa: = paripelava).
303 Examples are: āryabṛhatī (A.s.U.40.93); bolasthavira (A.h.Ci.3.135); gardabhamaṇi (A.s. U.42.107); haṭha (A.s.Sū.5.20); ikṣupālikā (A.s.Ka.4.32); kolaṅkaṭaka (A.s.Ka.4.32); kroṣṭukamekhalā (A.s.U.42.91); odanāhvaya (A.s.Ka.5.35); parṇīmūla (A.s.Sū.6.26); picukā (A.s.U.42.107); raktamūlī (A.s.Ka.6.73); spṛṣṭarodikā (A.s.U.2.51); viṣamūṣikā (A.s.U. 42.107).
304 See, e.g., Indu ad A.s.U.8.53 and 43.56.
305 See Indu ad A.h.Sū.6.83, 92, 93, and Ci.11.18; ad A.s.Sū.6.20–26ab; 7.112, 126, 135, 138, 149cd–151ab, 153cd–157, 180; Ci.13.11; 21.12; 24.5; U.1.10.
306 Ad A.s.Sū.6.92; 7.135; Ci.21.21.
307 Ad A.h.Ci.3.135; A.s.U.49.165–172.
308 Ad A.s.U.2.51 (dākṣiṇātyāḥ).
309 Ad A.h.Ci.19.24.
310 See his remarks ad A.h.Ci.19.8 (the two sārivās are vallīsārivā and kāṣṭhasārivā), A.h. Ci.21.78 (turuṣka = tuvaramṛttikā), A.s.U.10.17 (dravantī = samudrairaṇḍa; N.S. Mooss, 1979, Intr. 9, notes that samudrairaṇḍa, a word not occurring in any nighaṇṭu, is a literal translation of the Malayāḷam name kaṭalāvaṇakku).
311 The subject is dealt with in the *Aṣṭāṅgasaṃgraha* (Ka.6.57–58).

312 Indu ad A.s.Sū.5.28–30. Indu reads a text that differs from that of the editions, in which the term pramīlaka does not occur. Indu's description of the disorder, quoted from an unknown source, differs from the characterization of amlapitta in the *Mādhavanidāna* (chapter fifty-one).
313 See, however, Indu's comments ad A.s.U.1.31 and the anonymous quotation from the *Kāśikāvṛtti.*
314 A. Comba (1990): 31.
315 In contrast with most commentators, Indu does not have much respect for Hariścandra's interpretations (see P.K. Gode, 1944g: 226).
316 See the definitions of nimardaka (A.h.Ci.7.39) by Candranandana and Indu.
317 See, e.g., Indu ad A.h.Sū.2.44; 19.86; U.43.56.
318 See, e.g., Indu ad A.h.Ci.13.11–13ab.
319 They are partly quoted by Anantakumāra as coming from Indu. N.S. Mooss (1979) regards them as Indu's discourse on pharmaceutics.
320 N.S. Mooss (1979). N. Mooss's valuable comments and references throw much light on the complicated rules described by Indu.
321 N.S. Mooss points to paribhāṣā 108cd–111 (106–109ab in his edition), describing an opinion on snehapāka ascribed to 'some (authorities)'.
322 These names are taken from the corresponding passage of the *Aṣṭāṅgasaṃgraha* (Ci.2.144).
323 The corresponding verse of the *Aṣṭāṅgasaṃgraha* (Ci.21.135) has Jina and Jinasuta.
324 Indu's commentary has jinasutāḥ.
325 Similar interpretations are found in Indu's comments ad A.s.Ci.21.135.
326 Indu adds some puzzling remarks about different interpretations. He says that Āryadṛḍhabala regards Jina as Buddhamuni and Jinasuta as (an avatāra of) Ṣaṇmukha (i.e., Śiva or Kārttikeya), while Pārameśvara considers Tārā to be Pārvatī and Jina to be Śiva.
327 Indu distinguishes two versions of the Māyūrī, a shorter Laghumāyūrī and a longer Mahāmāyūrī.
328 See Indu ad A.s.Sū.3.126.
329 Atrideva (ABI 226) maintains that Indu was a brāhmaṇa and a Hindu.
330 No MSS of this nighaṇṭu are known. P.K. Gode (1944g: 226) regarded a *Sārottaranighaṇṭu* (described by H.P. Śāstrī, 1905: 37, Nr. 1114) as the *Indunighaṇṭu*. See on the *Sārottaranighaṇṭu*: *Siddhasāranighaṇṭu*.
331 See Haragovinda Śāstrin (1970): Prastāvanā 10.
332 See A. Kümmel (1940).
333 Quoted, for example, ad vanauṣadhivarga 22, 24, 30, 33, 35, 45, 48, 59, 66, 78, 84, 87, 97, 134, 145, 147, 148.
334 See A.A. Ramanathan (1971): Intr. 69.
335 See T.R. Chintamani (1938).
336 Ad *Śivakoṣa* 133, 312, 534.
337 Ad *Nighaṇṭuśeṣa* 28ab, 70cd–71, 81cd–82, 155cd–156ab, 188, 300–301, 302–303ab, 304cd–305ab, 315–316.
338 N.N. Das Gupta (1936/37): 153–154.
339 NCC II, 248. Bāpālāl Vaidya (1982): 543. D.Ch. Bhattacharyya (1947b): 131. P.K. Gode (1944g): 229. N.S. Mooss (1979): Intr. 7–8. C. Vogel (1965): 15.
340 AVI 215–217 and 379–380. DGV IV, 275–277. P.V. Sharma (1976a): 107; (1993): Intr. 33.



341 C. Vogel, IL 314; earlier (1965: 15), this author assigned Kṣīrasvāmin to the second half of the eleventh century, as did P.V. Sharma (AVI 215). Winternitz (III, 412) places Kṣīrasvāmin in the eleventh century.
342 N.N. Das Gupta (1936/37): 154.
343 D.Ch. Bhattacharyya (1947b): 139. P.V. Sharma (1993: Intr. 33) regards N.N. Das Gupta's hypothesis worthy of consideration.
344 N.S. Mooss (1979): Intr. 11. See also Jejjaṭa.
345 N.S. Mooss (1979: Intr. 15–16) was in favour of accepting this tradition. He relates that the salutatory stanza in praise of Vāgbhaṭa and his two pupils is still employed during the performance of a Yogīśvarapūjā at the house of the aṣṭavaidya physicians of Pulāmantōḷ in Kerala, a ceremony conducted every month, on the Śukla Ekādaśī. The stanza, which does not specify whether the author of the *Aṣṭāṅgahṛdaya* or *Aṣṭāṅgasaṃgraha* is meant, is often quoted in the secondary literature on Vāgbhaṭa, for example in Rudrapāraśava's upodghāta (IV) to ed. a of the *Saṃgraha*, Jyotiṣacandra Sarasavatī's upodghāta (10) to his ed. of A.h.U. with Śivadāsasena's commentary, and G. Hāldār's Vṛddhatrayī (45).
346 Indu refers to the author of the *Hṛdaya* as ācārya ad A.s.Śā.3.37 and Ci.5.15cd–18ab.
347 See C. Vogel (1965): 14.
348 Indu refers to his teacher as asmadguravaḥ, while the author of the *Saṃgraha* is simply called the śāstrakāra Vāgbhaṭa (ad A.s.Sū.1.1).
349 Rudrapāraśava (upodghāta 5 of his edition of the *Aṣṭāṅgasaṃgraha* with Indu's *Śaśilekhā*) regards Indu as a pupil of Vāgbhaṭa; P.K. Gode (1944g: 218–219) rejects this view.
350 P.K. Gode (1944g: 227–228) was inclined to identify him as Vagbhaṭa II, the author of the *Aṣṭāṅgahṛdaya*, who is later than the Vāgbhaṭa who composed the *Aṣṭāṅgasaṃgraha.*
351 See the notes on authorities and works quoted by Indu.
352 See: Niścalakara. Compare D.Ch. Bhattacharyya (1974b): 138–139. This evidence was dismissed by P.V. Sharma (AVI 216); his arguments were that Niścalakara does not mention Indu by name, nor refers to the *Śaśilekhā*; in addition, he was not convinced by the correspondences between Niścala's quotations and the readings found in the *Śaśilekhā*. Later, in the Introduction to his edition of Niścala's *Ratnaprabhā*, he acknowledged the genuineness of Niścala's references to Indu.
353 D.Ch. Bhattacharyya (1947b: 139) was convinced that Indu belongs to the eleventh century at the latest. G. Hāldār identifies Indu with Indumitra, the author of the *Anunyāsa* on Jinendrabuddhi's *Kāśikānyāsa*, and regards him as belonging to the tenth (Vṛddhatrayī 462) or tenth-eleventh century (Vṛddhatrayī 276); the NCC (I, 203) mentions Indu as the author of a commentary on Jinendrabuddhi's *Kāśikāvivaraṇapañjikā* or *Nyāsa*. P.K. Gode (1944g: 229) assigned Indu to a period between A.D. 750 and 1050. The NCC (II, 248) places him in about the seventh century. Indu's date is about A.D. 600 according to N.S. Mooss (1979: Intr. 17).
354 P.V. Sharma, Intr. (12) to his edition of the *Aṣṭāṅganighaṇṭu*; AVI 215–217; (1993): Intr. 40 (placed in A.D. 1225).
355 Ad A.s.Sū.2.17cd–18ab; the quotation is identical with *Medinīkoṣa*, ṣāntavarga 31. P.K. Gode (1944g: 221) was not convinced that the unspecified *Koṣa*, cited by Indu, is the *Medinīkoṣa*, since the later lexica draw freely on earlier ones or borrow from a common source.
356 C. Vogel (IL 347) places Medinī in the period 1200–1275, but he may be earlier and belong to the twelfth century (see P.K. Gode, 1944g: 221).

357 See Hemādri ad A.h.Sū.7.40–41ab. P.V. Sharma takes the authors quoted (Candranandana, Aruṇadatta, Indu, Mādhavakāra) as being placed in chronological order.
358 C. Vogel, IL 329.
359 See AVI 216.
360 Most authors agree that Indu was a Kaśmīrian; see, for example, AVI 217; P.K. Gode (1944g): 223–224; C. Vogel (1965): 13. D.Ch. Bhattacharyya (1947b: 131) proposed to correct the punctuation of a statement by Indu in his comments on A.s.U.49.204 in such a way that he refers to himself as a resident of Kaśmīr, but it is not clear which punctuation should be preferred. Indu, while interpreting a verse on the use of garlic, says either that the practice described is known to the inhabitants of Kaśmīr and that he is ignorant about it, or that he, a Kaśmīrian, is not acquainted with it. The practice referred to by Vāgbhaṭa is concerned with the rule that brāhmaṇas are not allowed to eat garlic; they may, however, use the milk of a cow that has been fed with garlic. This circumvention of the prohibition on the consumption of garlic is also described in the Bower MS (I.34).
361 NCC: not recorded. AVI 176 and 209. Vṛddhatrayī 54, 58, 277. See: commentaries on the *Carakasaṃhitā*.
362 NCC: not recorded. AVI 175 and 207–208. B. Rama Rao (1992): 301. H. Parāḍkar (1939): 29. STMI 229.
363 NCC I, 463. STMI 27 and 229. AVI 175. H. Parāḍkar (1939): 29. C. Vogel (1965): 11. Edition: śrīmadvāhaṭaviracitaṃ aṣṭāṅgahṛdayaṃ – uttarasthānam, kairalīvyākhyayā samullasitam, aṣṭavaidyakulaprabhavena vayaskarāgāranivāsinā śrīnārāyaṇaśarmātmajena śaṅkaraśarmaṇā, cēppāṭ k. acyutavāryeṇa ca saṃśodhitam, Vaidyasārathi Granthāvali 1, Kōttayam 1942; this edition is based on three MSS (see the editor's Nivedanā); the commentary, written in Sanskrit, is accompanied by short remarks in Malayāḷam on the identity of medicinal substances.
364 See, e.g., the comments ad 12.1; 17.1–3; 35.9cd–10.
365 See, e.g., the comments ad 22.81–94, 96, 101; 28.34–36.
366 See, e.g. the comments ad 1.47cd; 2.51cd and 66cd; 13.67ab; 32.104.
367 See the remarks on the Māyūrī ad 5.53.
368 See the comment ad 5.52, where Āryāvalokita is regarded as identical with Śiva. The author of the *Kairalī* probably follows the interpretations of the Pāṭhyakāra (see the footnote ad U.5.50 in Kuṇṭe and Navre's edition of the *Aṣṭāṅgahṛdayasaṃhitā*).
369 Compare, for example, the comments by Aruṇadatta and the author of the *Kairalī* on the identity of umā (25.31) and sūryavallī (35.21).
370 See, for example, the remarks ad 1.20cd, 50, 51; 2.3ab and 4ab; 22.66 and 93; 24.18ab; 25.22cd and 45ab; 27.16ab; 30.39; 31.1.
371 See also Punarvasu.
372 Compare Vaideha.
373 These quotations are from the *Suśrutasaṃhitā*.
374 I.e., Jejjaṭa.
375 Keśava's *Kalpadrukośa* is quoted.
376 Bhiṣagārya's *Abhidhānamañjarī* is quoted.
377 Not recorded in the NCC.
378 The author of the *Pāṭhya* commentary.
379 Compare Ātreya.
380 The author of the *(Vyākhyā)sāra* commentary.



381 A śāstrāntara is referred to after a long quotation (thirty-five verses), which may be from this unidentified treatise.
382 The śāstrāntara is sometimes the *Suśrutasaṃhitā* (for example, ad 29.23–25).
383 An otherwise unknown author.
384 Vaideha's *Catuḥṣaṣṭi* is referred to. Compare *Catuḥṣaṣṭi*. The *Catuḥṣaṣṭi* is also quoted by Anantakumāra.
385 Compare Videhādhipa.
386 Compare Vaideha.
387 *Kairalī* ad A.h.U.2.69–70.
388 See the Nivedanā to the edition.
389 V. Raghavan (1975): 293–294. Raghavan calls the author Plāntol Mussatu, which is an error for Plāntōḷ Mūs (see F. Zimmermann, 1989: 42).
390 Plāṇṭōḷ Mūs, who lived towards the end of the eighteenth century, was the author of the *Lalitā* commentary on the *Aṣṭāṅgahṛdaya* (see Śaṃkara).
391 P.R. Variar (1985: 63) mentions that the Pulāmantol Mooss of the *Kairalī* differs from the author of the same name who wrote the *Lalitā*; he adds that the *Kairalī* is also known as *Pulāmantol Vyākhyāna*. See on the definition of vyākhyāna: N.V.P. Unithiri (1980–81): 575.
392 C. Vogel, IL 364–365.
393 NCC: not recorded. AVI 175. H. Parāḍkar (1939): 29. STMI 229. O.P. Jaggi (IV, 28) calls the author Harikṛṣṇa.
394 Ad A.h.Sū.25.21 and 22; 26.6–7ab, 9cd, 16cd–17ab, 19.
395 CC and NCC: not recorded.
396 See B. Rama Rao (1975) and (1984).
397 NCC: not recorded. AVI 175. Check-list Nrs. 42 and 442. H. Parāḍkar (1939): 29. STMI 229.
398 CC I, 279 and 559: *Vāgbhaṭamaṇḍana* by Narahari Bhaṭṭa, son of Sahadeva Bhaṭṭa; III, 8 and 60: *Vāgbhaṭakhaṇḍanamaṇḍana* by Bhaṭṭa Narahari or Nṛsiṃhakavi, son of Bhaṭṭa Śivadeva. NCC I, 464 and IX, 369: *Vāgbhaṭakhaṇḍanamaṇḍana*, commentary by Naraharibhaṭṭa or Nṛsiṃhakavi, son of Bhaṭṭa Śivadeva. Check-list Nr. 870: *Vāgbhaṭamaṇḍana* by Narahari Paṇḍita. STMI 229: commentary on the *Aṣṭāṅgahṛdaya*, by Naraharibhaṭṭa. Cat. Anup Sanskrit Library, Bikaner, Nrs. 4298–4303; these six MSS contain different parts of the treatise; copied in A.D. 1681 (see the Intr. to the edition). Cat. Mysore XIII, Nrs. 42508–09; Nr. 42509 is a copy of 42508. J. Filliozat, Liste Nrs. 156–157. ABI 227. AVI 175. P. Cordier (1901c): 187; (1901d): 147, 172 (the work is also called *Vāgbhaṭālaṃkāra*); (1903b): 333 and 335. P.K. Gode (1939f): 7. L. Hilgenberg and W. Kirfel (1941): XXIV. H. Parāḍkar (1939): 29. C. Vogel (1965): 11.
Edition: bhaṭṭanarahari viracitam vāgbhaṭa maṇḍanam, sampādakaḥ: Prof. K.R. Śrīkaṇṭhamūrti, Vidyāvilāsa Āyurveda Granthamālā 13, Caukhambā Orientalia, Vārāṇasī/Dillī 1992 (Vāgbhaṭa Maṇḍanam of Bhaṭṭa Narahari, edited by Prof. K.R. Srikantha Murthy); this edition is based on the two Mysore MSS. References are to page numbers of the edition. See on the *Vāgbhaṭamaṇḍana* also: K.R. Srikantha Murthy (1997).
The title of the treatise is mentioned in the concluding verses and the chapter colophons.
399 Narahari mentions, once only (97), Vidyādhara's nijanibandhana.
400 A verse in praise of Dakṣiṇāmūrti is found in chapter twenty (80).
401 Vidyādhara is contemptuously called dūṣikamūṣaka (8), laulyaviḍambitakāka (7), vāgbhaṭapratibhaṭa (114), varāka (7), vidūṣaka (34), and vigatatrapa (34). Vāgbhaṭa gets many

laudatory epithets: nayanipuṇācārya (61), nyāyanipuṇa (87), prativādīndra (13), sevitasatyavāc (22), vaidyarāja (109), yudhiṣṭhira (22).

402 See the colophon of chapter nineteen (iti sūtrasthānoddhāraḥ).
403 See the colophon of chapter twenty-two (iti śārīrasthānoddhāraḥ).
404 See the colophon of chapter twenty-six (iti nidānasthānoddhāraḥ).
405 See the colophon of chapter twenty-seven (iti cikitsāsthānoddhāraḥ).
406 See the colophon of chapter twenty-eight (ity uttarasthānoddhāraḥ).
407 Texts within brackets are quoted anonymously.
408 A quotation from Hemacandra's *Abhidhānacintāmaṇi* according to the editor.
409 A quotation from the *Medinīkośa* (vāntavarga 28).
410 The ācārya is usually Vāgbhaṭa; Caraka is meant on at least three occasions (29, 65, 103).
411 Compare Punarvasu.
412 Probably the author of the *Mahābhāṣya.*
413 The author of the *Mahābhāṣya.*
414 Kumārilabhaṭṭa, the author of the *Tantravārttika.*
415 Compare Hariścandra.
416 A commentator on the *Suśrutasaṃhitā,* mentioned along with Jejjaṭa and Gayadāsa.
417 I.e., Caraka.
418 Compare Carakacandrikākāra.
419 The *Suśrutasaṃhitā* is quoted.
420 A person putting questions to Punarvasu.
421 Compare Bhaṭṭāra(ka)hariścandra.
422 A work of Sāyaṇa.
423 Compare Ātreya.
424 Compare Ātreya.
425 I.e., Caraka.
426 I.e., Caraka.
427 I.e., Caraka.
428 I.e., Sauravidyādhara.
429 See chapter one. Bhaiṣajyaguru is regarded as identical with Dhanvantari (7). P. Cordier (1901d: 167–168) thought that Nṛsiṃha regarded Vāgbhaṭa as a Buddhist.
430 See also the concluding verse of chapter nineteen. The last colophon calls the author Paṇḍita Bhaṭṭanarahari.
431 The last colophon gives his name as Bhaṭṭasudeva.
432 The last colophon calls him a tārkikatāntrikacakracūḍāmaṇi.
433 See the introductory and concluding verses.
434 Referred to as *Aṣṭāṅgahṛdayadīpikā* (56), *asmadvāgbhaṭīyanibandhana* (86), *ṭīkā* (13), *Vāgbhaṭaṭīkā* (33, 37, 93). A. Rahman (STMI 258) claims that the commentary, although ascribed to Narahari Paṇḍita, was actually written by Viṭṭhala Paṇḍita.
435 K.R. Srikantha Murthy (1991): XXV; Intr. to the edition, 15–16. P. Hymavathi (1991) regards Nṛsiṃhakavi as identical with Narahari, the author of the *Rājanighaṇṭu,* although the latter was a son of Īśvarasūri.
436 NCC: not recorded. Nārāyaṇ Piḷḷai's Intr. to vol. II of the edition of Śrīdāsapaṇḍita's commentary. P.V. Sharma (AVI 176) mentions an anonymous *Pañjikā.*
437 NCC: not recorded. STMI 229.
438 NCC I, 465; XI, 191. Check-list Nrs. 42 and 976: author's name not mentioned. STMI 168 (*Vākyapradīpikā*) and 229 (*Vyākhyāpradīpikā*). AVI 175. H. Parāḍkar (1939): 29. C. Vogel (1965): 11.
Edition of the part covering the Sūtrasthāna: Astanga Hridaya Samhita, with the Vakyapradeepika Commentary of Parameswara, edited by Vayaskara N.S. Mooss (vāhaṭācārya viracitā aṣṭāṅgahṛdayasaṃhitā, parameśvaradvijottamena viracitayā vākyapradīpikākhyayā vyākhyayā samullasitā, vayaskarasthānanivasināryanārāyaṇakṣmāsurasūnuneyam saṃśodhitā vaidyavareṇa vākyapradīpikā śaṅkaranāmakena), Part I, Vaidyasarathy Press, Book No. 9, Kottayam 1950 (reviewed by C.G. Kashikar, ABORI 30, 1950: 355–358); Part II, Vaidyasarathy Press, Book No. 15, Kottayam 1963; the text of the *Aṣṭāṅgahṛdayasaṃhitā* is based on four MSS (see sūcipattra), that of the commentary is based on one palm leaf MS, which originally belonged to Rudrapāraśava, and on a printed edition (see upodghāta 8 and sūcipattra 11). References are to this edition, but the numbering of the verses is the one adopted in Kuṇṭe and Navre's edition of the *Aṣṭāṅgahṛdayasaṃhitā.*



439 The MSS known so far cover the *Aṣṭāṅgahṛdayasaṃhitā* up to Ci.7 (see N.S. Moos's upodghāta, 6).
440 Compare *Sundarī.*
441 The name of Parameśvara's teacher is not known.
442 I.e., Śrīdāsapaṇḍita.
443 The *Hṛdyā* is a commentary on the *Aṣṭāṅgahṛdayasaṃhitā.*
444 The *Pāṭhya* is a commentary on the *Aṣṭāṅgahṛdayasaṃhitā.*
445 I.e., the *Aṣṭāṅgasaṃgraha.*
446 The author of the *Vyākhyāsāra.*
447 Aruṇadatta's commentary.
448 Compare Sārakṛt.
449 See, for example, the *Vākyapradīpikā* ad 6.105, 106, 109, 113.
450 See N.S. Mooss (1980), for example pages 4, 6, 9, 10.
451 See N.S. Mooss (1980): 32, 47, etc. See on some special features also C.G. Kashikar's review of part I of the edition (1950).
452 P.R. Variar (1985: 63) says that the author was Ālattiyūr Parameśvara, a Nambudiri brāhmaṇa.
453 Identified as Ālattūr (NCC XI, 191) or Arasur (STMI 168). Ālattūr is recorded by Maclean (1982: 52), while B.C. Law (1984: 141) mentions a village called Araiśūr. The NCC adds that Parameśvara was of Bhārgavagotra (see C.G. Kashikar, 1950 and S.V. Iyer, 1976: 153).
454 N.S. Moos's upodghāta, 7.
455 Ad A.h.Ci.19.98.
456 NCC I, 463. STMI 27 and 229. ABI 227. AVI 175. P. Cordier (1896): 6. L. Hilgenberg and W. Kirfel (1941): XXIV (title *Pāṭhyā*). Jaggi IV, 28. H. Parāḍkar (1939): 29. C. Vogel (1965): 11. A commentary, called *Pāṭhyā,* has been edited (in Malayāḷam script) by N.S. Mooss, Vaidyasarathy Series, Book No. 7, 2 vols., Kottayam 1949/50; this commentary is written in Malayāḷam.
457 See: *Kairalī;* most of the quotations concern the identity of medicinal plants.
458 See: Parameśvara.
459 See: Śrīdāsapaṇḍita; the quotations give Malayāḷam names of medicinal plants; Śrīdasa quotes a passage in which the author of the *Pāṭhya* employs the word karbura as a synonym for grahaṇī.

460 Quoted in a footnote ad A.h.U.5.50, which shows that the author of the *Pāṭhya* commented on all the sections of the *Aṣṭāṅgahṛdaya*.
461 N.S. Mooss (1980): 4, 5, 6, 9, etc.
462 See: Śrīdāsapaṇḍita.
463 V. Raghavan (1975): 293.
464 Indu's quotation from the Pāṭhya (ad A.s.U.8.59) is not authentic because it occurs within a quotation from the *Kairalī*.
465 NCC I, 465. ABI 227. AVI 175. P. Cordier (1896): 6 and 14. P.K. Gode (1939f): 7. L. Hilgenberg and W. Kirfel (1941): XXIV. Jaggi IV, 28. H. Parāḍkar (1939): 29. STMI 177–178 and 229. C. Vogel (1965): 11. The NCC and A. Rahman (STMI 178) record a single MS, containing the commentary on the Sūtrasthāna. Atrideva (ABI 227) mentions an edition of the commentary on the Sūtrasthāna (*Veṅkaṭeśvar Press, Bombay).
466 Rāmanātha wrote commentaries on the *Ajīrṇamañjarī*, *Arkaprakāśa*, *Mādhavanidāna*, *Rasamañjarī*, *Rasendracintāmaṇi*, *Vaidyamanotsava* (of Vaṃśīdhara), and *Vaidyavinoda* (of Śaṃkara) (CC I, 516; NCC I, 87–88; STMI 177–178).
467 Check-list Nr. 42. STMI 178. AVI 175. L. Hilgenberg and W. Kirfel (1941): XXIV (Rāmānujācārya, of the Śukavaṭa family). H. Parāḍkar (1939): 29.
468 V. Raghavan (1975: 293–294) calls the author, incorrectly, Śaṅkaran Mūssatu. F. Zimmermann (1989: 42) has pointed out that the names Mūs and Mūssatu should carefully be distinguished; Mūssatu is a caste name of the Śivadvijas, who are Ambalavāsis, and is never applied to members of aṣṭavaidya families.
469 See the quotation from the *Lalitā* in P.K. Nārāyaṇapiḷḷai's Intr. to vol. II of the edition of Śrīdāsapaṇḍita's commentary.
470 NCC I, 465. Check-list Nrs. 42 and 415. STMI 193 and 229. AVI 175. L. Hilgenberg an W. Kirfel (1941): XXIII. H. Parāḍkar (1939): 29. See in particular N.S. Mooss (1951) and F. Zimmermann (1989): 42–43 and 102. A. Rahman (STMI 193) attributes to Śaṃkara a *Nidānapradīpa*, which he assigns to the sixteenth or seventeenth century (see: eighteenth-century authors).
471 See on Śivadāsasena: commentaries on the *Carakasaṃhitā*.
472 The CC and NCC do not record this commentary. ABI 177, 229–230, 277, 320. AVI 220. C.G. Kashikar (1977): 159. STMI 229. V. Śukla I, 50 and 114–115. C. Vogel (1965): 11. Edition: aṣṭāṅgahṛdaya saṃhitāyā – uttaraṃ tantram, śrīmat śivadāsasena viracitayā tattvabodha vyākhyāyopetam, śrīmaj jyotiṣacandra sarasvatī mahodayair nibaddhenopodghātena sambalitam, śrīsvāmi-lakṣmīrāma nidhi granthamālā 2, Jaypur 1942. The unique MS of this commentary, discovered by Jyotiṣacandra Sarasvatī in a village near Śivadāsa's birthplace, is described in the upodghāta to the edition; it was copied in A.D. 1526/27. References are numbered in agreement with Kuṇṭe and Navre's edition of the *Aṣṭāṅgahṛdayasaṃhitā*.
473 V. Śukla (I, 50) tends to believe that Śivadāsa commented on the whole of the *Aṣṭāṅgahṛdaya*. The editor of the commentary is inclined to the view that Śivadāsa limited himself to the Uttarasthāna. V. Śukla's opinion may be supported by the absence of a maṅgala, which is a very unusual feature.
474 See, for example, his comments on the verses interpolated between 1.43ab and cd, and his remarks ad 20.18cd and 39.142.
475 See, e.g., his comments ad 13.82cd–83ab; 18.59cd–66; 19.14; 22.35; 25.53cd–54ab; 30.38; 34.46; 35.38.



476 See, e.g., the comments ad 18.47; the reading, adopted in Kuṇṭe and Navre's edition, is rejected by Śivadāsa.
477 See, e.g., the comments ad 18.40; 30.38; 35.21–23ab; 39.142.
478 Śivadāsa (ad 22.40cd–42ab) refers to Kārttikakuṇḍa and Gayadāsa as authoritative commentators on the *Suśrutasaṃhitā*.
479 Ad 3.58; 30.27; 34.44cd–45ab.
480 Ad 5.3; 11.12 (explicitly rejected); 13.66cd–67ab; 19.14 (referred to as anye); 22.40cd–42ab; 27.24–25ab.
481 Examples are: four and a half extra verses between 1.43ab and cd; 5.3; 18.47; an extra ardhaśloka after 27.24. The laśunakalpa (39.111–129), not regarded as worthy of comment, follows upon the śilājatukalpa instead of preceding it.
482 See on Śivadāsasena and his opinions on the materia medica of A.h.U.: G.P. Sharma and P.V. Sharma (1971).
483 See Śivadāsa ad 13.79; 18.46 and 47; 26.43; 31.4, 12cd–13ab, 13cd–14ab, 27cd; 39.50.
484 This term is used as a synonym of gharṣa (15.16–17; 16.33); karakarika is found in the *Cakradatta* (netraroga 145), where Śivadāsasena explains it as the feeling as if the eyes were filled with grains of sand.
485 This term is employed as a synonym of upadeha, a poultice (8.10; 15.16–17; 16.50ab). A related word, picolikā, is used by Cakrapāṇidatta (ad.Ca.Śā.6.17) as designating one of the excretory products (mala, upadeha) of the bodily orifices.
486 Śivadāsa's quotation differs from the printed text of Aruṇa's commentary.
487 The *Bhānumatī* is referred to.
488 This quotation cannot be traced in the *Dhanvantarīyanighaṇṭu*. Compare *Nirghaṇṭa*.
489 Quoted in the comment on four verses and a half which are absent from Kuṇṭe and Navre's edition and interpolated between 1.43ab and cd. Śivadāsa remarks that these verses are missing in many old MSS. The quotation is not found in the *Dhanvantarīyanighaṇṭu*. Compare *Nighaṇṭu*.
490 The quotations are from Niścala's *Ratnaprabhā*. Compare *Ratnaprabhā*.
491 Compare Niścala.
492 This quotation is, according to the editor, from the *Hiraṇyākhyatantra*; it is indeed attributed to Hiraṇyākṣa by a series of commentators (see Hiraṇyākṣa).
493 *Mādhavanidāna* 58.11 is quoted.
494 The list of quotations from a tantrāntara is incomplete.
495 NCC I, 464 and IX, 33: *Hṛdayabodhinī* by Dāsapaṇḍita or Śrīdāsapaṇḍita. Check-list Nrs. 330 (*Hṛdayabodhikā* by Śrīdāsapaṇḍita) and 331 (*Hṛdayabodhinī* by Dāsapaṇḍita); Nr. 42: anonymous *Hṛdayabodhikā*. STMI 51 and 229. AVI 175. H. Parāḍkar (1939): 29. C. Vogel (1965): 11, title *Hṛdaya(pra)bodhikā*. HK: *Hṛdayaprabodhikā*.
Edition: The Ashtangahridaya composed by Vahatacharya, with the commentary of Sreedasapandita, Part I, edited by Dhanwantharidas C.N. Narayanam Moose, Sri Chithra Ayurveda Series No. IV, Government Press, Trivandrum 1940; Aṣṭāṅgahṛdaya of Vāhaṭa, with the commentary Hṛdayabodhikā of Śrīdāsapaṇḍita, Part II (Sūtrasthāna Ch. XVI to XXX), edited by Dr. P.K. Narayana Pillai, Trivandrum Sanskrit Series No. 155, Government Press, Trivandrum 1950; Part III (Śārīrasthāna and Nidānasthāna), edited by K. Raghavan Pillai, Trivandrum Sanskrit Series No. 201, R.V. Press, Quilon 1962. The edition of Part II is based on one MS; the editor of Part III used five MSS with the commentary on the Nidānasthāna and three MSS with the commentary on the

Śārīrasthāna; since the text of Śrīdāsa's commentary on Śārīra 1.1–77 was missing in the available MSS, the editor decided to fill the lacuna with the text of the *Vyākhyāsāra*. The *Hṛdayabodhikā* on the remaining sections has not been edited.
The title of the commentary is *Hṛdayabodhikā* in the introductory verse (a variant reads *Hṛdayabodhinī*).

496 A. Rahman (STMI 51) records a MS with the complete commentary on the Kalpasthāna.
497 See especially the comments ad Sū.6.
498 See the *Hṛdayabodhikā* ad Śā.3.10cd–12.
499 See, for example, Śrīdāsa's comments ad Śā.5.59cd–61ab and Ni.13.65ab.
500 Śrīdāsa disagrees, for example, at Śā.5.109; Ni.14.22cd and 46cd; 15.55ab.
501 Śrīdāsa's own opinions are also introduced by brūmaḥ, saṃcakṣmahe, etc.
502 Ad Sū.4.31.
503 Ad Sū.12.47cd–49ab.
504 Vāsudeva is quoted as asmadguravaḥ.
505 See the *Hṛdayabodhikā* ad Sū.2.41–45ab, Śā.6.47, Ni.10.4.
506 Vāsudeva sometimes disagreed with Aruṇa (ad Śā.1.94), Hāṭaka (Śā.3.65cd–66ab), Indu (Sū.25.16cd–19), the author of the *Hṛdyā* (Sū.16.12ab), and the author of the *Pāṭhya* (Sū. 26.13–14).
507 The verse from the *Āgamaṭīkā* quoted is identical with Ca.Ci.3.276cd–277ab. The other quotations from the *Āgamaṭīkā* are in prose.
508 An *Amaramālā* is quoted in the commentaries on the *Amarakoṣa* by Nārāyaṇa Vidyāvinoda (see T.R. Chintamani, 1938: 7) and Mallinātha (see A.A. Ramanathan, 1971: 69). Compare NCC I, 335.
509 Compare *Sarvāṅgasundarā.*
510 The *Āyurvedāvatāra* is a work of Dākara (see Dākara). The quotation ad Sū.5.55 is also found in Aruṇadatta's commentary, where the *Āyurvedāvatāra* is ascribed to Pānaka (a variant reads Dāraka). The author may be the same as Dāruka.
511 A quotation in verse on the ten guṇas and their connections with the doṣas. A *Bālakāvya* is recorded in CC (I, 370) and NCC (XIII, 264).
512 The *Mahābhāṣya* on Pāṇini's *Aṣṭādhyāyī* is probably quoted. Compare Bhāṣyakṛt.
513 Compare *Bhāṣya.*
514 Kharanāda follows Bhaṭṭārahariścandra. Compare Hariścandra.
515 Caraka is also quoted as muni.
516 Dākara's *Āyurvedāvatāra* is quoted. See *Āyurvedāvatāra.*
517 The Tamiḻ poets are meant, who distinguish five types of country (tiṇai): hills (kuṟiñci), forest (mullai), seashore (neytal), pasture (marutam), and wasteland (pālai); see K. Zvelebil (1973): 94.
518 A nighaṇṭu of this name is quoted. The *Gopālikā* is also cited in the commentary on the *Tantrayuktivicāra* and may therefore be a work by an author from Kerala. Compare NCC VI, 156.
519 Compare Bhaṭṭārahariścandra, Naiyāsika, and *Nyāsa.*
520 A commentator on the *Aṣṭāṅgahṛdaya.*
521 The *Hṛdyā* is a commentary on the *Aṣṭāṅgahṛdaya.*
522 Compare *Śaśilekhā.*
523 This work is quoted on the relationship between the types of country and the doṣas.
524 The author of the *Śiśupālavadha.*



525 A medical treatise is quoted.
526 The *Nāgānandanāṭaka* of Harṣa.
527 This Naiyāsika may be Hariścandra, whose commentary on the *Carakasaṃhitā* was called *Carakanyāsa.* Amitaprabha also wrote a *Carakanyāsa.* Compare Nyāsa.
528 See on this work: NCC IX, 333; Tāntrika Sāhitya 322.
529 *Dhanvantarīyanighaṇṭu* 1.274 and 276 are quoted.
530 Compare Naiyāsika.
531 Pāñcāla Bābhravya, an author on erotics mentioned by Vātsyāyana in his *Kāmasūtra* (1.1. 10).
532 An otherwise unknown commentary on the *Aṣṭāṅgahṛdayasaṃhitā.* Compare Pañcikākāra.
533 This list is incomplete.
534 The author of the *Pāṭhya* on the *Aṣṭāṅgahṛdaya.*
535 I.e., the *Aṣṭāṅgasaṃgraha.*
536 I.e., the author of the *Vyākhyāsāra* on the *Aṣṭāṅgahṛdaya* (see P.K. Nārāyaṇapiḷḷai's Intr. to the ed. with Śrīdāsa's commentary, 4–5).
537 Compare Aruṇadatta.
538 Compare Indu.
539 A verse on the origin of harītakī.
540 Verses on unwholesome combinations of articles of food. The *Ślokālaṃkāra* is also quoted in Anantakumāra's *Yogaratnasamuccaya.*
541 Eight verses are quoted which do not form part of the printed text of the *Suśrutasaṃhitā* (compare Su.Sū.45.1–7).
542 This list is far from complete.
543 It is not known from which work these quotations are taken and who the author of the ṭippaṇas may be.
544 This quotation from the *Kāvyālaṃkārasaṃgraha* is also found in Aruṇadatta's commentary.
545 The *Vaidehīsaṃhitā* of Skandarakṣita is quoted on the subject of añjana. The same quotation is found in Indu's *Śaśilekhā* on the *Aṣṭāṅgahṛdaya*, where it is said to be from the *Vaidehasaṃhitā.*
546 Yādavaprakāśa's lexicon of this name; *Vaijayantī* 8.1.10 is quoted. Compare Yādava.
547 The quotation disagrees with Maheśvara's *Viśvaprakāśa* (gāntavarga 56).
548 Yādavaprakāśa's *Vaijayantī* (6.5.7) is quoted. Compare *Vaijayantī.*
549 An astronomical text is quoted.
550 The author calls himself Paṇḍita in the introductory verse and at a number of places in his commentary. The colophons call him Śrīdāsapaṇḍita.
551 The name of this teacher is found in the introductory verse of the *Hṛdayabodhikā.* P.K. Nārāyaṇa Piḷḷai, the editor of part II of the commentary, says in his Introduction (4) that this Vāsudeva may be the author of the *Navakhaṇḍa*, a Malayāḷam work on medicine. Śrīdāsa's teacher may, in my opinion, have been the Vāsudeva who wrote the *Anvayamālā.* Śrīdāsa refers to his teacher as asmadguravaḥ.
552 See P.K. Nārāyaṇa Piḷḷai's Introduction (4–5) to Part II of the *Hṛdayabodhikā.*
553 P.K. Nārāyaṇa Piḷḷai (Intr. 8) concludes that he lived earlier than A.D. 1300.
554 Quoted as Dāsapaṇḍita ad A.h.Sū.27.14–16ab.
555 See N.S. Mooss's upodghāta to his edition of Paramevara's *Vākyapradīpikā.*

556 NCC I, 409 and 465. AVI 176. See on more commentaries in Malayāḷam: P.R. Variar (1985): 63.

557 CC I, 476 and 567. S.N. Dasgupta and S.K. De (1947): 337–338 and 621. M. Krishnamachariar (1989): 167–168.

558 CC: not recorded. See M. Krishnamachariar (1989): 251.

559 See on Uddaṇḍa: M. Krishnamachariar (1989): 250–251; NCC II, 336 and V, 85.

560 See P.K. Nārāyaṇa Piḷḷai's Intr. (7–8) to vol. II of the edition of Śrīdāsapaṇḍita's commentary.

561 NCC: not recorded. AVI 175. H. Parāḍkar (1939): 29. STMI 229: *Saugataṭīkā*.

562 Quoted ad A.h.Sū.6.89cd: the interpretation accepted by the *Sugataṭikā* is rejected by Hemādri, who refers to it without mentioning its name.

563 NCC I, 464; VIII, 3; X, 128: title *Nidānacintāmaṇi*. STMI 223 and 229: called *Cintāmaṇi* or *Manorañjanā*. Cat. München Nr. 373: *Nidānacintāmaṇi*, a manojñā ṭīkā on *Laghuvāgbhaṭa* (see the colophon); this commentary often agrees verbally with that by Aruṇadatta; the MS is a copy of a Poona MS (described in *P. Peterson IV, 1892, as Nr. 1037 of the collection 1886/92; see on this MS also sūcīpattra 7, Nr. 32, in Kuṇṭe and Navre's edition of the *Aṣṭāṅgahṛdaya*). J. Filliozat, Liste Nr. 59: *Nidānacintāmaṇi*. AVI 175: called *Cintāmaṇi* or *Manojña*. P.K. Gode (1939f): 7. L. Hilgenberg and W. Kirfel (1941): XXIV: no title mentioned. H. Parāḍkar (1939): 29: called *Cintāmaṇi* or *Manojñā*. C. Vogel (1965): 11; C. Vogel mentions a commentary on the Nidānasthāna by Ṭoḍaramalla, and another commentary (actually the same), the *Nidānacintāmaṇi* by Kāhnaprabhu. See on the *Nidānacintāmaṇi*: H.D. Sharma (1939a).

564 Atrideva (ABI 227) and C. Vogel (1965: 17) regard the commentator Ṭoḍaramalla as identical with the reputed author of the *Ṭoḍarānanda*. V. Śukla (I, 114) supposes the commentator Ṭoḍaramalla to have been a resident of Āndhra.

565 Quoted ad Ni.1.12a, 12b, 22; 2.3cd–5, 17, 20, 21–22, 23, 27–33ab, 33cd, 34, 36cd–37ab, 40, 42cd, 43, 49ab, 51, 52, 55, 57, 58–59, 74cd–76ab; 3.25 and 26; 11.22–23.

566 See Th. Aufrecht's description of Cat. München Nr. 373.

567 P. Cordier (1903b): 335.

568 NCC I, 464 and II, 331: *Dīpikā* or *Hṛdayabodhikā* by Udayāditya, alias Purandara or Survarṇapurandara. Check-list Nr. 46: *Aṣṭāṅgahṛdayavyākhyā* by Udayāditya; Nr. 246: *Dīpikā* by Udayādityabhaṭṭa. STMI 227: *Aṣṭāṅgahṛdayadīpikā* by Udayādityabhaṭṭa. Cat. Mysore XIII, Nrs. 41315–16: *Aṣṭāṅgahṛdayadīpikā* by Udayādityabhaṭṭa. AVI 176: *Dīpikā* by Purandara (Udayāditya). L. Hilgenberg and W. Kirfel (1941): XXIII: *Hṛdayaprabodhikā* by Udayādityabhaṭṭa or Suvarṇapurandhara. B. Rama Rao (1976): the author is called Udayāditya and Udayādityabhaṭṭa; vaidyapurandara occurs as an epithet, with the meaning 'an Indra among the physicians'; the title of the commentary is *Aṣṭāṅgahṛdayadīpikā* (this information is found in the colophons of a MS of the Osmania University Library, Hyderabad); compare B. Rama Rao (1981).

569 NCC II, 331 and STMI 227: Udayāditya was the son of Mādhavabhaṭṭa of Śrīsthitagrāma, a village now called Tiṉṉaṉūr in Chingleput district, Tamiḻnāṭu (see on Tiṉṉaṉūr: Maclean, 1982: 865). B. Rama Rao (1976) has his doubts about the correctness of this identification of Śrīsthitagrāma. In his view, Makṣikāraṇya is the name of the village where Udayāditya lived. He tentatively identifies it as Igalapeṇṭa near Śrīśaila, because Makṣikāraṇya means 'the forest of the flies' and Igalapeṇṭa may be rendered as 'the bazar of the flies'; he supposes that Śrīsthita means the same a Śrīśailasthita and is not the name of a village.

570 See B. Rama Rao (1976) and (1981).



571 See STMI 227: *Aṣṭāṅgahṛdayadīpikā* or *Manodayādityabhaṭṭīya* by Udayādityabhaṭṭa. P.V. Sharma (AVI 175–176) mentions both Manodayāditya and Udayāditya as commentators.

572 NCC: not recorded. STMI 229. AVI 175. H. Parāḍkar (1939): 29. Compare Cat. IO Nr. 2654: a fragment of the *Aṣṭāṅgahṛdayasaṃhitā*, ascribed to Vācaspatimiśra.

573 NCC I, 465: by Vāgbhaṭa himself (?) STMI 229. AVI 176. H. Ui et al. (1934): 660 (Nr. 4311; author: Pha-gol). C. Vogel (1965): 11. See on this work: Bhagwan Dash (1976): 10 and 14–15, (1976a): 14; P. Cordier (1903a): 613–614, and (1915); Rechung (1973): 18. P. Cordier (1903b: 335) discovered parts of an *Aṣṭāṅgahṛdayadīpikā* (on A.h.Sū.1–15), attributed to Vāgbhaṭa himself in the colophons. See on the type of commentary called bhāṣya: N.V.P. Unithiri, 1980–81: 576.

574 M. Taube (1981): 18; Taube's source is Jayapaṇḍita's *Thob-yig*, which deals, among other things, with the history of Tibetan medicine. See on Jayapaṇḍita Blo-bzaṅ ḥphrin-las: Lokesh Chandra (1961); M. Taube (1968/69) and (1981): 5; A. Wayman (1963). See on Ye-śes-ḥod: P. Cordier (1903a): 613–614 (Cordier calls him Bhaṭṭārakācārya-bodhisattvadevanāyaka Jñānaprabha); G. Huth (1895a): 270 and (1895b): 282; M. Taube (1981): 18 and 21; G. Tucci (1988). Ye-śes-ḥod lived in the tenth or eleventh century (G. Huth, 1895b: 282: first half eleventh century).

575 See on him: M. Taube (1981): 20.

576 See: H. Ui et al. (1934): 660 (Nr. 4311); M. Taube (1981): 20.

577 See M. Taube (1981): 21. P. Cordier (1915: *471) regarded Mar-lo as an error for Mar-blo and identified him as a person different from Mar-lo (see M. Taube, 1981). Rechung (1973: 18) takes Mar-lo rig-pa gźon-nu as one person.

578 See M. Taube (1981): 21. Jayapaṇḍita adds these names to those of Dharmaśrīvarman and Śākya blo-gros as the translators (M. Taube, 1981: 18, 20–21; compare G. Huth, 1895a: 270 and 1895b: 282).

579 It is explicitly called thus (raṅ-ḥgrel) in the Tibetan version.

580 Jayapaṇḍita refers to this fact (M. Taube, 1981: 21).

581 P. Cordier (1903a): 613–614.

582 The *Kusumāvalī* (ad *Siddhayoga* 73.2) quotes Candranandana's explanation of a statement made by a bhāṣyakāra.

583 NCC: not recorded. Vṛddhatrayī 263: G. Hāldār calls the author Vāgbhaṭa IV, regards him as different from the Vāgbhaṭa who wrote the *Neminirvāṇa* and *Vāgbhaṭālaṃkāra*, and places him in the thirteenth–fourteenth century. See Vāgbhaṭa and the works attributed to him.

584 See on this unfounded view: commentaries on the *Carakasaṃhitā*.

585 NCC: not recorded. AVI 176. C. Vogel (1965): 11.

586 See the edition of the *Anvayamālā* on the Śārīrasthāna in part 2 of the edition of Indu's *Śaśilekhā* on the *Aṣṭāṅgahṛdaya*.

587 See the svalpaprāstāvika of N.S. Mooss to part 2 of his edition of Indu's *Śaśilekhā* on the *Aṣṭāṅgahṛdaya*; N.S. Mooss quotes some verses by Vāsudeva, found at the end of the *Anvayamālā* on A.h.U.4.

588 See on the Ponnani: C.D. Maclean (1982): 696–697.

589 See on Vāsudeva: N.S. Mooss's upodghāta to parts I and II of Parameśvara's *Vākyapradīpikā*, and his svalpaprāstāvika to part 2 of Indu's *Śaśilekhā* on the *Aṣṭāṅgahṛdaya*. See also F. Zimmermann (1989: 42).

590 NCC I, 465. Check-list Nrs. 42 and 997: title only, without author's name. *MS Shree Venkateshvara Oriental Research Institute, Tirupati (see BDHM 1, 3, 1963, 157). STMI 229 and 258: one MS is recorded, containing the commentary on Śā.1–6. AVI 175. L. Hilgenberg and W. Kirfel (1941): XXIV. H. Parāḍkar (1939): 29. C. Vogel (1965): 11.

591 NCC I, 465: quoted by him in the *Vāgbhaṭamaṇḍana*; the *Vāgbhaṭa(khaṇḍana)maṇḍana* is, however, ascribed to Narahari in the NCC. A. Rahman (STMI 258) claims that the *Vāgbhaṭakhaṇḍamaṇḍana*, attributed to Narahari, was actually written by Viṭṭhalapaṇḍita, who also wrote a *Dīpikā* on the *Aṣṭāṅgahṛdaya*, referred to in the former work. AVI 176. Compare Narahari(bhaṭṭa), who mentions Viṭṭhala.

592 NCC: not recorded. AVI 176. L. Hilgenberg and W. Kirfel (1941): XXIV. H. Parāḍkar (1939): 30. STMI 27. C. Vogel (1965): 11. Cat Mysore XIII, Nr. 41323: *Aṣṭāṅgahṛdayavyākhyā*; this work appears to be unrelated to the *Aṣṭāṅgahṛdaya*, in spite of the title given to it in the catalogue; it contains a Śārīrasūtrasthāna, expounded by Śiva to his spouse.

593 NCC I, 463. Check-list Nrs. 42 and 1028. STMI 28 and 229. AVI 175. L. Hilgenberg and W. Kirfel (1941): XXIV.

594 See N.S. Mooss's Nivedanā to his edition of the *Kairalī* commentary and P.K. Nārāyaṇa Piḷḷai's Introduction to part II of Śrīdāsa's commentary.

595 See N.S. Mooss's upodghāta to part I of his edition of Parameśvara's commentary; C. Vogel (1965): 11. The NCC does not record the name of the author.

596 Edited in part III of Śrīdāsapaṇḍita's commentary. See Śrīdāsa.

597 The *Bhāratanāṭyaśāstra* is quoted.

598 An author on nāṭyaśāstra; see on Kohala and the works ascribed to him: S.K. De (1960): I, 21–22; M. Krishnamachariar (1989): 822–823; NCC V, 98–99; L. Renou in L. Renou and J. Filliozat (1947): 132.

599 Kuṇṭe and Navre's edition of the *Aṣṭāṅgahṛdayasaṃhitā* has a footnote with a quotation from the Sārakṛt (ad U.33.50).

600 See P.K. Nārāyaṇa Piḷḷai 4–5.

601 NCC: not recorded. AVI 175. Jaggi IV, 28. H. Parāḍkar (1939): 29. STMI 229.

602 NCC I, 460. Check-list Nr. 51. Cat. Madras Nr. 13071: a verse, quoted in this commentary (vyākhyā), refers to Hariścandra's commentary on the *Carakasaṃhitā* with much reverence, which may mean that it is not Indu's *Śaśilekhā* (see Hariścandra and Indu).

603 NCC I, 460–461; VIII, 146.

604 See: Indu.

605 Edited in vol. II of Kiñjavaḍekar's edition of the *Aṣṭāṅgasaṃgraha* with Indu's *Śaśilekhā* (ed. b).

# Appendix

## Various ancient authorities

1 CC and NCC: not recorded.
2 AVI 155. Gaṇanātha Sena (1924): 33. Gulabkunverba I, 146. H. Parāḍkar (1939): 17. Ṭoḍara II, Intr. 5 (misspelt as *Bauddhakatantra*).
3 CC I, 407; II, 93. See on persons called Bhāluki in general: Vettam Mani 116.
4 A *Bhālukītantra* is recorded in the Kavīndrācāryasūcipatram (Nr. 963).
5 Ad *Śārṅgadharasaṃhitā* III.3.9–11.
6 *Yogaratnasamuccaya* 6.65; 9.539 and 635cd–636ab; 12.127; 14.488–489.
7 *Āyurvedābdhisāra* 163; commentary ad 66 and 99.
8 *Bheṣajakalpa* 260.
9 *Rasapaddhati* 52–54: the description of a magical ring with curative properties, to be put on with a mantra.
10 Ad Ca.Ci.3.108; Su.Sū.2.3; 6.5; 8.5 (twice).
11 Quoted in his *Yogaratnasamuccaya*.
12 Caturbhuja's commentary ad *Rasahṛdaya* 1.7: Bhāluki is one of the Rasasiddhas.
13 *Rasakāmadhenu* II.4.220: mentioned in a quotation from the *Rasapaddhati* and its commentary.
14 Ad Su.Sū.13.8 (twice); Ci.37.117cd–123ab; U.39.45cd–46. Ḍalhaṇa's anonymous quotation on maṇḍalāgra ad Su.Sū.8.3 is identical with the quotation from Bhāluki on this subject by Cakra ad Su.Sū.8.5.
15 *Ārogyacintāmaṇi*, bheṣajakalpa 159 (attributed to Vāluki, who is probably Bhāluki).
16 *Bṛhadrasarājasundara* 117 (on kaṅkuṣṭha).
17 Ad Ca.Ci.3.108.
18 Ad Su.Ni.2.7; 5.17; 14.3 and 8cd–9ab; ad Śā.
19 Ad Su.Sū.6.5 (referred to as *Bālukītantra*).
20 Ad Ca.Ci.3.108.
21 *Āyurvedaprakāśa* 4.56–58: the description of a magical ring (mudrā) with curative properties, to be put on with a mantra; the verses are quoted from the *Rasapaddhati* (52–54).
22 *Rasajalanidhi* II, 207 (Bhāluki regards kaṅkuṣṭha as an upadhātu of tin).
23 *Jvaranirṇaya* 4.79cd–101 and 213–214.
24 Ad *Cakradatta*, jvara 18, 20, 149, 150, 153–156, 157–158, 237–238, 292; aśmarī 47–49; netraroga 19. Cakrapāṇidatta borrowed jvara 149, 153–156 and 157–158 from Bhāluki.
25 *Vāgbhaṭamaṇḍana* 74 and 75 (on surgical instruments).
26 Quoted ad A.h.Sū.26.5.
27 *Rasendrapurāṇa* 24.19 (Bhāluki regarded kaṅkuṣṭha as an upadhātu of tin).
28 Ad *Cakradatta*, jvara 157–158.
29 *Rasendracūḍāmaṇi* 15.33cd (on the purification of mercury) and 54–57 (on providing mercury with a mukha and on the saṃskāras called svedana and saṃnyāsa).
30 Ad A.h.Sū.19.79cd–80ab; 26.5, 10–11, 22–26, 43cd–46ab; 27.34–35; 28.19 and 20–21ab; Ni.2.64–65ab and 76cd–78; 5.2–3.
31 Ad *Mādhavanidāna* 44.9–10 and 49.37–39; ad *Siddhayoga* 1.151–152; 73.4; 74.33.
32 Ṭoḍara II: 4.11–14; III: 4.210 and 742.

33 Ad *Mādhavanidāna* 2.18–23, 24 (twice), 31cd–32ab; 44.9–10.
34 *Rasaratnasamuccaya* 1.7: Bhāluki is the author of an alchemical treatise; G.Hāldār (Vṛddhatrayī 325) was of the opinion that the string of words, found in the *Rasaratnasamuccaya* (rasendratilako yogī bhālukī maithilāhvaya), refers to Bhāluki alone, not to a series of authorities, as is usually assumed; 2.132–133 (a mantra ascribed to Bhāluki); 17.72–74 (the formula of mehamardanarasa).
35 Ad *Triśatī* 325.
36 Ad *Mādhavanidāna* 2.18–23 (twice), 24, 31cd–32ab, 75.
37 Bhallukī is mentioned as one of the originators of āyurveda in the introductory verses.
38 See P.V. Sharma (1993): Introduction 54.
39 *Rasayogasāgara*, pakārādi 277 (mehamardanarasa).
40 *Rasayogasāgara*, śakārādi 175 (śulāntakarasa).
41 The formula of śūlāntakarasa.
42 The formula of śūlāntakarasa.
43 The formula of mehamardanarasa.
44 The formula of mehamardanarasa.
45 *Mādhavacikitsā*, jvara 54 = *Cakradatta*, jvara 149.
46 *Siddhayoga* 1.143 = *Cakradatta*, jvara 149; 1.147–150 = jvara 153–156; 1.151–152 = jvara 157–158.
47 *Cakradatta*, jvara 149, 153–156, 157–158.
48 Gulabkunverba I, 145. Jaggi IV, 21. H. Parāḍkar (1939): 16. Gaṇanātha Sena (1924): 26–27. P.V. Sharma (AVI 154). Ṭoḍara II, Intr. 4–5. Ḍalhaṇa regarded Bhāluki as a specialist in śalya (see Ḍalhaṇa ad Su.U.39.66).
49 See the quotation (eight verses) in the *Ratnaprabhā* ad *Cakradatta*, jvara 150.
50 Niścalakara and Śivadāsasena (ad *Cakradatta*, jvara 157–158), as well as Śrīkaṇṭhadatta (ad *Siddhayoga* 1.151–152), explain that the recipe they are commenting on (borrowed from Bhāluki) is from the Siddhisthāna of the *Bhālukitantra*. G. Mukhopadhyaya (III, 529) regards it as a formula of Bhela, but it is absent from the preserved parts of the *Bhelasaṃhitā*.
51 Quotations in prose are given by Niścala (ad *Cakradatta*, aśmarī 47–49) and Śrīdāsapaṇḍita (ad A.h. Sū.28.19 and 20–21ab).
52 Cakrapāṇidatta ad Su.Sū.6.5.
53 *Bheṣajakalpa* 260.
54 Āḍhamalla ad *Śārṅgadharasaṃhitā* III.3.9–11. Ḍalhaṇa ad Su.Ci.37.117cd–123ab. Śrīdāsapaṇḍita ad A.h.Sū.19.79cd–80ab. Śrīkaṇṭhadatta ad *Siddhayoga* 73.4.
55 Cakrapāṇidatta ad Sū.Sū.8.5. Śrīdāsapaṇḍita ad A.h.Sū.26.5, 10–11, 22–26.
56 Ḍalhaṇa ad Su.Sū.13.8. Śrīdāsapaṇḍita ad A.h.Sū.27.34–35.
57 Śrīdāsa ad A.h.Sū.26.43cd–46ab.
58 Śrīdasa ad A.h.Sū.28.19 and 20–21ab.
59 Niścala ad *Cakradatta*, aśmarī 47–49.
60 See the quotations in Anantakumāra's *Yogaratnasamuccaya*. See also Niścala ad *Cakradatta*, netraroga 19.
61 Cakrapāṇidatta, Jejjaṭa and Gaṅgādhara ad Ca.Ci.3.108. Ṭoḍara III: 4.120. Vijayarakṣita ad *Mādhavanidāna* 2.18–23.
62 Gayadāsa ad Su.Ni.5.17. Śrīkaṇṭhadatta ad *Mādhavanidāna* 49.37–39.
63 Gayadāsa ad Su.Ni.14.3.



64 See the notes to Su.Sū.7 and 8.
65 Śrīdāsapaṇḍita ad A.h.Sū.26.10–11. Bhoja and Bhāluki apparently agreed on a number of subjects (see Cakrapāṇidatta ad Su.Sū.6.5 and 8.5).
66 Ṭoḍara II: 4.11–14 = *Bhelasaṃhitā*, Śā.4.11cd–15ab. Bhāluki and Bhela are by some considered to be identical (see Gaṇanātha Sena, 1924: I, 18; HIM III, 529), but Ḍalhaṇa mentions them as separate authorities.
67 Ad *Mādhavanidāna* 2.18–23.
68 Their order and names differ slightly in the *Jvaranirṇaya*.
69 *Kāśyapasaṃhitā*, viśeṣakalpādhyāya (see G.J. Meulenbeld, 1974: 165–166).
70 See G.J. Meulenbeld (1974): 165–166.
71 *Jvaratimirabhāskara* 7.65–68ab, 72cd–77ab, 93–94, 97–99ab, 100cd–103ab.
72 Ad *Cakradatta*, jvara 150.
73 Ad *Cakradatta*, jvara 237–238.
74 Cakrapāṇidatta ad Su.Sū.2.3.
75 See the preceding references to rasayogas ascribed to Bhāluki. A Bhānukin, mentioned as one of the Mahāsiddhas in the *Haṭhayogapradīpikā* (1.8), may be the same as the Rasasiddha Bhāluki. Compare CC I, 407: Bhāluki is quoted in the *Haṭhayogapradīpikā*.
76 CC I, 418: Vṛddha Bhoja. See on persons called Bhoja: Vettam Mani 138–139.
77 Bhoja's treatise was divided into the same type of sections (sthāna) as the *Suśrutasaṃhitā* (see *Vāgbhaṭamaṇḍana* 81).
78 Ḍalhaṇa ad Su.Sū.27.9.
79 See, e.g., Anantakumāra's *Yogaratnasamuccaya* 8.702ab; Gayadāsa ad Su.Ni.5.8; Śrīkaṇṭhadatta ad *Siddhayoga* 78.4.
80 See Ḍalhaṇa ad Su.Śā.5.41; *Kairalī* ad A.h.U.21.39 and 31.9ab; Śrīdāsa ad A.h.Sū.6.167cd–168ab and 30.3–8ab.
81 Numerous quotations bear upon these branches of āyurveda. Bhoja is repeatedly referred to as a śalya specialist. Ḍalhaṇa calls Bhoja a śalyatantravid (ad Su.U.39.66); Jejjaṭa refers to him as a vraṇacintaka (ad Ca.Ci.25.31ab).
82 See, e.g., Cakrapāṇidatta ad Ca.Ci.15.88–93; Śivadāsasena ad Cakrapāṇidatta's *Dravyaguṇa*, phalavarga 30.
83 Ḍalhaṇa ad Su.Śā.5.17 and 20, 6.28–29. Gayadāsa ad Su.Ni.2.7.
84 Ḍalhaṇa ad Su.Śā.3.12, 18 and 32. Śrīkaṇṭhadatta ad *Mādhavanidāna* 64.6.
85 See, for example, the recipes in Anantakumāra's *Yogaratnasamuccaya* against diseases belonging to the division of kāyacikitsā.
86 See the numerous quotations on this subject in Anantakumāra's *Yogaratnasamuccaya*, chapter eight; Śrīdāsapaṇḍita ad A.h.Sū.5.19 and 35–36ab, 6.113–114ab.
87 See the quotations on this subject in Anantakumāra's *Yogaratnasamuccaya* (prose between 7.97 and 98), *Bheṣajakalpa*, and Dāmodara's *Ārogyacintāmaṇi*; Cakrapāṇi ad Ca.Ci.5.514–160.
88 Gaṇanātha Sena (1924): I, 24–26. Gulabkunverba I, 145.
A *Bhojatantra* and a *Vṛddhabhojatantra*, both on śalya, are repeatedly mentioned (Jaggi IV, 20; H. Parāḍkar, 1939: 17; P.V. Sharma, AVI 154). Bhoja's knowledge of śālākya was already stressed by R.C. Choudhury (1977: 305).
89 See Suśruta and the notes to Su.Sū.8.
90 See Bhoja's *Cārucaryā*, etc. A.F.R. Hoernle (1906a: 286) regarded both authors as probably identical; G.N. Mukherjee (1933a) considered them to be identical. D.Ch. Bhattacharyya (1947a: 125–126; 1947b: 145–146) distinguished three Bhojas: (a) an ancient ācārya,

pupil of Divodāsa and a class-fellow of Suśruta, (b) an earlier Bhojanṛpa, quoted already by Jejjaṭa, (c) the author of the *Rājamārtaṇḍa*. There is, however, no reason to regard the first two as different authorities; the Bhoja referred to by Cakrapaṇidatta and Ḍalhaṇa (ad Su.Sū.1.3) as a fellow-student of Suśruta is the same Bhoja as the one quoted in their commentaries.

91 G.P. Malalasekera (1983): II, 394.

92 Jyotir Mitra (1985): 215–216. Bhoja is not referred to as a specialist in agadatantra in medical treatises.

93 Cakrapāṇidatta ad Su.Sū.21.9. Śrīkaṇṭhadatta ad *Mādhavanidāna* 55.32. Bhoja's emphasis on the digestive fire is also apparent from one of the quotations from *Vṛddhabhoja*.

94 Ḍalhaṇa ad Su.Śā.3.18.

95 Ḍalhaṇa ad Su.U.39.66.

96 Vijayarakṣita ad *Mādhavanidāna* 3.21.

97 Gayadāsa ad Su.Ni.5.16 and 17; 6.20ab; 11.29; 13.4, 6, 9–10, 14, 18, 25cd–28ab, 30–31, 41, 47cd–50ab, 50cd–52ab, 52cd–54; 16.14–26, 27–35, 47–50, 57. Ḍalhaṇa ad Su.Ni.11. 10–12. Indu ad A.s.U.36.8, etc.

98 Bhoja omits the type called vinatā (Śrīkaṇṭhadatta ad *Mādhavanidāna* 33.27–28).

99 Gayadāsa ad Su.Ni.6.15–19.

100 Gayadāsa ad Su.Ni.9.13cd–14ab.

101 Gayadāsa ad Su.Ni.5.8.

102 Śrīkaṇṭhadatta ad *Mādhavanidāna* 55.1.

103 Gayadāsa ad Su.Ni.16.3. The number of sixty-five was accepted as authoritative by Suśruta.

104 This description is found in Anantakumāra's *Yogaratnasamuccaya* (prose between 7.97 and 98), the *Bheṣajakalpa* ascribed to Bharadvāja (261–270), and Dāmodara's *Ārogyacintāmaṇi* (bheṣajakalpa 160–169).

105 Anantakumāra's *Yogaratnasamuccaya* 8.575cd–576ab.

106 Anantakumāra's *Yogaratnasamuccaya* 8.573cd–574ab.

107 Anantakumāra's *Yogaratnasamuccaya* 8.558–560ab.

108 Some of these works may be by the later Bhoja.

109 Ad Su.Sū.27.9.

110 The quotations from Bhoja have been collected partially by Girindra Nath Mukherjee (1933a: 128–140). See also S.C. Banerji (1992): 250–251, 257.

111 Ad *Śārṅgadharasaṃhitā* I.7.12–13, 67, 68a, 68b–69a, 80–82ab (twice), 87–90, 91–100ab (seven quotations), 100cd–101, 128–129, 130–133, 135–136ab, 180d–182ab, 185cd–188.

112 *Yogaratnasamuccaya*, prose between 7.97 and 98; 7.103; 8.303, 306ab, 314cd, 435cd–436ab, 457ab, 494cd–495ab, 529ab, 531cd–533ab, 534cd–535ab, 547, 548–553ab, 555cd–556ab, 558cd–560ab, 565cd–566ab, 566cd–567ab, 573cd–574ab, 575cd–576ab, 576cd–577ab, 578, 586, 587ab, 587cd–588ab, 589, 595cd–596ab, 598, 601, 607, 612cd, 639, 642–643ab, 643cd–646ab, 675cd–676ab, 678–679, 702ab, 712–713ab, 715cd–716ab, 718cd–719ab, 722cd–723ab, 727, 729ab, 761cd–762ab, 764cd–765, 767cd–768ab, 773ab, 781, 790, 794, 799ab; 9.214–215, 296–303ab, 336c–f, 488cd–489ab, 490–492, 497cd–504, 550–551, 613; 10.94cd–95ab; 11.179 and 198–199ab; 12.143, 170ab, 223–229; 13.262; 14.30, 38, 52; 15.16, 29–30, 43; 16.126, 127, 229–232, 496–497, 549, 595(?)–632; 18.61cd–63 and 375–377; 19.55 and 288; 20.57, 60–72, 75–78, 80–88, 91–95, 99–100, 111–112, 198, 223, 227, 229, 238, 241–242, 245.



113 Ad *Rasaratnasamuccaya* 24.29, 106, 137; 28.59–83.

114 *Āyurvedābdhisāra* 3459, 3502, 3521, 3531, 3651–52, 4459, 4696; commentary ad 610, 1745, 3511, 4150, 4699, 4703, 4712–13, 5427, 5947.

115 Glosses ad *Bhāvaprakāśa* 3.146 and 178; 5.317; cikitsā 19.14; 46.19; 54.28 and 46; 66.29.

116 *Bheṣajakalpa* 215 and 261–270.

117 Vol. I, pages 31 and 245.

118 *Āyurvedavijñāna* II, 432, 551, 558.

119 Ad Ca.Ci.5.154–160; 15.17 and 88–93; 25.24–25; Si.1.20cd–21ab.

120 Ad Su.Sū.1.6–7; 6.5; 8.6–7 (six quotations); 11.12–13 (twice); 14.5 and 20; 15.37–28; 16. 1–2, 3–5, 15; 18.18; 19.32–37; 21.9; 22.9–10; 25.27–28; 27.12; 45.61cd–63, 134–140ab, 197cd–198ab.

121 Ad *Cikitsākalikā* 2, 85, 115.

122 Ad Su.Sū.1.3; 8.3 (twice); 11.11–12 (twice); 19.32–34; 27.9 and 12; Ni.11.3 and 10–12; 13.30–31; Śā.1.16; 3.12, 18 and 32; 5.17, 20, 41; 6.24 and 28–29; Ci.18.25–26; 33.6–7 and 37; 39.15cd–16; 40.18, 22, 28, 31; U.39.66.

123 *Ārogyacintāmaṇi*, bheṣajakalpa 122ab and 160–169.

124 *Bṛhadrasarājasundara* 384 (the formula of vṛddhanavāyasacūrṇa; compare *Bhāratabhaiṣajyaratnākara* IV, Nr. 7099).

125 See *Gandhavāda*, unit 45.

126 Ad Su.Ni.2.7; 3.7; 5.3 (three quotations), 4, 8, 16, 17 (twice); 6.15–19 (twice), 20ab, 25; 7.11–14ab; 8.10; 9.10cd–11ab 13cd–14ab, 27–28ab (twice), 34cd–38; 10.7 and 18; 11.3, 8–9, 10–12, 19–20, 21, 29; 12.6 and 9; 13.4, 6, 9–10, 12, 14, 18, 25cd–28ab, 30–31, 33–34, 41, 42, 47cd–50ab, 50cd–52ab, 52cd–54, 57–58, 61; 16.3, 5–12, 14–26, 27–35, 40–45 (twice), 46, 47–50, 57; ad Śā.

127 Ad Su.Sū.6.5; 8.3–4, five quotations; 11.11; 19.30–32; 21.9; 27.12–14; Ni.13.6 and 14; 16.40–45.

128 Ad A.h.Ka.6.5–6 and A.s.U.36.8; A.s.U.31.54–55 and 36.9 (quotations between brackets).

129 Ad Ca.Ci.25.24–25 and 31ab; Si.3.13cd–20ab.

130 Ad A.h.U.21.39; 26.50cd–52ab; 28.1–4, 6, 17cd–18ab; 31.3cd–4a, 8, 9ab.

131 See: *Nidānadīpikā*.

132 Ad *Śārṅgadharasaṃhitā* I.5.39cd–40ab.

133 Ad *Siddhabheṣajamaṇimālā*, rājayakṣman 1.

134 Ad *Cakradatta*, atīsāra 21–22; arśas 142–146 and 147–151; kāsa 46–47; chardi 1; aśmarī 50–53; galagaṇḍa 32; sneha 11; nirūha 20–21. *Cakradatta*, kāsa 46–47 was borrowed from Bhoja according to Niścala.

135 See *Vāgbhaṭamaṇḍana* 27, 32, 66, 68, 74, 75 (three quotations), 81.

136 Ad A.h.Sū.26.7.

137 *Bhojanakutūhala* 55 and 145.

138 Ad A.h.U.21.9cd–10ab, 36, 39; 23.24cd–26ab; 29.15; 31.3cd–4ab, 8, 9, 18cd–19ab, 21, 26, 28; 33.19ab. Ad Cakrapāṇidatta's *Cikitsāsaṃgraha*, atisāra 21; udāvarta 17; gulma 83–87; aśmarī 48–54 (twice); galagaṇḍa 31. Ad Cakrapāṇidatta's *Dravyaguṇa*, phalavarga 30; kṣīravarga 13; aikṣavādivarga 17; āhāravidhi 22.

139 Ad A.h.Sū.3.18–23ab; 5.19 and 35–36ab; 6.88cd–89ab, 93–96ab, 113cd–114ab, 167cd–168ab; 20.5 and 15cd–16; 26.6, 10–11 (twice), 27–29ab, 36–37 (twice); 28.20–21ab, 21cd, 26cd–31; 29.16–18 (three quotations), 57–59ab, 59cd–61 (four quotations), 62–64 (twice); 30.3–8ab, 39, 45cd–46 (twice); Ni.2.64–65ab.

140 Ad *Mādhavanidāna* 33.27–28 and 34cd–35; 37.7cd–11ab (twice); 38.1, 8cd–9ab, 15, 16–17, 25, 26; 40.10cd–11ab and 17cd–20; 46.1 and 6; 49.17cd–23ab, 25cd–30, 37–39; 52.22cd–24 and 25; 53.3–8ab; 55.1, 3, 11, 22–24, 28–29, 32, 36, 38, 40cd, 41–43, 44–45ab, 45cd–47, 50–51; 56.1, 9cd–10ab, 15, 27, 35cd–36ab, 36cd–37, 38 (twice), 47, 48, 54; 64.2 and 6. Ad *Siddhayoga* 1.140 and 254; 3.7–8; 41.49 (twice); 71.10; 76.12 and 14; 77.8–9; 78.3, 4, 5.
141 *Cikitsākalikā* 2: mentioned as an ancient authority.
142 Ṭoḍara II: 4.147–150 and 267; 7.95; III: 3.269; VI: 8.71; IX: 1.94–95.
143 *Bṛhadyogataraṅgiṇī* 18.30 and 33ab; 116.5–11.
144 Ad *Mādhavanidāna* 3.21; 5.1; 17.14–15abab; 18.4–6; 37.7cd–11ab (twice); 38.1, 8cd–9ab, 15, 16–17, 25, 26; 40.10cd–11ab and 17cd–20; 46.1 and 6; 49.17cd–23ab, 25cd–30, 37–39; 52.22cd–24 and 25; 53.3–8ab; 55.3, 11, 22–24, 26, 36, 38, 40cd, 41–43, 44–45ab, 45cd–47, 50–51; 56.1, 9cd–10ab, 15, 28–29, 35cd–36ab, 36cd–37, 38, 47, 48, 54; 64.2 and 6.
145 A.s.U.42.50.
146 *Vaidyacintāmaṇi* 203; compare *Rasayogasāgara*, śakārādi 230 (the formula of ṣaḍaśītiguggulu).
147 Ad *Mādhavanidāna* 1.1 (mentioned as an authority); 3.21; 5.1; 17.14–15ab; 18.4–6.
148 See AVI 295.
149 *Yogaratnākara* 617, 618, 619, 620, 635, 731, 744, 854; the formula of ṣaḍaśītiguggulu (see *Rasayogasāgara*, śakārādi 230).
150 P.V. Sharma (1993): Introduction 54.
151 E. Haas (1876a): 634. M.Z. Siddíqí (1959): 100.
152 See T. Siddiqui (1979): 108.
153 The quotations from Bhojarāja may also be from some work of the later Bhoja.
154 *Yogaratnasamuccaya* 14.249–250 and 367cd–370.
155 *Kāmaratna* 5.26.
156 Ad *Cakradatta*, rasāyana 77.
157 A MS of an unspecified text called *Bhojarājīya* (by the later king Bhoja?) is recorded in the Check-list (Nr. 157).
158 Ad A.h.Sū.3.11.
159 *Yogaratnasamuccaya* 15.18 and 123–124; 16.57 and 417–420; 20.226.
160 *Yogaratnasamuccaya* 8.1004–1009ab; 9.362cd–365 and 474cd–475; 20.46–57ab, 58, 113; 21.238.
161 *Yogaratnasamuccaya* 14.384–392.
162 Ad A.h.Sū.6.84cd–85ab.
163 Cat. Madras Nr. 13183.
164 Ad *Śārṅgadharasaṃhitā* I.7.27cd–28a.
165 Ad *Āyurvedābdhisāra* 1605.
166 Ad *Cikitsākalikā* 325.
167 Ad Su.U.41.36–39; 57.3.
168 Ṭoḍara IX: 1.345.
169 Ad *Mādhavanidāna* 14.4.
170 Ad *Mādhavanidāna* 14.4.
171 P.V. Sharma (1993): Introduction 54.
172 See Suśruta and the notes to Su.Sū.8.



173 Ad *Mādhavanidāna* 55.1.
174 Ad Su.Sū.27.12.
175 Śrīdāsa ad A.h.Sū.26.10–11.
176 Ḍalhaṇa ad Su.Sū.11.11–12.
177 Śrīkaṇṭha ad *Siddhayoga* 1.254.
178 Anantakumāra's *Yogaratnasamuccaya* 9.214–215.
179 Śrīdāsa ad A.h.Sū.30.45cd–46.
180 NCC VI, 291–292; VII, 1. See on him also Sūramcandra I, 232–234.
181 Atrideva (ABI 203). Gaṇanātha Sena (1924): I, 32. Gulabkunverba I, 146. Jaggi IV, 21. H. Parāḍkar (1939): 17. P.V. Sharma (AVI 155). Ṭoḍara II, Intr. 5. P. Cordier calls him an ophthalmologist (1901d: 171).
182 See on the quotations also HIM III, 772–775.
183 Ad *Śārṅgadharasaṃhitā* I.7.154 (a description of praklinnavartman, also called pilla).
184 Quoted as Cākṣuṣa: *Yogaratnasamuccaya* 2.9 (on sveda; Niścala quotes the same verse ad *Cakradatta*, sveda 10); 9.248 (on fever) and 725 (on asthisrāva); 10.81cd–82ab, 262, 281cd–284ab (on kāsa, etc.); 12.256 (on mada); 18.283 (on visarpa); 19.119 (on kuṣṭha); 20.152–157 and 219 (on vātaroga); 21.214–215 (on kaumārabhṛtya) and 518–523 (on children's diseases); 24.721cd–726 and 830–832 (on mukharoga); 25.14 and 27cd–29ab (on śiroroga); $27^2$.80 (on apacī). Quoted from *Cākṣuṣīya*: 28.45 (on kṣudraroga).
185 Ad *Rasaratnasamuccaya* 24.71.
186 Cākṣuṣ(y)a is referred to as a source.
187 Cakṣuṣyeṇa is quoted.
188 Ad Ca.Ci.7.62–64 (on kuṣṭha); quoted as Cakṣuṣyeṇa.
189 Quoted or referred to as Cakṣuṣyeṇa ad *Cikitsākalikā* 2, 16 (five quotations), 80, 81 (twice), 85, 283, 303–304, 354–355; also quoted in the *Yogaratnasamuccaya*.
190 Ad Su.Ci.33.7 (Cakṣuṣya; v.l. Cakṣuṣyeṇa); 40.6–9 (twice quoted as Cakṣuṣyeṇa).
191 NCC VII, 1: Cākṣuṣya or Videha.
192 Indu quotes ad A.h.Ka.6.14ab and A.s.Ka.8.17 from the *Cākṣuṣeṇasaṃhitā*.
193 See AVI 261.
194 Quoted as Cakṣuṣyeṇa ad *Cakradatta*, jvara 135–136; svarabheda 13; vātavyādhi 81–85; vātarakta 13; galagaṇḍa 3–4, 31, 32, 35; visarpa 9 and 33; mukharoga 1, 9, 75–76, 88, 97–98, 111–112; nāsāroga 2–3; sneha 1 and 6; sveda 1, 10, 11.
195 See AVI 261.
196 Quoted as Cakṣuṣya ad *Mādhavanidāna* 59.88 and 92; 60.6. The quotation ad 59.92 is ascribed to Videha by Vācaspati.
197 Ṭoḍara II: 2.175–184 and 206–109 (quoted as Cakṣuṣya.).
198 Quoted as Cakṣuṣya ad *Mādhavanidāna* 59.88.
199 Quoted as Cakṣuṣa in two verses added to A.h.U.13.25.
200 See NCC VI, 291–292 and HIM III, 772.
201 Verses borrowed from Cakṣuṣyeṇa, according to Niścala, are: galagaṇḍa 3–4, 31 and 35; mukharoga 88, 97–98 (from Videha and Cakṣuṣyeṇa), 111–112; nāsāroga 2–3 (from Videha and Cakṣuṣyeṇa).
*Cakradatta*, galagaṇḍa 3–4 also forms part of the *Mādhavacikitsā* (galagaṇḍa 2) and Vṛnda's *Siddhayoga* (41.4–5); galagaṇḍa 31 = *Mādhavacikitsā*, galagaṇḍa 10; galagaṇḍa 35 = *Siddhayoga* 41.55 = *Yogaratnasamuccaya* $27^2$.80; mukharoga 88 = *Mādhavacikitsā*, mukharoga 2ab = *Siddhayoga* 58.79; mukharoga 97 = *Mādhavacikitsā*, mukharoga 24; mu-

kharoga 97–98 = *Siddhayoga* 58.86–87; mukharoga 111–112 = *Siddhayoga* 58.99–100; nāsāroga 2–3 = *Siddhayoga* 60.2–3.

202 Indu cites (ad A.s.Ka.8.17) the *Cākṣuṣeṇasaṃhitā*.

203 Practically all the quotations are in verse. Prose passages are found in Ṭoḍara's *Āyurvedasaukhya* (II: 2.206–209: a description of the constitutions; a closely related parallel in verse occurs in Candraṭa's commentary on *Cikitsākalikā* 16) and Niścala's *Ratnaprabhā* (ad *Cakradatta*, mukharoga 1 and 9; sneha 1).

204 G. Hāldār does not call him a śālakya specialist, but an ancient āyurvedācārya (Vṛddhatrayī, nāmasūcī 25).

205 Candraṭa ad *Cikitsākalikā* 283. Indu ad A.s.Ka.8.17.

206 Candraṭa ad *Cikitsākalikā* 80, 81, 85. Ḍalhaṇa ad Su.Ci.33.7. Niścala ad *Cakradatta*, sneha 1 and 6; sveda 1, 10, 11.

207 See the recipes in the *Yogaratnasamuccaya*; Candraṭa ad *Cikitsākalikā* 303–304; several quotations of Niścala.

208 Candraṭa ad *Cikitsākalikā* 16. Ṭoḍara II: 2.175–184.

209 Ṭoḍara II: 2.206–209.

210 Candraṭa ad *Cikitsākalikā* 16.

211 Candraṭa ad *Cikitsākalikā* 16: Cakṣuṣyeṇa distinguished four types of sātmya.

212 Niścala ad *Cakradatta*, svarabheda 13.

213 Niścala ad *Cakradatta*, vātavyādhi 81–85; sneha 1.

214 Niścala ad *Cakradatta*, svarabheda 13.

215 The subject is discussed by Candraṭa (ad *Cikitsākalikā* 354–355), Ḍalhaṇa (ad Su.U.3.21 and 22), Śivadāsasena (ad *Cakradatta*, netraroga 45–46 and 229), and Śrīkaṇṭhadatta (ad *Mādhavanidāna* 59.88).

216 Ad Kālidāsa's *Raghuvaṃśa* 5.50.

217 Sūramcandra I, 233–234.

218 NCC: not recorded. Sūramcandra I, 268. Some MSS have Dāraka instead of Dāruka. See on persons called Dāruka in general: Vettam Mani 203.

219 Ad Ca.Ci.3.197–200ab.

220 See Aruṇadatta ad A.h.Sū.5.55–56: a quotation from Pānaka (Dāraka)'s *Āyurvedāvatāra* on the properties of sesamum oil; Śā.3.81: a quotation from Caraka (variants Dāraka and Dāruka), not to be found in the *Carakasaṃhitā*, on the indeterminable quantity of vāyu in the human body. Aruṇa's first quotation is also found in Śrīdāsa's comment ad A.h.Sū. 5.55, where it is said to be from Dākara's *Āyurvedāvatāra*; a second verse from the same work, absent from Aruṇa's *Sarvāṅgasundarī*, and concerned with the relationship between the doṣas and the mahābhūtas, is cited ad Śā.3.7–8ab.

221 Hemarājaśarman (Sanskrit upodghāta to the *Kāśyapasaṃhitā*, 50) is doubtful. S.V. Sharma (1963) accepts the identity, till evidence is found against it. Sūramcandra (I, 268) regards the two as separate. S.K. Mishra (1992: 313) refers to the *Dāruvāha*- or *Dārukasaṃhitā* as a treatise on kāyacikitsā.

222 See Hopkins.

223 H.H. Wilson's transl. of the *Viṣṇupurāṇa*, 5.37. Vettam Mani 203.

224 CC and NCC: not recorded.

225 Sū.25.3.

226 Sū.27.3.

227 Ad A.h.Sū.5.20cd–21; Śā.1.5.



228 Ad Ca.Ci.3.74

229 Ad Ca.Ci.3.63–67; Cakrapāṇidatta gives the same quotation, but omits the ardhaśloka at the end.

230 Ad *Cakradatta*, jvara 63.

231 Ad A.h.Śā.1.5.

232 Ad A.h.Śā.1.5.

233 Ad A.s.Ni.1.19–31; U.1.22; 5.7–8; 40.32–33.

234 Ad A.h.Sū.5.20cd–21.

235 Ad A.s.U.1.22.

236 Ad A.s.U.5.7–8.

237 Ad A.s.U.40.32–33.

238 See: Nagnajit.

239 See: Dāruka.

240 NCC VII, 284.

241 Ad Su.U.1.4cd–8ab. G. Hāldār (Vṛddhatrayī 186) regards this Jīvaka as a Buddhist. P. Cordier (1903b: 350) recorded a *Bālatantra* by Jīvaka.

242 *Yogaratnasamuccaya* 21.115, 121–136ab, 177.

243 Bower MS II.1081 and 1097–1099.

244 *Cakradatta*, ślīpada 24–30; Śivadāsasena regards Jīvaka as identical with Bṛhaspati in his comments on this formula. R.C. Majumdar's claim (1971: 230) that the *Jīvakatantra* is quoted in Cakrapāṇidatta's *Bhānumatī* must be based on some misunderstanding.

245 Ṭoḍara VI: 16.30–36.

246 Vaṅgasena, ślīpada 56–63. Cakrapāṇidatta, Ṭoḍara and Vaṅgasena attribute the formula of saureśvara- or saureśvarīghṛta to Jīvaka; this compound medicine is also found in other treatises, without its attribution to Jīvaka (Vṛnda's *Siddhayoga*: 42.25–28; *Yogaratnākara* 631).

247 G. Mukhopadhyaya (HIM III, 683–684) quotes a formula of Jīvaka to be used in the treatment of children; this formula is said to be found in commentaries.

248 Vaṅgasena, strīroga 341–344.

249 See: *Jīvakapustaka*.

250 See: *Kāśyapasaṃhitā*.

251 See: *Kāśyapasaṃhitā*.

252 See J. Mulholland (1987): 32, 49, 51.

253 Some of his patients were children (see A. Peiper, 1957: 40–41).

254 Trephination is not mentioned in āyurvedic literature. See on this subject: R.F.G. Müller (1959); K.G. Zysk (1985): 3–4, 67, (1991): 13, 54, 56, 60, 120–121.

255 The Sanskrit equivalent is Kumārabhṛta, i.e., nourished by a prince, which name alludes to the stories concerning his birth and infancy; Komārabhacca may, however, also refer to his being a specialist in kaumārabhṛtya (*T.W. Rhys Davids and H. Oldenberg, 1882: VIII, 171, according to A. Peiper, 1957: 34; K.G. Zysk, 1991: 53–54). J. Jolly (1901: 68; C.G. Kashikar 84) and T.W. Rhys Davids (*1899: II, 65; see A. Peiper, 1957: 34) render the word as 'physician of children'.

256 See on the sources: K.G. Zysk (1991): 150–151; see also K. Butzenberger and M. Fedorova (1989): 97, n.30. The main source is the *Mahāvagga*: see H. Oldenberg's edition of the Vinayapiṭaka, vol. I, 268–289; English translation: I.B. Horner (1962): IV, 379–398. See also E.M. Hare (1965): 150.

257 ABI 320: title *Jīvakatantra*. Vṛddhatrayī 472.
258 See Rechung (1973): 194, 237, 243, 300.
259 ABI 98–106; 320; 491–92. AVI 150–153. S. Beal (1884): II, 152. Bhagwan Dash (1976): 28–30; (1978): 10–12. N.D. Bolsokhoyeva (1993): 15–16. A. Chattopadhyay (1978). D. Chattopadhyaya (1979): 326–328, 335, 339–341. E. Chavannes (1962): II, 37–40 (Nr. 176) and 55–56 (Nr. 189); III, 325–361 (Nr. 499); IV, 246–247. P. Cordier (1901a): 81; (1902): 179–181 and 184 (references). P. Demiéville and J. Filliozat (1937). L. Feer (1979): 374–383. W. Filchner (1933): 367. J. Filliozat (1975): 7–8. Gaṇanātha Sena (1924): I, 33–34. J.R. Haldar (1977): 55. R.S. Hardy (1880): 244–257 (reproduced in HIM III, 725–742), 331, 333–335. HIM III, 681–744. A.F.R. Hoernle (1909): 878. Jaggi IV, 53–57. Jyotir Mitra (1985); (1988); (1989). H. Kern (1896): 29–30. Liacre-de Saint-Firmin (1916): 24–45. R.C. Majumdar (1971): 221–222. G.P. Malalasekera (1937): I, 957–960. R.K. Mookerji (1947): 468–471. R.F.G. Müller (1928): 241 and 250, note 2; (1941): 24–25 and 85; (1959): 72–76. NCC VII, 284. H. Oldenberg (1920): 164–166 and 183–184. B.C. Olschak (1976): 4. V.N. Pandey and A. Pandey (1988): 13. J.L. Panglung (1981): 65. A. Peiper (1957). Rechung (1973): 12–14. D.V.S. Reddy (1958). W.W. Rockhill (1991): 64–65, 93, 95–106. R. Śarmā (1959): prākkathan 2 and 6. R. Śāstrī (1977): 483–497. A. Schiefner (1875): Vorwort V–VII, 7–11 (Pradyota's Heilung durch Dshīvaka). F.A. von Schiefner *(1879); (1988): 75–109. P.V. Sharma (1992a): 119. K.R. Srikantamurthy (1968): 33–36. G.P. Srivastava (1954): 72–77. J. Takakusu (1966). M. Tatz (1985). M. Taube (1981): 29–30. C. Vogel (1970): 5, n.29. Vṛddhatrayī 119, 170–171, 472. Th. Watters (1961): II, 150–151, 163. Winternitz II, 23–24. Yashpal (1949): 102–109. K.G. Zysk (1982): 67–68; (1991).
260 NCC: not recorded as a medical authority. Kapila is regarded as the founder of the Sāṃkhya system of philosophy. See on persons called Kapila: Vettam Mani 388. See also: H. Krishna Sastri (1916): 254.
261 Ad *Cakradatta*, agnimāndya 9–10.
262 Ṭoḍara III: 4.496–497, 506–508, 513, 861; VI: 8.93–100.
263 See A.s.Sū.20.17 and Hemādri ad A.h.Sū.1.15cd–16ab.
264 Compare the quotations in the *Vāgbhaṭamaṇḍana* (55) and Cakra's commentary (ad Ca. Sū.7.45–50).
265 D.Ch. Bhattacharyya (1947b): 139. Niścala mentions Kapila ad *Cakradatta*, agnimāndya 9–10; Kapilabala is mentioned ad jvara 64 and 77, sneha 6.
266 See I.B. Horner (1964): 91; T.W. Rhys Davids (1894): II, 109. Compare Jyotir Mitra (1985): 26.
267 Jyotir Mitra (1974): 6; (1985): 359. R.K. Mookerji (1947): 471.
268 I.P. Minaev (1992): 51 (176.16). His Tibetan name is Ser-skya: P. Cordier (1903a): 619; A. Csoma de Körös (1980): I, 22.
269 NCC III, 154. Kavīndrācāryasūcipatram, Nr. 987.
270 Kapila is absent from the list in the editions I consulted.
271 HIM II, 504–505.
272 *Kalyāṇakāraka*, hitāhitādhyāya (p.722).
273 See HIM III, 787 (I could not trace this reference). The quotation from Kapilabala in the *Āyurvedadīpikā* (ad Ca.Sū.7.45–50), concerned with seasonal regimen, is attributed to Kapila in the *Bhānumatī* (ad Su.Sū.6.12).
274 AVI 154. Gaṇanātha Sena (1924): I, 27. Gulabkunverba I, 145. S.K. Mishra (1992): 313. Ṭoḍara II, Intr. 5. This śalyatantra is by others attributed to Kapilabala.



275 *Pāradasaṃhitā* 1.104.
276 *Rasaratnākara*, Vādikhaṇḍa 1.69.
277 *Rasaratnasamuccaya* 6.53.
278 *Sarvadarśanasaṃgraha* 9.8.
279 Compare Kapilabala.
280 NCC III, 178. Karāla is by some referred to as Karālabhaṭṭa (Gaṇanātha Sena, 1924: I, 32; HIM III, 771; Vṛddhatrayī 142) on account of an erroneous reading in some old editions of the *Suśrutasaṃhitā* with Ḍalhaṇa's commentary (ad U.1.4cd–8ab: karālabhaṭṭaśaunaka instead of karālabhadraśaunaka).
281 Atrideva (ABI 203). R.C. Choudhury (1992): 342. Gaṇanātha Sena (1924): I, 32. Gulabkunverba I, 146. Jaggi IV, 21. S.K. Mishra (1992): 313. H. Parāḍkar (1939): 17. P.V. Sharma (AVI 155). Ṭoḍara II, Intr. 5.
282 Bower MS I.8: he is a member of a group of sages in the Himālayas, who are interested in medicinal plants.
283 Ad Ca.Ci.26.129–131.
284 Ad Su.U.1.4cd–8ab; 7.46.
285 Ad Ca.Sū.5.49cd–51ab; A.h.U.15.16cd–18ab; 18.15cd.
286 *Soḍhalanighaṇṭu*, *Guṇasaṃgraha* 115: mentioned as a source.
287 Ad *Mādhavanidāna* 59.17; ad *Siddhayoga* 59.13–14; 60.12–13.
288 Ad *Mādhavanidāna* 59.17.
289 NCC III, 178. HIM III, 771. *Vaṅgasena*, karṇaroga 42, is almost identical with a quotation from Karāla (Śivadāsa ad A.h.U.18.15cd; Śrīkaṇṭhadatta ad *Siddhayoga* 59.13–14), but his name is not mentioned.
290 NCC III, 178. HIM III, 771.
291 Cakrapāṇidatta ad Ca.Ci.26.129–131; Cakrapāṇi gives some details about Karāla's system.
292 Ca.Ci.26.130. Vāgbhaṭa and Śārṅgadhara describe ninety-four eye diseases.
293 Ḍalhaṇa ad Su.U.1.4cd–8ab and 7.46.
294 Śivadāsasena (ad A.h.U.15.16cd–18ab), Śrīkaṇṭhadatta (ad *Mādhavanidāna* 59.17) and Vācaspati (ad *Mādhavanidāna* 59.17) record his view on the aetiology and symptomatology of śuṣkākṣipāka.
295 See Śrīkaṇṭhadatta's quotation (ad *Siddhayoga* 60.12–13) on the treatment of pratiśyāya.
296 Sūramcandra (1978): I, 243 (repeated by R.C. Choudhury, 1992: 342); it is not clear at all why Sūramcandra, basing himself on A.s.Sū.1.4–12, came to this conclusion.
297 R. Śarmā (1959): 38 and 40.
298 R. Śarmā (1959): 38–40. Sūramcandra (1978): I, 243. Vṛddhatrayī 305. *Mahābhārata*, Śāntiparvan 302–307 (ed. Poona). *Buddhacarita* 4.80. The Karālajanaka of the *Buddhacarita* is called Karāla Vaideha in the *Arthaśāstra* (see R. Śarmā, 1959: 39).
299 R. Śarmā (1959): 38–39. See Śāntiparvan 305 (ed. Poona). Compare the references in S. Sörensen (1963: 350, 383).
300 NCC V, 181: Kharanāda, also called Khāranāda and Khāranādī. The last two forms of the name are not attested in Sanskrit medical treatises.
301 Nṛsimhakavi's *Vāgbhaṭamaṇḍana* refers to Kharanāda as ācārya (85, 87), maharṣi (81), muni (111), and munivara (103).
302 More than two hundred different quotations are known.
303 Long quotations are far from rare (see, e.g., the quotations in Candraṭa's commentary ad *Cikitsākalikā* 16).

304 See, e.g., Aruṇadatta ad A.h.Ci.1.75–77.
305 The author of the commentary on the *Kharanādasaṃhitā* employs this name; Aruṇadatta uses it once (ad A.h.Ci.11.43cd–44ab).
306 Hemādri, Keśava and Vopadeva know this form only, which led P.K. Gode (1939a) to the conclusion that authors from Mahārāṣṭra would show a preference for it, whereas those from Bengal would prefer the name Kharanāda (repeated by P.V. Sharma: AVI 154). G. Mukhopadhyaya (HIM III, 763) remarks that Khārāṇādi, quoted by Hemādri, may refer to Kharanāda or to his son. Śrīkaṇṭhadatta, however, who lived in Bengal, refers to Khārāṇādi (*Kusumāvalī* ad *Siddhayoga* 1.134 and 6.19cd). Aruṇadatta employs all three forms of the name, although Kharanāda predominates, and Anantakumāra, who was definitely a Southerner, always calls the author Kharanāda. G. Hāldār (Vṛddhatrayī 54) regards Khāranādi as Kharanāda's son. However, it is quite clear, as demonstrated by P.K. Gode (1939a), that the different forms of the name indicate one and the same author. Compare, for example, the quotations by Aruṇadatta and Hemādri ad A.h.Sū.5.28cd.
307 M.S. Kaul Shastri (1939). P.K. Gode (1939b).
308 The text of the fragment is reproduced by P.K. Gode (1939b: 101–102). The title of the chapter is closely related to that of Ca.Śā.3: khuḍḍikā garbhāvakrāntiḥ.
309 Ad A.s.Ka.8.17: Indu refers to Bhaṭṭārahariścandra's revision of the *Kharanādasaṃhitā*.
310 See: Haricandra.
311 See also HIM III, 763–770.
312 Ad *Śārṅgadharasaṃhitā* II.9.142–146ab; III.4.12.
313 *Yogaratnasamuccaya* 8.46cd–47, 56–57, 70cd, 86, 108–110ab, 146–149, 165cd–166ab, 175cd–176, 190cd–191ab, 204, 208ab, 216cd–217ab, 322cd–323ab, 358, 395cd, 402cd–403ab, 507cd, 510, 533cd–534ab, 560cd, 621–622, 627cd–629ab, 689cd–690, 699, 705cd, 754, 756, 787cd, 801ab, 898cd–899ab, 934cd–935, 955, 971; 9.205cd–206ab; 11.96cd–97ab, 119–120ab, 135cd, 139cd–141ab; 12.14–15, 68, 76cd–77ab, 78cd–80ab, 89–90ab, 91cd–93ab, 97–98, 112–113ab, 118–123ab, 140–141, 144–145, 172–176, 178cd–184, 189, 196ab, 250–252; 13.35, 51cd, 191, 192–193, 200, 226; 14.57 and 100; 15.7cd–10, 24–27, 33–36, 60–61; 16.228, 258, 270–271, 274–275, 308ab, 317, 391–392, 412, 488cd; 17.55, 99, 103cd–104ab, 143; 18.37–39, 43–46, 148–149, 215–216, 226, 242, 260, 265, 269, 307; 19.42, 56, 248, 262; 20.230, 429–431ab, 445–447.
314 Ad A.h.Sū.5.6–8ab, 23cd, 28cd, 42ab, 42cd–43ab; 6.7cd–8ab, 114cd–115ab, 131cd–133, 149cd, 153cd–157; 8.35cd–38, 45–46ab, 54; 12.71–72; 18.30; 19.7–9ab, 12cd, 76cd–77ab; Ni.2.56ab, 56cd–57 (three quotations), 74cd–76ab; 11.33cd–38; 14.20 and 21cd–22; Ci.1.24cd–26ab, 34cd, 75–77, 174; 3.157–158; 12.43cd–44ab; 17.14cd–16; U. 39.140–141 and 142. The quotations by Aruṇadatta were collected by G. Mukhopadhyaya (HIM III, 764–767).
315 Ad *Paribhāṣāpradīpa* 4.48.
316 *Āyurvedābdhisāra* 113 and 893.
317 *Bheṣajakalpa* 186cd–187ab.
318 Glosses ad cikitsā 1.99 and 724.
319 Ad Ca.Ci.3.74, 137cd–138ab, 160cd–161ab, 216–217; 28.15–19ab; 29.24–29.
320 Ad A.h.Sū.6.115cd–117ab, 131cd–133, 149cd, 153cd–157; Ni.1.9–11 (see footnote in ed. A.h.).
321 Ad *Cikitsākalikā* 16 (four quotations), 82, 283.
322 *Ārogyacintāmaṇi*, bheṣajakalpa 102.



323 Ad *Siddhāntanidāna* 4 and 177.
324 Ad A.h.Sū.1.9ab; 3.1–2, 7cd–8, 17, 18–23ab; 5.6–8ab, 13ab, 20ab, 23cd, 28cd, 42cd–43ab, 43cd, 61ab; 6.5ab, 5cd, 24, 25cd–26ab, 63cd–64ab, 66cd, 69–71 (twice), 75cd–78 (three quotations), 84cd–85ab, 87–88ab, 89cd–90ab, 97cd–98ab, 103d–104c, 115ab, 117cd–118, 131cd–133, 135cd–136ab (twice), 137cd–138, 139, 144cd–145ab (twice), 146cd–147ab, 153cd–157 (twice), 158cd, 161ab; 7.30–31ab, 47, 55cd–56ab, 65; 8.2, 15–16 (twice), 17, 27, 28 (twice), 29–30ab, 45–46ab, 47cd–50 (twice); 9.12cd–13ab; 11.30–33 and 37–39ab. Hemādri's quotations were collected by P.K. Gode (1939a: 50–54).
325 Ad A.h.Sū.29.32cd–33 and Ka.6.14ab; A.s.Sū.1.16–18; Ka.8.17 and paribhāṣā (at the end of the commentary on As.Ka.8) 45–46ab, 47ab, 80.
326 Ad Ca.Ci.3.160cd–161ab and 216–217.
327 *Siddhamantra* 5.
328 *Jvaranirṇaya* 4.36–37.
329 Ad *Cakradatta*, jvara 20 and 261; bhagandara 2.
330 *Vāgbhaṭamaṇḍana* 13, 56, 61, 74, 81, 85, 87, 89, 92, 101, 103, 104, 106, 111, 113.
331 *Śārṅgadharasaṃhitā* II.9.142–146ab.
332 Ad *Cakradatta*, jvara 49 (twice) and 261 (twice).
333 *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 102–108ab and 242cd–249ab.
334 Ad A.h.Sū.1.9cd–10 and 19; 3.1–2; 5.18, 23cd, 28cd; 6.64cd, 114cd–115ab, 149cd, 153cd–157; 8.54–55ab (twice); 9.1; 12.69–72; 19.11cd–12ab, 14cd–15, 76cd–77ab; Ni.14.20 and 21.
335 Ad *Mādhavanidāna* 56.38; ad *Siddhayoga* 1.134 and 6.19cd.
336 Ṭoḍara II: 1.60–61; 2.84 and 203; 4.321–324ab; 7.187; III: 3.247; 4.767 and 1064; VI: 8.32–33; IX: 1.192–193.
337 Ad *Mādhavanidāna* 2.34–36ab.
338 Ad *Mādhavanidāna* 2.34–36ab and 61cd–65.
339 Ad *Siddhamantra* 5 (several times). G. Mukhopadhyaya (HIM III, 768) adds Vaṅgasena to the above list.
340 NCC V, 181.
341 *Yogaratnasamuccaya* 16.669–672 (a recipe).
342 R. Mitra's Notices VIII, Nr. 2633; this MS probably contains a version of the *Hārītasaṃhitā*.
343 He is mentioned in a list of twenty-four medical authorities (title: draṅ-sroṅ chen-poḥi miṅ = Sanskrit Maharṣināmāni) in the Sanskrit-Tibetan dictionary called *Bye-brag-tu rtogs-par byed-pa* or *Mahāvyutpatti*; Kharanāda's name in this list is Sgra-drag-gi bu or Kharanādin. See P. Cordier (1903a): 618–619; A. Csoma de Körös (1980): I, 22. Compare I.P. Minaev (1992): 51 (176.12: Khāranādi).
344 Subjects covered by the quotations are general principles of medicine, dravyaguṇa, aetiology and symptomatology of diseases, treatment, and pañcakarman.
345 Bhagwan Dash and Lalitesh Kashyap (1980b: Intr. 4). Gaṇanātha Sena (1924): 21. Gulabkunverba I, 145. Jaggi IV, 20. S.K. Mishra (1992): 313. H. Parāḍkar (1939): 16. Śrīdāsapaṇḍita (ad A.h.Sū.19.14cd–15) considers the *Kharanādasaṃhitā*, revised by Haricandra, to be a work on kāyacikitsā.
346 The *Kharanādasaṃhitā* also dealt with surgical subjects; it contained, for example, a chapter on sadyovraṇacikitsā (see Ṭoḍara II: 4.321–324 ab).

347 The order of the first five sections of the *Kharanādasaṃhitā* was, according to Nṛsiṃhakavi's *Vāgbhaṭamaṇḍana* (81): Sūtra-, Nidāna-, Vimāna-, Śārīra-, Indriyasthāna. Hemādri (ad A.h.Sū.8.28) refers to its Vimānasthāna, Nṛsiṃhakavi (*Vāgbhaṭamaṇḍana* 81) to the garbhāvakrāntīya chapter of the Śārīrasthāna, as well as to a separate chapter on the constitutions (prakṛtyadhyāya; see *Vāgbhaṭamaṇḍana* 89). The *Kharanādasaṃhitā* may have been composed in the form of a dialogue between Kharanāda and Punarvasu (see *Vāgbhaṭamaṇḍana* 61).
348 Kharanāda's treatise discussed, like the *Suśrutasaṃhitā*, the piercing of the earlobes (karṇavedhana; see *Vāgbhaṭamaṇḍana* 74).
349 As clearly indicated by Keśava.
350 As indicated by Indu (*Śaśilekhā* ad A.s.Ka.8.17; compare Indu's paribhāṣā 45–47 at the end of his commentary on A.s.Ka.8), if his statement applies, as usually assumed (see, e.g., Sūramcandra, 1978: 230–232), to Haricandra's version in general and not to a particular rule only.
351 See: Haricandra.
352 See, e.g., Hemādri ad A.h.Sū.5.23cd.
353 Agreements: see, e.g., Aruṇadatta ad A.h.U.39.140–141, Cakrapāṇidatta ad Ca.Ci.3.16–217, Hemādri ad A.h.Sū.3.1–2. Disagreements: see, e.g., Cakrapāṇidatta ad Ca.Ci.29.24–29 and Hemādri ad A.h.Sū.5.20ab.
354 See on disagreements, for example, Hemādri ad A.h.Sū.6.24 and 69–71.
355 See Hemādri ad A.h.Sū.8.15–16.
356 As attested by numerous quotations in Anantakumāra's *Yogaratnasamuccaya* and Hemādri's *Āyurvedarasāyana*.
357 Anantakumāra's *Yogaratnasamuccaya* 8.699.
358 Examples are avataṃsana (see Cakrapāṇidatta ad Ca.Ci.28.15–19ab) and kālākṣepa (see Candranandana ad A.h.Sū.1.9–11).
359 Hemādri ad A.h.Sū.1.9ab (see G.R.R. Chakravarthy, 1990: 79–80).
360 See Aruṇadatta ad A.h.Ci.3.157–158.
361 See Candraṭa ad *Cikitsākalikā* 16.
362 See Hemādri ad A.h.Sū.9.12cd–13ab.
363 See Candraṭa ad *Cikitsākalikā* 16.
364 Ṭoḍara II: 2.203.
365 Kharanāda does not accept saṃtata as a viṣamajvara; see Cakrapāṇidatta ad Ca.Ci.3.74, Nārāyaṇa's *Jvaranirṇaya* 4.37, Vijayarakṣita ad *Mādhavanidāna* 2.34–36ab.
366 See Aruṇadatta ad A.h.Ni.2.74cd–76ab.
367 See Aruṇadatta ad A.h.Ci.12.43cd–44ab.
368 See Cakrapāṇidatta ad Ca.Ci.29.24–29.
369 See Aruṇadatta and Hemādri ad A.h.Sū.5.28cd; Ṭoḍara IX: 1.192–193.
370 One of Hemādri's remarks (ad A.h.Sū.9.12cd–13ab: on the guṇas regarded as vīryas) implies that Vāgbhaṭa refers to Kharanāda; another remark by the same commentator (ad A.h.Sū.6.75cd–78: on avalguja and eḍagaja) may point to the anteriority of the *Kharanādasaṃhitā* to the *Aṣṭāṅgasaṃgraha*; Vāgbhaṭa may have been influenced by Kharanāda since Anantakumāra's *Yogaratnasamuccaya* contains a verse (14.57) said to be common to Kharanāda and Vāgbhaṭa; Keśava compares Kharanāda's views with those found in Caraka and Suśruta, never mentioning Vāgbhaṭa.
371 P.V. Sharma (AVI 154) claims that Kharanāda is earlier than Dṛḍhabala, because the latter mentions him (Ca.Ci.28.66 is referred to, where, however, no trace of Kharanāda can be found).



372 M.S. Kaul Shastri (1939).
373 NCC X, 7. P.V. Sharma (AVI 179 and 213) regards a Nāgadeva, quoted in Niścalakara's *Ratnaprabhā*, as the author of the *Nāgabhartṛtantra*.
374 Quoted in the auto-commentary ad *Siddhāntanidāna* 4.198.
375 Ad Ca.Ci.3.72 (p.2428).
376 *Jvaranirṇaya* (4.166).
377 Ad *Cakradatta*, grahaṇī 16–19; svarabheda 6; vraṇaśotha 98 and 99; nāḍīvraṇa 16; śūkadoṣa 9; kuṣṭha 1, 2, 25, 28, 88–90, 131–133, 144–147, 149; mukharoga 9.
378 Ad *Mādhavanidāna* 2.37–38.
379 P.V. Sharma (1993): Introduction 54.
380 Gaṅgādhara quotes Vijayarakṣita.
381 Gaṇanāthasena claims that pādas ab and ef of the verse are from Hārīta, and pādas cd from the *Nāgabhartṛtantra*.
382 See Niścala ad grahaṇī 16–19: the pharmaceutical preparation called śīta is defined.
383 See Niścala ad svarabheda 6: the groups of drugs called trijātaka and caturjātaka are defined.
384 The quotations cover diseases belonging to kāyacikitsā, śalya and śālākya.
385 NCC IX, 321. See on persons called Nagnajit: Vettam Mani 515.
386 Editions a and b of the *Bhelasaṃhitā* read Magnajit, but ed. c has Nagnajit. Editions a and b call him svarṇamārgada, which made G. Hāldār (Vṛddhatrayī 10) regard him as a founder of rasaśāstra; ed. c reads svargamārgada (see on these readings: R. Śāstrī, 1977: 404–405). P.V. Sharma (1992a: 91) assumes that Nagnajit was Bhela's patron.
387 Ad A.h.U.35.16; the stages as mentioned in this commentary do not completely agree with A.s.U.40.32–33.
388 Jyotir Mitra, 1985: 216. G.P. Malalasekera (1983): II, 7. Nagnajit is mentioned as Naggaji, king of Takkasilā, in the *Kumbhakāra-Jātaka* (Nr. 408), but without any reference to toxicology.
389 See A.M. Shastri (1991): 92; B.N. Goswamy and A.L. Dahmen-Dallapiccola (1976): 12.
390 Ad A.h.Śā.3.62cd–63ab.
391 Ad A.h.Sū.1.1.
392 Hemarājaśarman 12. Vṛddhatrayī 8 and 10 (regarded as identical with Nagnajit and as a founder of rasaśāstra).
393 *Aitareyabrāhmaṇa* 7.34 (A.B. Keith, 1971: 318): Nagnajit and some other kings receive instructions from the sages Parvata and Nārada regarding a substitute for the Soma juice (see J.N. Banerjea, 1956: 14).
394 *Śatapathabrāhmaṇa* 8.1.4.10: Nagnajit's opinion on the construction of an altar is quoted.
395 See on Nagnajit: J.C. Ghosh (1939/40); A.B. Keith (1976): 354; A.A. Macdonell and A.B. Keith (1967); A. Weber (1850): 218–219.
396 Hopkins. R. Śarmā 41–47. A.M. Shastri (1991): 92. S. Sörensen (1963).
397 *Matsyapurāṇa* II.115.1–4. See Vettam Mani 515 on Nagnajit in the Purāṇas.
398 *Bṛhatsaṃhitā* 57.4 and 15.
399 See A.M. Shastri (1969): 415, 418, 457–458 (1996): II, 454. Bhaṭṭotpala refers to three works by Nagnajit, called *Citralakṣaṇa* (ad *Bṛhatsaṃhitā* 45.23), *Prāsādalakṣaṇa* (ad 55.31), and *Pratimālakṣaṇa* (ad 57.4 and 15). Compare NCC IX, 321; CESS A 3, 128. The

*Citralakṣaṇa*, also known as *Nagnajiticcitralakṣaṇa* or *Nagnavrata*, was translated into Tibetan; it was edited and translated into German by Berthold Laufer (1913; English version by B.N. Goswamy and A.L. Dahmen-Dallapiccola, 1976). See on problems connected with the Tibetan text: A.M. Shastri (1962). See on the *Citralakṣaṇa*: K.R. van Kooij (1997); A.M. Shastri (1991): 91–99.

400 Ad A.s.U.40.32–33.

401 R. Śarmā (1959): 44. R. Śāstrī (1977): 404. Sūramcandra (1978): I, 279–280. S.V. Sharma (1963: 229) accepts the identity. Hemarājaśarman (upodghāta 50–51) is doubtful.

402 NCC: not recorded.

403 G. Hāldār (Vṛddhatrayī 186) regards Pārvataka as a Buddhist.

404 AVI 155. Gaṇanātha Sena (1924): 33. Gulabkunverba I, 146. H. Parāḍkar (1939): 17. Ṭoḍara II, Intr. 5.

405 Hemarājaśarman 12. Vṛddhatrayī 8–9.

406 CC: not recorded.

407 Atrideva (ABI 203). R.C. Choudhury (1992): 343. Gaṇanātha Sena (1924): I, 30. Gulabkunverba I, 146. Jaggi IV, 21. S.K. Mishra (1992): 313. H. Parāḍkar (1939): 17. P.V. Sharma (AVI 155). Ṭoḍara II, Intr. 5.

408 Ad Ca.Ci.26.129–131.

409 Ad Su.U.7.25–26ab; 21.9–10: 25.13cd–15ab. G. Mukhopadhyaya discovered one more reference (see HIM III, 776).

410 Ad *Mādhavanidāna* 59.47–48ab (twice), 94, 95; 60.11–13. G. Mukhopadhyaya (HIM III, 777) reproduces a quotation from Sātyaki on śiraḥkampa in the *Madhukośa* (ad *Mādhavanidāna* 60.11–13) that I could not find in the editions consulted (compare Ḍalhaṇa ad Su.U.25.13cd–15ab).

411 Ad *Mādhavanidāna* 59.47–48ab (twice).

412 P. Cordier (1901d: 171, note 1) calls him an ophthalmologist, which does no justice to the field covered by śālākya.

413 Cakrapāṇidatta ad Ca.Ci.26.129–131; Sātyaki's number is not accepted by later authorities.

414 See Śrīkaṇṭhadatta ad *Mādhavanidāna* 59.47–48ab, 94, 95; 60.11–13.

415 Ḍalhaṇa ad Su.U.25.13cd–15ab.

416 A.h.U.23.15cd; A.s.U.27.15.

417 *Śārṅgadharasaṃhitā* I.7.151ab.

418 Ḍalhaṇa ad Su.U.21.9–10.

419 Hopkins. R. Śāstrī 39. S. Sörensen (1963): 627–629. Sūramcandra I, 252.

420 CC I, 725: Th. Aufrecht refers to the *Proceedings of the Asiatic Society of Bengal 1865, 139.

421 Ad *Śārṅgadharasaṃhitā* III.2.6.

422 In the auto-commentary ad *Siddhāntanidāna* 1.19–21.

423 Ad *Cakradatta*, pāṇḍuroga 9; rājayakṣman 9–12; chardi 27; madātyaya 11–12; mukharoga 73–74; sneha 13–14.

424 Ad *Cakradatta*, pāṇḍuroga 9; rasāyana 1.

425 Quoted in his *Prayogāmṛta*, according to CC I, 725.

426 Ad *Siddhayoga* 8.6 and 72.3.

427 Ad *Mādhavanidāna* 1.5a–c and 8–9.

428 Ad *Mādhavanidāna* 1.5a–c.



429 G. Hāldār (Vṛddhatrayī 56) places him in the twelfth century. B. Tripāṭhī, who regards him as a commentator on the *Carakasaṃhitā*, assigns him to the thirteenth century (bhūmikā, 21, to his ed. of the *Carakasaṃhitā*).

430 CC I, 618; II, 147; III, 129.

431 See on authors called Vyāḍi: ABI 399–400; S. Ārya (1984): 32–33; Sūramcandra I, 283–284; Vṛddhatrayī 342–343; D. Wujastyk (1986): 1–27, (1993): II, XIV–XXIV. Bhudeb Mookerjee (*Rasajalanidhi*, Intr. to volume V, XXVIII) and G. Mukhopadhyaya (HIM III, 758–759) regard the alchemist Vyāḍi as identical with the grammarian of that name.

432 Ad *Cakradatta*, rājayakṣman 28–29: this recipe is said to derive from Vindhyavāsin Vyāḍi (variant: Vyāsa).

433 Ṭoḍara III: 3.249: a stanza about the treatment of irregular fevers.

434 Ad *Śārṅgadharasaṃhitā* I.1.1.

435 Ad *Śivakoṣa* 166, 419, 451.

436 CC I, 618.

437 Śivadatta's quotations. See on Vyāḍi's lexicon: R. Birwé (1965) and (1967); C. Vogel, IL 306–308; A. Wezler (1969): 23; D. Wujastyk (1993): II, XVIII–XIX.

438 Kāśirāma's quotation. See on Vyāḍi as a grammarian: A. Wezler (1969): 19–23; D. Wujastyk (1986), (1993).

439 HIM III, 759.

440 Gaṇanātha Sena (1924): I, 37. Jaggi IV, 21. H. Parāḍkar (1939): 18. G. Hāldār (Vṛddhatrayī 458) credits him with a *Bhaiṣajyatattva* and places him in the seventh or eighth century. Some ascribe a rasatantra to Vyāḍi (Gulabkunverba I, 146).

441 P.V. Sharma (1992a): 292.

442 The *Pāradasaṃhitā* (1.97 and 103) refers to Vyāḍi and Vyālācārya as two distinct authorities.

443 *Rasaratnākara*, Vādikhaṇḍa 1.66; his name is Vyālācārya in this work.

444 *Rasaratnasamuccaya* 1.3: Vyāḍi; 6.51: Vyālācārya.

445 *Rasataraṅgiṇī* 1.29–32.

446 *Sarvadarśanasaṃgraha* 9.8: mentioned in a quotation from the *Raseśvarasiddhānta*.

447 *Garuḍapurāṇa* 69.35–37.

448 Quoted in his *prastāvanā to Samudragupta's *Kṛṣṇacarita* (see ABI 399; S. Ārya, 1984: 33; Sūramcandra I, 283–284).

449 Puruṣottama's *Trikāṇḍaśeṣa* 2.7.24. See D. Wujastyk (1986): 11.

450 See on the alchemist Vyāḍi: V.R. Śāstrī (1975).

451 E.C. Sachau (1964): 189–191. See also: J. Filliozat (1951); M. Levey (1961).

452 J. Naudou (1968): 81.

453 A. Grünwedel (1970): 116–118, 177–178.

454 M. Eliade (1960); 280. A. Grünwedel (1916): 221–222. J.B. Robinson (1979): 256–258, 306.

455 See: Rasaśāstra texts.

456 Bhagwan Dash (1976): 13. J. Filliozat in L. Renou et J. Filliozat (1953): 169. M.L. Walter (1980): 8.

457 Bhagwan Dash (1976): 13. P. Cordier (1903a): 617: translated by Narendrabhadra (Midbaṅ bzaṅ-po), assisted by Ratnaśrī (Rin-chen dpal). J. Filliozat (in L. Renou et J. Filliozat, 1953: 169) claims that this work is lost. It is sometimes ascribed to Nāgārjuna (M. Taube, 1981: 16).

458 J. Filliozat (in L. Renou et J. Filliozat, 1953: II, 169). This is an anonymous treatise according to P. Cordier (1903a: 616).
459 AVI 458.